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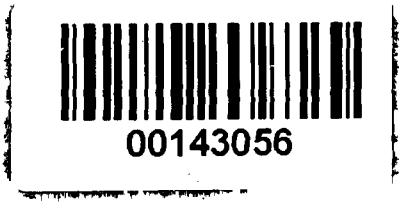

PREFACE.

We have written so much in the course of our present volume upon most of the topics which occur to our minds as pressingly important, that we shall not dwell upon them in this brief address. Most of them, and especially those connected with the prospects of that Apostolical Church which God hath been pleased to establish among us, will probably recur with increased urgency in our next volume. We lament to hear the ominous notes of preparation for a party-spirited collision, the effects of which, unless wiser counsels prevail to check the evil, may be most injurious to our National Church, and with it to the best interests of Christianity in the land. On the one side we see ranged a new and active sect, composed chiefly of Dissenters who agree with the Church of England in her leading doctrinal tenets, but avowing themselves her enemies as an Established Church, and combining with Infidels, Radicals, and Socinians, to raze her foundations. On the other side we see a Society formed at Oxford, the members of which, professing themselves to be the most orthodox upholders of the Church, have begun to scatter throughout the land publications which, for bigotry, Popery, and intolerance, surpass the writings even of Laud and Sacheverell. Between two such milstones the Church of England might be ground to powder, were there not a large and increasing body of men on both sides who strongly disapprove of the proceedings of their respective brethren; the great body of pious and moderate Dissenters believing the Church of England, whatever its faults, to be an instrument of spiritual benefit to the land, and holding themselves as far aloof from the violent proceedings of politico-religious unions as the great body of the Clergy and Laity of the Establishment do from the ultraism of political High-churchism; and both wishing that our communion should be purified from abuses, but not weakened or subverted. With this vast preponderance even yet, as we trust, of pious and moderate Dissenters,

and of pious and judicious Churchmen, we have no overwhelming fears on account of the inconsiderate efforts of a comparatively small number of partizans, who do *not* speak the language of their respective brethren. With regard to the Clergy we know this to be the fact; and with regard to the Dissenters we have reason to believe that the unhallowed hostility of late shewn to the Church of England is creating for her not a few new friends in the opposing ranks, and that many, who once hastily thought National Church Establishments unlawful or unnecessary, have been led by the late discussions to consider the question, and have come to conclusions the very opposite of their first impressions.

With regard to the conduct of our own labours, in reference to these and other matters, we purpose, by the blessing of God, continuing our wonted course; endeavouring to support what we believe to be right, but not apologizing for what is wrong; and if for many years our duty has appeared to us to be rather on the side of the reform of abuses, not less zealous shall we be in buttressing than in amending, in defending the walls than in repairing their breaches. We are to our inmost hearts friends of the Church of England: we believe her to be the most Scriptural Church in all Christendom, and the chief instrument in the hands of God for the spiritual welfare of our land: and if this conviction has made us anxious for her purification, wherever she needed it, no less will it operate in making us zealous in her defence against those who would compass her ruin.

We may say the same of many other of our national institutions. They may require reform; but in this day of restless change every friend of his country ought to beware that the good be not plucked up with what is evil, and that the axe be not used, instead of the pruning-knife.

Of our efforts during the past year it is rather for our readers to judge, than for us to speak. It has been our duty to address ourselves to many subjects of pressing, and often painful interest; and sometimes to embark in controversies more necessary than re-creating—and we would hope these labours have "not been in vain in the Lord;"—but we have wished that every Number of our work should also contain important matters of spiritual edification; and, though we do not obtrude upon our readers much of fiction and imagination, we have always endeavoured to afford them higher and more valuable entertainment, mixed with instruction, and par-

ticularly in the article of interesting biography, in which our present volume has certainly not been deficient. But, alas! we are reminded that sorrow mixes with these narratives. We have lost many valued friends; among whom the names of Wilberforce and Hannah More stand conspicuous. But we shall have again to speak of these two eminent Christians and public benefactors, and will therefore not do more at present than passingly record our affection, our gratitude, and our regrets.

The times are serious, but not, in our apprehension, calculated to encourage despondency. What is best among us, will, we believe, be rendered more than ever firm and pure, after temporary agitations have passed away. We have much reason to bless God for comparative tranquillity at home, and for the continuance of peace with other nations; for the speedy abolition of West-India Slavery, and some other acts of legislative duty and wisdom; for the spirit of brotherly union which prevails in most of our religious societies, and the improvement and prosperity of others; for the striking increase of piety in the land, and remarkably so in our Universities and amongst our Clergy. May the Father of mercies look down upon us and visit us! May He disappoint the designs of those who have evil will at Zion; and cause the knowledge and practice of His Truth to abound among us more and more!

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THE

CHRISTIAN OBSERVER.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON WALKING WITH GOD.

For the Christian Observer.

TO what subject can the readers of the Christian Observer be more profitably directed at the opening of a new year, than to the duty and blessedness of walking with God? The topic may be trite, but it is not the less interesting or important; and earnestly would the writer of the following remarks upon it pray that himself and his readers may, if spared another year, enjoy, more than ever they have yet done, this unspeakable privilege.

The striking expression, *walking with God*, is taken from the concise account of Enoch, of whom it is said that he so walked. It supposes communion, and communion necessarily involves *union*. "Can two walk together except they be agreed?" Till union can be effected, God and man are, so to speak, walking different ways. "What fellowship hath righteousness with unrighteousness?" "These are contrary the one to the other." It therefore follows, that no merely natural man can be walking with God, and that conversion of heart is indispensable to such a walk. Neither ought this to be a matter of surprise, though we find that it always was so: "Marvel *not* that I said unto thee, Ye must be born again." For want of this divine principle, the merely moral and amiable man (however moral and amiable), not only is not himself walking with God, but is offended that any other persons should do so, as considering them mere pretenders and hypocrites, and in mockery calling them "Saints." His legal morality is a stumbling block which keeps him from an Evangelical morality, and leads him to deny that the righteous have either. He cannot endure that any should even seem to walk with God; and in his heart he hates the very shadow and appearance of truth as well as truth itself, because, in fact, he is not *himself* walking with God, and feels secretly condemned by those who are.

Again: such a walk as that of Enoch's with God, supposes not only union, but *perfection*; that is, so far as it is attainable upon earth; for in what other way can "vain man" be "wise" than as he is guided by Infinite Wisdom, and walks, in order to it, with "the only wise God?" Hence, not merely the negative vanity, but the positive sin, of all knowledge which is substituted for the knowledge of God. With the Cains, Esaus, and Ishmaels, of our own time, the phrase "useful knowledge" means, that all other knowledge is useless, just as the same men have called the lower classes "the useful classes," as if the middle and higher classes (not working for their livelihood by manual labour) were of no use at all. Now, so far is this from affording a correct view of the case, that if it be true that "one thing" is eminently and indispensably "needful," then the

word "utility" will be strictly applicable to godliness alone, and the only way of walking usefully will be to walk with God. It is not meant to disparage mental attainments, in their right place and for their proper objects. Solomon, whose information in natural science extended "from the cedar of Lebanon to the hyssop that springeth out of the wall," attributed all his knowledge to God; but mere "philosophy, falsely so called," will do nothing for a man in his way to heaven; for this he must constantly lean upon the arm of God, which to so abject and wretched a creature as fallen man, is the only stable support. His sole approach to perfection consists, then, in walking with God, as did Zachariah and Elizabeth, both of whom were "righteous before God, walking in all the commandments and ordinances of the Lord blameless;" that is, blameless in spirit and principle, though not in absolute strictness: blameless, comparatively, though not positively; evangelically, though not legally; as Nathaniel was "without guile," though not without guilt. Philosophy has been called human wisdom teaching independently of Divine Revelation; but what can this do for a man, if it be true that God has furnished him with another rule? "Wherefore (said Samuel to Saul) dost thou ask of me, seeing the Lord is departed from thee?" And it is observable, that the wise magicians of Egypt never pretended to remove the judgments which befel Pharaoh, but only added to them, causing there to be more blood, and more frogs, which increased the evil, but did not lighten a single plague. "The proper trial of skill," says Henry, "would have been to have attempted to remove the terrible judgment, and to remedy its consequences; but this the magicians did not pretend to do. They only engaged Pharaoh's attention, and increased the distress of Egypt."

But while such a walk as Enoch's with God supposes perfection, in the manner above defined, it supposes *imperfection* also; since, though it is man walking with God, it is but man who is so walking. "That which is perfect is not yet come;" nor will it, till "mortality shall be swallowed up of life." "Not as though I were already perfect," is then the Christian's motto. Hence, not Enoch himself, and still less his spiritual descendants, are either what they should be, or what they desire to be. Although they are renewed in part, are candidates for the dignity of the saints in light and heirs of heaven, they are yet infirm and sinful. The seventh chapter of St. Paul's Epistle to the Romans aptly describes their case, and is their preservative from despair. They are as far from the holiness they love and desire, as from the heaven they pursue; and yet they are close to both, for it is but the breath in their nostrils that keeps them from either. This conviction of indwelling sin abases pride, and inculcates humility and charity. Fallen and sinful as we are in common, such a consideration may well keep us from leaning too much on each other. Our privilege, as Christians is, that we are walking with God; and while we know in whom we believe, we are persuaded that he is able to keep that which we have committed to him against the great day.

But further: walking with God supposes *progress*; though the Christian may move but slowly, he is not stationary. If it be not yet bright day-light with him, yet "the night is far spent, and the day is at hand." In striving against the stream of corruption, life is necessarily supposed; for a dead object would be carried down the stream, and could not swim against it, and thus the Christian is "alive unto God, through Jesus Christ his Lord." Progressive, however, as is his course, this does not exclude the possibility of backsliding; only by the grace of God he is enabled to retrace his steps and recover his ground. On the other hand, so far from this progression in good ever appearing where the bias is wrong, the course is in that case entirely the other way; as any person will per-

ceive who observes how little he can effect with those who have not acquired this right direction of the soul by means of conversion, and how little wiser they grow by age or experience. The reason is, they want first principles, and not being able to rise above their original level, the consequence only follows the cause. They are yet in their sins.

Such a walk of Enoch's with God supposes, yet further, *alienation from the creature, and satisfaction in the Creator.* Hence, says the divine Sir Wm. Waller (though he was no divine), "the best walk in a man's garden is Enoch's walk;" meaning, that if he could even boast such a garden as Lord Shrewsbury's at Alton, or the hanging gardens of Babylon, with which that has been compared, still if he did not walk with God in it, it would be no paradise to him, for he would only see (if his eyes were open to spiritual discernment) the flaming sword of wrath at every turning. How should this consideration tend to reconcile the want of wealth, and the absence of secular enjoyment. Even a heathen could sing

> "Cedes coemtis saltibus et domo
> Villâque flavis quam Tiberis lavit
> Cedes."
> "Linquenda tellus, et domus, et placens
> Uxor; neque harum quas colis arborum
> Te præter invisas cupressos,
> Ulla brevem dominum sequetur;"

but the Christian alone can properly appreciate, and he only *inadequately*, the infinite superiority of the things that are unseen and eternal, above those which are seen and temporal. The alliance between earthly prosperity and a reversion of heavenly bliss, is comparatively so rare, that the exclamation of one who abounded in earthly prosperity was, "What! all this bounty, and yet heaven at the end!"

Again: such communion as that of Enoch supposes a *visible* walk with God. The Scripture injunctions to "let our light shine," in order that we may glorify God, "not to hide it under a bushel, but to set it in a candlestick;" "when we are converted, to strengthen our brethren;" and, having "freely received, freely to give," are very plain, and of frequent occurrence. If we really love God, we cannot but love our brother also, and that love will appear in desiring the perfection of the object beloved. Surely no one of us is doing what he might to recommend a walk with God to those who are not so walking; and one of our peculiar temptations in the present age, is rather just to secure our own salvation, than to bless and benefit the world around us. Even if we are not positively ashamed of God, and silent in his cause, we are not loud in his praise, and zealous in his service. Where is the eager invitation, "Come and I will tell you what God has done for my soul?" The world is aggressive in its wickedness, and ought not the Christian to be so in the cause of God? We are too ready to act on the defensive alone; but every tactician in another warfare knows the advantage of the attacking party. It is only in legal contests, that the maxim holds, and not always there, "Melior est conditio defendentis." Every where else, a daring assault is half the battle. This was the almost infallible secret of Charles XII. of Sweden, and most commonly that of Bonaparte. In our own age of active wickedness and lax profession of religion, the servants of God must begin to occupy a more prominent position, and not always wait to be attacked. Many a Christian has personally found the advantage of this active assailancy of evil, and will acknowledge it with the deepest gratitude to Him "without whom nothing is strong, nothing is holy:" but who is yet pleased to bless moral means, and assuredly that of *courage* (inadequately translated virtue in 2 Peter i. 5) among others, and not among the least. The Christian has the best cause, the best Protector, and a rewarder of them that diligently seek

him. Backwardness, with such advantages, is cowardice, and cowardice is treason. There is holy omnipotence in the simple cause of eternal truth, which, quite independently of human aids and talents, puts a man who takes that side in the same ranks, if I may so express it, with the highest archangel; for the highest archangel is but a servant of God: and Satan with all his subtlety, cannot but tremble when he goes out against the unarmed stripling, who meets him clad in the armour of faith; for God has ever been pleased to "choose the foolish things of the world to confound the wise; the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen; yea, and things which are not, to bring to nought things that are," and all with this grand intent—"that no flesh should glory in his presence." "If God, then, be for us, who can be against us?"

Such a walk, then, is not an exclusive walk, not a solitary walk. All the fallacious pretences of the members of a corrupt church, to honour God by so walking with him as to let no others do so too, and to invite none else to do so, were, like the other parts of their creed, not derived from the Revelation of His own will to a fallen world. Religion is eminently social. Look at the grievous evils and licentiousness which followed monastic seclusion, and vows of solitude and abstraction. "The life of a solitary man," says the author of Rasselas, "will be certainly miserable, but not certainly devout." Man was formed for society; for He who best knew what was best for him pronounced, in the very infancy of his existence, that it was "not good for him to be alone;" neither is it good for others that he should be. Heaven is a social place. We cannot doubt that the "ten thousand times ten thousand" of the celestial world must exceedingly augment each other's happiness; while we can as little doubt, from the fear, expressed by the rich man in hell, of his brethren coming into that place of torment, that he dreaded the aggravation of sorrow which would accrue from such an accession to the society of guilt.

Such a walk as Enoch's, also, supposes *a decided protest on the side of God against an ungodly world which is not so walking.*—The Apostle Jude's view of Enoch's walk is conclusive on this subject: "And Enoch also prophesied of these, saying, Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words; having men's persons in admiration, because of advantage." All this supposes the walkers with God to be preachers of righteousness, condemners of sin, and predictors of judgment. So "just Lot's righteous soul was vexed with the filthy conversation of the wicked:" and how much of the affliction of the people of God is made up of the same ingredient! "Mine eyes gush out with water, because men keep not thy law." A peculiar source of the Christian's sorrows is the daily evil he witnesses, and cannot prevent. The world in which he lives is, in one sense, not his Father's world; nor are the people with whom he must associate his Father's children. "The foundations of the earth are out of course;" and "the earth hath he given into the hands of the wicked." Too often, through the influence of general corruption, the minister of truth spends his breath comparatively for nought; the civil magistrate bears the sword in vain. "Truth is perished, and is cut off from their mouth" (Jer. vii. 28); and "the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12). The Christian cannot see God's day dishonoured, his people despised, his name profaned—nor, above

all, can he see religion wounded in the house of her friends, the professed church of Christ itself walking disorderly and even absurdly, as at present—without protesting against error, and avowing himself on the Lord's side. An inevitable consequence of all this is, the reaction of opposition and hatred on the part of the world: and the Christian thus becomes a man of strife and contention, in spite of himself. However desirable it may be "as much as possible to live peaceably with all men," still, they who affect to abhor all controversy, and almost to unchristianize those who engage in it, know nothing of this peculiar experience; which has yet been ever the experience of the people of God. While, therefore, they talk of peace, they should be quite sure that they are not "saying, Peace, peace, when there is no peace;" and equally sure that "a quiet life" is not another phrase for idleness or indifference. The terms we keep with the world are never safe terms: Christ did "not come to send peace upon earth, but a sword;" and so it has ever been with his disciples, who are no greater than their Lord. Such was the portion of Lot: as long as he was quiet in the land, we do not find that he was molested; but when he boldly charged the people with doing wickedly, they said, "Stand back; this fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them." Nay, a prophet of their own (Voltaire) has said, that a decent usage from the worldly is absolutely conditional upon our letting them alone: "*Soyez tranquille, et on vous laissera tranquille.*" Happy they who, like Luther, knowing what manner of spirit they are of, do not indeed seek permission to call for fire from heaven, but are under the influence of the legitimate and lambent flame of the Holy Spirit; both purifying themselves, even as He is pure, and at the same time, as far as others are concerned, separating the dross from the gold, and distinguishing between the precious and the vile.

Such a walk as Enoch's, whatever men may say to the contrary, is a *happy* walk. After making every possible deduction for the peculiar sources of trial to which the believer is exposed—and for the fullest extent of persecution which all that will live godly in Christ Jesus shall more or less endure—the Christian has still the vantage-ground, even as far as the present world is concerned. It is "godliness" alone "that has the promise of the life that now is, and of that which is to come:" and perhaps this truth is not sufficiently urged from the pulpit, nor acknowledged in private. We should be unwilling to concede any argument to the world which we can lawfully use on the side of religion. If there be a sense in which the sinner has *his* good things here, he does not monopolize all the good things which are yet to be had here; and the good man can always say, with the Psalmist David, "Thou hast put gladness into my heart, more than in the time that their corn and their wine increased;" or, in our Lord's own words, "Every one that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred fold, and shall inherit eternal life" (Matt. xix. 29). All the legitimate and innocuous pleasures of life are eminently his: its false and corrupt joys only are absent: and he is every way better without them; not merely in reference to a future account, but even as far as concerns his present experience. He enjoys all the real pleasures and comforts of life without indulging in an idolatrous and unsatisfying excess; and his conscience and health alike witness to himself and to others, that while he is on the side of God, God is on his side also; even that Divine and best of friends, who has been pleased to establish a connexion between holiness and happiness as indissoluble as that between sin and suffering; and who does not (as Dr. Young says) "wait to own his friends until they shall have passed into another state of being." "The blessing of the Lord,

it maketh rich; and he addeth no sorrow therewith." On the other hand, consider the personal troubles in which the wicked are incessantly involving themselves, by a course of action upon which the Almighty has pronounced no blessing, but the direct reverse; and also the relative and social misery, into which they are plunging those around them, whose sorrows, by a judicial reaction, are again increasing their own. Without adverting to those against whom society itself has spoken out in the penal thunder of its violated laws, the necessary consequences of all vices and of most follies, which may yet escape public punishment, are sometimes personally overwhelming, and always injurious; and one-half of Bishop Butler's Analogy is founded upon the consideration of the righteous course of God's retributive allotments in the moral government of his own world.

He then that would walk happily must walk with God; his best interests will ever be found in union with his highest privilege. From the beginning God designed his creature's bliss to depend upon his union with himself; and "what God hath joined together, let not man put asunder." The tempter first interrupted that union; and when God had made man in his own image, and thus had provided for his happiness, he corrupted himself after the image of Satan, and thus ensured his own wretchedness. It is only as through the cross of the Redeemer and the renewing influences of the Holy Spirit the original connexion is restored, and the contending parties are reconciled, and both become one, that the Divine image can ever be restored in the human soul, or that any portion of true scriptural peace can be secured to the creature. All besides is but a hollow truce; the ill concealed fire of a deceitful hospitality, strewed over with the treacherous embers of apparent peace. "God was, in Christ Jesus, reconciling the world unto himself, not imputing their trespasses unto them;" and "as there is no other name given under heaven among men, whereby we must be saved," where this only remedy is slighted and despised, men are yet in their sins, the wrath of God abideth on them, and true peace is far from their dwelling. To those who reject the full, perfect, and all-sufficient sacrifice of the Redeemer, "there remaineth no more sacrifice for sin;" and therefore to such that fearful declaration applies now, as of old, "There is no peace, saith my God, to the wicked." How supremely then is it our wisdom to discern "the day of our visitation," and to "work while it is called to-day!"

Walking with God yet further supposes his constant *guidance in the ways of His providence.* Only they who are living upon a present God from day to day, and through the whole of every day, can know the indescribable consolation of having a God to go to, under every exigency. The Old Testament is one entire history of the dealings of God in his providence. Look at Jacob and his dying confession, as to the Angel that redeemed him, and the God that had fed him to that day. See his meeting with Esau, where, notwithstanding every precaution on his part, he could have done nothing, if Divine Providence had not first done its part and never left him till his incensed brother who threatened his destruction had been converted into a friend. See again the history of Joseph, so splendidly in point, from the prison to the palace. Look at the story of Esther, from the King's sleepless night, to Mordecai's lofty gallows, which yet was never erected for him. See the impotence of Goliath, Ahithophel, and Saul, against an all-wise and omnipotent Providence working in behalf of David. Look at the promptitude and power of the young man who became an informer when the Apostle Paul was to be delivered. In the second and forty-second Psalms, we plainly see the reasons of these operations of the Divine hand. Look again at Hezekiah spreading out his letter before the Lord, and Jehoshaphat and the women and children,

with their eyes up unto the Lord, declaring that they had no might nor power against their great enemy, neither knew they what to do. David admits that he had fainted, unless he had expected to see the goodness of the Lord in the land of the living; and what Christian would not have often been reduced to the same extremity but for the same support? A just, righteous, and universal providence reigns over all God's creation; but this becomes a particular providence also, in the case of all his true servants. He is the Saviour of all, but especially of them that believe. His church is the plant of his peculiar care. "I the Lord do keep it, I will water it every moment, I will keep it night and day. The eyes of the Lord are upon the righteous, and his ears are open unto their prayers." The Christian realizes this exhilarating fact, and "casts all his care upon the Lord, who careth for him." He cannot doubt that his Father, in creation and grace, has only purposes of good towards him. His union with God, in Christ, is the pledge of every covenant blessing. "Tranquillus Deus tranquillat omnia." Whether apparent good or evil be in the hand that awards it, he can discern the indications of fatherly love behind the external allotment. Thus his affliction, which is both "light," and but "for a moment, works out for" him "a far more exceeding and eternal weight of glory;" and the same prosperity which too often becomes a curse to others, is sanctified for good to him. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" What safety, what conscious repose, is secured by such a reliance. Luther was thus pre-eminently supported when he decided for his appearance in Worms: "If every tile were a devil, I would go;" which is perhaps the finest modern version extant of Cæsar's "Necesse est ut eam, non ut vivam." And has not every private Christian also found that amidst difficulty and opposition, and labouring perhaps under a naturally irritable and nervous temperament, there have been many occasions in his own experience, when, if he had not been able to cast himself unreservedly upon God, he must have perished.

In conclusion, such a walk as that of Enoch supposes a blessed *end*. When the journey is over *rest* begins, and not before. Enoch "was not, for God took him." This was a supernatural translation; but it is not less true of every individual believer that when *he* is not, it is because God takes him; takes him from a world of action, to one of repose; from a world of care and probation, to one of enjoyment and reward—a reward not indeed of merit, but of grace; "the rest which remaineth for the people of God." "Absent then from the body, he is present with the Lord." It is not indeed that his experience is always that of the Apostle, leading him, under such a conviction, to "desire to depart and to be with Christ, which is far the better" than to remain in a world of sin and sorrow; on the contrary, (as has been often admitted by Christians of the highest spiritual attainments) many are the fears, and misgivings, often felt, concerning the period and manner of this end, with all its unknown circumstances, and mysterious issue. Often must we have thought, that had it been permitted, we could have wished something more to have been revealed respecting the disembodied spirit and the world beyond the grave. "Sed aliter visum." In one sense it may still be predicted of the world of spirits, "Futuri temporis exitum caliginosâ nocte premit Deus;" but it is still undeniable that the Gospel "has brought life and immortality to light," though it does not yet appear (for the indulgence of our curiosity) what we shall be. Our privilege is, that "we are the sons of God;" and this should suffice. Faith is made essential to salvation, but our ignorance of matters which are not essential to salvation, is equally made the trial of our faith. It was not necessary that Enoch himself, during the progress of his walk with God, should see all his

way before him, so far as this life was concerned: and still less was it necessary that he should be informed either of the precise nature of its close (which he certainly never could have anticipated,) or of the particular circumstances connected with the new and untried state of being to which it would introduce him; but still he walked on, leaning upon the strength of God; with whom he "walked" so as to cease from man, striving diligently, yet relying on that Amighty hand, which was pledged for his present support and his final victory. Thus, his walk being the walk of faith, ended in the triumph of faith; mortality was eventually swallowed up of life; corruption was succeeded by incorruption, and hope attained its final consummation, in perfect and eternal fruition. May the writer and the reader of these lines reciprocally pray that it would please our heavenly Father that we may each, like Enoch, so walk with him in this pathless desert that, this transitory life ended, we may attain to the same everlasting felicity through the merits and mediation of Jesus Christ our Lord. *Amen.*

ZENAS.

ON THE IMPUTATION OF THE RIGHTEOUSNESS OF CHRIST.

To the Editor of the Christian Observer.

IN the list of questions quoted in your pages as having been discussed by the members of a Clerical Society, there is the following alluded to in your Number for August: "In what sense is the obedience of Christ imputed to the believer?" To this I think a ready answer may be elicited from 2 Cor. v. 21, "God hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." From this passage it would appear that the obedience of Christ is imputed to the believer in the same sense, whatever that be, in which the disobedience of the believer was imputed to Christ. And while the doctrine seems forcibly asserted in the opposite members of this verse, we find each separate clause fully maintained apart. In regard to the first clause, we find innumerable passages declaring that "the Lord laid on Him the iniquity of us all," and that "He bare the sin of many;" in regard to the second, we read of Christ as "the Lord *our* righteousness," as being "*made unto us* righteousness;" and of "the righteousness of God, by faith of Jesus Christ *unto* all, and *upon* all them that believe."

"Imputation," says the learned Dr. Owen, "is an act of God, *ex mera gratia*, of his mere love and grace, whereby on the consideration of the mediation of Christ, he makes an effectual grant and donation of a true, real, perfect righteousness, even that of Christ himself, unto all that do believe, and accounting it as theirs, on his own gracious act, both absolves them from sin, and granteth them right and title unto eternal life. Hence in this imputation, the thing itself is first imputed unto us, and not any of the effects of it; but they are made ours by virtue of that imputation . . . . . This is the doctrine of the Church of England." So asserts Dr. Owen; many other divines think very differently, though few probably would approve of the levity of Mr. Wesley's well-known declaration, that "imputed righteousness is imputed nonsense." You would not wish to open your pages to a thorny controversy on the intricacies of this question; but its obvious bearing, it is trusted, will be sufficiently clear from the passages above quoted from Holy Writ; while nice human distinctions and refinements only perplex the matter and engender vain discussions.

W. D. V.

ON THE FREQUENT ABSENCE OF RELIGION IN THE CHILDREN OF RELIGIOUS PARENTS.

To the Editor of the Christian Observer.

I HAVE read with considerable interest your papers entitled "The Tears of Parents." The education and instruction of children are subjects which have frequently employed my thoughts, not from being a father, but as being a son who did not receive a religious education. The following question has often occurred to my mind: "Why is it that so many religious parents have irreligious children, and irreligious parents have religious children?" The fact is undeniable; and it addresses itself with heart-stirring and overwhelming interest to every Christian parent; and I should greatly rejoice to see the subject thoroughly discussed in your pages, not in an abstract or didactic manner, but upon the most satisfactory ground of matter of fact. Among your numerous readers and correspondents, I should suppose that much observation and experience cannot fail to be found, and I am willing to hope that much light might be elicited in the course of the investigation. I will mention two remarkable instances as corroborative of the position above assumed.

Mr. A. B., who never made any profession of religion, has eight children; upon whom he has not bestowed any measure of what can be justly called religious instruction, having been during the last twenty-five years an habitual drunkard and Sabbath-breaker: yet four of his children, there is substantial reason to hope, are persons of true piety and the remaining four are favourably disposed to religion.

The Rev. C. D. has ten children, none of whom have hitherto exhibited any tangible proof of true conversion of heart to God, although their father is a man of spiritual and enlightened views of Divine truth.

Now, these are not supposed cases. I state facts, and shall be anxious to see what solution of the apparent anomaly can be given, by your correspondents: my own opinion is, that the difficulty is to be solved in the manner in which the above children have been brought up by their respective parents. I may seem to speak paradoxically, but I shall most willingly communicate the grounds of my assertion. Whatever may be the reason, it cannot be that God is unfaithful to his promises made to those parents who rightly bring up their offspring in the nurture and admonition of the Lord.

B.

REMARKS ON PROFESSOR BURTON'S SACRAMENTAL TRACT.

To the Editor of the Christian Observer.

PERMIT me to call your attention to some passages in a tract, on "the Benefit of the Sacrament of the Lord's Supper," published by the Regius Professor of Divinity at Oxford, and designed by him for distribution amongst the labouring poor. Referring to the fall of our first parents, the Rev. Professor observes, "If they had not eaten the forbidden fruit, they would have lived for ever; but when they had eaten it, they became subject to death: when they died, they had *no power of rising again from the dead;* and all their children were born in the same state: that is, they were all certain to die, and had *no power of rising again* from the dead. Nor was this all. Adam and Eve brought sin into the world as well as death; their children were born with sinful wishes, and were certain to do many things which deserved punishment from God. Here then you see the dreadful consequences of disobedience; every child

of Adam is certain to die. If he dies in his infancy, and before he has had time to commit sin, still he has *no power of rising* again: he lost this power by the sin of his first parents." And again: "We all deserve to die; and should have *no power of ourselves to rise again;* but Jesus Christ having died for us, we are enabled by the goodness of God *to rise again.*" Now, with the greatest respect for the character and attainments of the Rev. Professor, I would ask what is meant by men not having the power of rising again? Does the analogy of Scripture warrant the conclusions, which the passages above quoted appear to have adopted, that man became, in consequence of the Fall, incapable, naturally, of rising again to any state of being, after death; that there would not have been, but for the coming of our Lord Jesus Christ, any rising again, for the purposes of judgment and eternal punishment; that human existence would have absolutely terminated at the death of the body. I cannot persuade myself that the Rev. Professor intends to inculcate these opinions, but I think he has expressed himself in such terms that he will certainly be so understood, at least by the illiterate. I find it impossible to put any intelligible scriptural sense upon the statement, that man had some power of rising from the dead which he lost by the sin of his first parents. Death was not known before that sin; and how could there be any rising again where there was no death?

There is also a passage in page 8, in which the nature and evidence of faith are stated as follows. "We may think we have faith (the Professor says), and yet it may not be such a faith as God requires. Jesus Christ has therefore shewn us a way in which we may prove that we have faith in his death. The bread and wine, which are placed upon the Lord's table, are signs of his body and blood: *every time that we eat and drink them, we shew our faith* in the death and resurrection of Christ: *we shew that we believe* the body of Christ to have been given for us, and the blood of Christ to have been shed for the remission of sins: and *he that has this faith may feel certain that he is in covenant with God.*" In this passage, the mere *profession* of faith, the mere receiving the bread and wine, appears to be stated as affording us the *proof* of faith, and also as conveying to us an *assurance* that we are in covenant with God. I should much fear that the unlearned reader would be likely to draw some very erroneous and dangerous conclusions from this statement. It is but justice, however, to the Professor to remark, that he afterwards expresses himself in a way that is free from objection. "I must remind you (he says), that a man may go to the Lord's table, and take the bread and wine, and yet not have faith." This is perfectly consistent with the truth, but it appears to me scarcely reconcileable with the terms which the Professor has used in the former passage.

Ελαχιστος.

ON INJUDICIOUS SCRUPLES IN THE OBSERVANCE OF THE LORD'S-DAY.

To the Editor of the Christian Observer.

As one who has long endeavoured to promote a strict observance of the Christian Sabbath, I would suggest for serious consideration, whether proposals like those of S. E. A., in your Number for November, p. 711, however well intended, (and no one can doubt the writer's good intentions,) are really suited to further the object in view. While laxity is the generally prevailing evil, we must not forget that there is another extreme: and every attempt to push things too far furnishes many persons with an excuse for not going far enough. Even our Lord's mode of observing the Sabbath, was not satisfactory to some persons; perhaps to some besides those who

sought a pretext for objection. Not only, it seems, must we not write ordinary letters on the Sunday, this is agreed; not only must we not send them to the post, but we must not put them in on such a day that they would have, according to the present arrangements of the Post-office, to travel *any part* of their route on the Sabbath. For instance, I must not write to a son at Cambridge on Friday, because from the place where I write he would receive my letter on Sunday. I must not write on Saturday, because my letter would be travelling on Sunday. And on Sunday I am of course not to write. Thus three days are cut off out of seven. To a person somewhat further distant, a fourth day would be cut off. And beyond a certain distance by sea or land all correspondence would be wholly prohibited.

My own practice has been to open such letters as were brought me on a Sunday; if I found them to be letters of business, then to lay them aside till the next day; if otherwise, to read them. And I do think I have found my mind less diverted from the duties of the Sabbath by this course, than it would have been by a different one.

S.

REPLY TO REMARKS ON THE ENTHUSIASM OF THE METHODISTS.

To the Editor of the Christian Observer.

You could hardly fail to expect that the strictures of *A Watchman*, upon what he denominates "the enthusiasm of the Wesleyan Methodists," would excite some degree of attention amongst that body of Christians; neither was it to be looked for that they should be admitted without some further investigation of the matters to which they relate. The present writer agrees with your correspondent, that such discussions should not be conducted in such a manner as "to stir up angry controversy:" the exhortation of the Apostle furnishes a much more pertinent direction to our thoughts and feelings: "Look not every man on his own things, but every man also on the things of others." Assuredly, these are not times when serious Christians should act in a manner calculated to repel each other to a greater distance; especially those amongst whose leading principles there are many points of substantive agreement.

The first remark which suggests itself, on a view of Watchman's communication, is the abruptness with which he introduces his matter of animadversion. Instead of furnishing your readers with a proper view of the origin, in that part of Cornwall, of the state of deep religious impression which gave rise to the facts he censures, and the great results of the whole; he extracts some minor details, and dwells exclusively upon mere circumstances, which neither Mr. Wesley, nor the leaders of the Methodist body in subsequent times, have ever considered as essential to the work of God. It is proper, therefore, to intimate to your readers the rise of the whole affair, in order that they may be duly prepared to form a just estimate of the case.—The superintendant of the Penzance circuit, Mr. Hobson, states, that in the autumn of 1831 "the congregations greatly increased, and the most fixed and devout attention was visible." From hence arose pleasing expectations of a gracious outpouring of the Holy Spirit, which the friends resolved to look for "*only in the scriptural use of the Divinely appointed ordinances.*" The leaders of the classes were therefore affectionately urged to enforce on their members a conscientious observance of all the means of grace, together with deep personal and family religion. Your readers will judge whether these were not the proper modes of

waiting for the effusion of the Spirit, and the powerful operations of Divine grace. And let *Watchman* himself say whether it is any thing new or surprising in the history of the church, that those who thus waited for the gracious presence of their Lord should be signally favoured with it.

It would appear, again, from the language employed by your correspondent, that he takes very serious exceptions against the precise views in which the blessings of Christianity are exhibited amongst the Methodists, as he does against the "over-stimulation" of the scenes to which his quotations refer. In each of these points, therefore, you will candidly admit the inquiries and explanations which his strictures demand.

First: The Wesleyan-Methodist preachers stand charged with inculcating crude, overstated, and unscriptural notions, amounting on the whole to extravagancies of doctrine, "quite inconsistent with sober-mindedness." And, in these terms of censure, your correspondent particularly refers to *a sense of the pardoning love of God*, and to the tenet of *entire sanctification*. This is not the occasion for entering into doctrinal controversies, or even very lengthened definitions: the Methodists, however, are not conscious of deviating, in their views on these points, from the evident principles of the Church of England. They find that your worshippers are taught to pray for such an inward work of the Holy Spirit as should "cleanse the thoughts of their hearts," and establish there the perfect love of God; and they mean no more by the blessing, as they term it, of "entire sanctification." And as for a sense of the pardoning love of God, they certainly mean no more by it than is expressed in the third part of the Homily on Salvation, where the "*right and true Christian faith*" is defined to be "*a sure trust and confidence in God, that by the merits of Christ his sins be forgiven, and he reconciled to the favour of God.*" The importance, indeed, which the Church attaches to a sense of the pardoning love of God appears from the whole of her services, which strongly recommend or imply it. Thus, in the rubric pertaining to the Visitation of the Sick, the curate is enjoined to instruct the sick man, "that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for his redemption, he doth eat and drink the body and blood of our Saviour Christ profitably, to his soul's health, although he do not receive the sacrament with his mouth." To the writer of these remarks, indeed, it strongly appears, that the founders of the Reformed Anglican Church had very different views, on these points, to the most even of her present *evangelic* ministers. But be this as it may—and even granting that, by the exercise of considerable ingenuity and niceness of distinction, Watchman might succeed in establishing some shades of difference between the authorized principles of his Church and the tenets of the Wesleyan Methodists—it is difficult to conceive that he could succeed in extracting from the acknowledged standards of Methodist doctrine, such "extravagancies and heresies as no pious or judicious Churchman would wish to introduce within her fold."

Again: The circumstances to which this revival gave rise are treated by Watchman with marks of disapprobation perhaps still more severe? Let these matters, then, be calmly looked at; that it may be ascertained whether, after all, they contain any thing at which a sober-minded Christian must needs be so exceedingly shocked. The principal account contained in Watchman's extract relates to a young woman, who professed to have obtained the blessing of the pardoning love of God—be it observed, *not* in a public revival meeting, but in her own house. Such was her happiness, that she went over to her friends, at some distance from her own abode, to "tell them how great things the Lord had done for her, and had mercy on her." They were wrought upon by her communication, and stimulated to

seek—and not in vain—for similar blessings. But what is there surprising, or justly exceptionable, in all this? When, to use the language of your very next correspondent, M. G. H., "the Holy Spirit works within by producing holy emotions, removing an evil heart of unbelief, and shewing the way of access to the Father; when the love of God is shed abroad in the heart by the Holy Ghost, and the inestimable treasures of the Almighty become spiritually visible," is it surprising that considerable feeling should be exhibited, and that an exuberant joy, the newly manifested joy of God's salvation, should produce great temporary effects upon the frame of the body? The strongly censured case of this young woman is quite in point as an illustration. Through great emotion, *the natural effect of a supernatural cause*, the lame literally leaped for joy. There is some reason to complain of the manner in which Watchman treats these circumstances. He speaks of "feeding young and ignorant persons with stories of lame persons throwing away their crutches, and *miraculously* leaping for joy." It is obvious that Mr. Hobson's language, legitimately interpreted, carries with it no such meaning; but the opportunity of connecting the Wesleyan Methodists with Irvingite miracles, at least *in sound of words*, appears to have been too tempting for your correspondent to let it entirely pass by. As to prayer-meetings on the sea shore by moonlight, so far from their being worthy of censure, it were devoutly to be wished that they were more frequent on all the coasts of the island; so long as they grew out of really deep and serious feeling. But the Wesleyan Methodists are wont to view all such matters as of a very subordinate nature. Their influence for good or evil must be judged of by considerations only capable of being duly appreciated on the spot, and by persons disposed to deal tenderly with what is conceived to be the work of God. It has frequently been found, in that community of Christians, that where the substance of *a work* (so called) or a deep and powerful interest respecting Divine things, has been unquestionably from God, yet certain of the modes in which graciously excited feelings have tended to manifest themselves, especially on the part of ardent and previously ignorant persons, have been by no means such as to meet with the approbation of the elders of the church. What these, however, are principally concerned about is, that there should be genuine contrition for sin, and lively faith in Christ our Saviour; producing *peace with God*, through the reception of the atonement, together with real holiness of heart and life, as the fruit of this faith. And when there is reason to believe that the Holy Spirit is graciously poured out for the communication of these blessings, there is much in the mode of expressing powerful emotions, that it seems the part of a truly enlightened wisdom to bear with, rather than, for the time being, vehemently to oppose. Had Watchman looked on to the very next article in the Wesleyan Methodist Magazine for May last, purporting to be an Account of the Work of God in the Bacup Circuit, he would have seen that the official persons in the Methodist Societies are always on the alert to take precautions against abuses, and seriously hurtful misdirections, even of right feelings. "The overwhelming distress," says Mr. Watenough, "which pervaded the minds of many in almost all our assemblies, and the uncommon excitement produced, called for this [constant superintendence], to prevent, on the one hand, the occurrence of wildness and extravagance, into which we were in danger at times of being thrown; and on the other hand to find out, as fully and accurately as we could, every thing truly and properly good, that we might cherish its growth, and cause it to redound to the glory of God." If, by the leaders of the Methodist body, your correspondent intends the preachers assembled in conference, before he had brought against them the public charge of encouraging rant and wild-fire by withholding instruction and

serious protest against glaring evils, he would have done well to have consulted their published documents, their pastoral advices, as circulated in the societies from year to year. The following is a specimen, from the Pastoral Address of 1827: "Some parts of the connexion have been favoured in a very extraordinary degree with times of refreshing from the presence of the Lord. We are glad to learn that, while the heavenly influence has been so widely spreading and powerful, and the corresponding excitement proportionably great, it has generally been connected with Christian order and decorum. We observe, with great satisfaction, that sound principles respecting the peculiar duties which such revivals of religion impose upon the senior members of our societies, are generally received and faithfully acted upon: and we are warranted to indulge the pleasing expectation, that, in proportion as our more aged and experienced friends zealously and affectionately interest themselves in conducting meetings, and in watching over the souls which are added to the Lord, the more frequently will these gracious visitations occur, and the more extensive and permanent will be the good effects resulting from them. To those who are newly found in Christ we would also address the word of exhortation: 'Be not wise in your own conceits; but be ye clothed with humility.' Apply diligently to the improvement of your understandings in religious knowledge, and especially to the discipline of the heart. 'Search the Scriptures, for in them ye have eternal life.' In all things adorn your Christian profession by a holy and upright life. Be on your guard against *mere* excitement; against any excitement, indeed, which does not arise from the lively apprehension of some leading truth of God's holy word. Remember who hath said, 'I am the Vine; ye are the branches. He that abideth in me, and I in him, bringeth forth much fruit.' And 'the fruit of the Spirit is love, joy, peace, &c.;' and 'they that are Christ's have crucified the flesh, with the affections and lusts.'"

It were easy to multiply quotations, but this may suffice. The same principles are found in all the pastoral communications of the Wesleyan-Methodist ministers with their flocks. Here, then, again, it may be inquired, Where is the difference so irreconcileable in principle between *Watchman* and those whom he designates "the leaders of the Methodist body," on these matters of administration and godly discipline in the church of Christ; that they should expose the Wesleyan ministers to such severe censures, and render the idea of a closer union between the Methodist body and the Church of England so abhorrent to the feelings of all pious and judicious Churchmen throughout the land? The difference between Watchman and the Wesleyan Methodists appears to relate to the application of the principle of superintendence and repression, as regards matters judged injurious to the work of God; not to the principle itself: and it is doubtless through defective knowledge of the proceedings of the Wesleyan Methodists, that Watchman has been led into strictures of so much severity.

Lastly: In taking a more comprehensive survey of Mr. Hobson's narrative than suited his existing purpose, Watchman might have usefully adverted to the effects of the *revival* of which he treats, so far as they had then developed themselves. The tree is known by its fruits. "The law of kindness," says Mr. Hobson, "seems to be written on every heart, and the law of love in every lip." Surely this is heaven "upon earth." This is unquestionably a good state of things, which it were devoutly to be wished prevailed in every religious community. So far then as matters of detail are concerned, the Wesleyan Methodists might hope to come to a good understanding with Watchman; but not so if his objections extend to *the substance* of those powerful and widely spreading religious influences, which in the nomenclature of the Wesleyan Methodists are revivals of the

work of God. If he cannot be reconciled to them, under systems of superintendence, however careful and judicious; if he preach that they are altogether works of men, if not of Satan, and by no means to be attributed to the hand of God; if he deem them, in fact, the symptoms of "the fanatical spirit which runs through the whole texture of Methodism," it only remains for the Wesleyan Methodists frankly to acknowledge, that to expect such visitations, to pray for them, and to rejoice in them when appearing to be graciously vouchsafed from on high, has always been, and it is hoped always will be, an integral part of their religious system. The Wesleyan Methodists, indeed, believe that it is in this way, as a principal means, that genuine Christianity will gain its proper supremacy in all Christian churches, and that the kingdom of Christ will come in great power and glory amongst men. Were, then, a closer union with the Church of England a much more desirable object than it actually is, and it is by no means the object of the present writer to represent it as undesirable, yet by the vast majority of the Wesleyan Methodists, both ministers and people, it would be deemed by far too dearly bought, as the sacrifice of such an expectation and the blessed consequences of really receiving visitations of special power and grace to which it so frequently leads. Supposing, indeed, that the union for which Watchman refers were rendered much more desirable than it now is, in consequence of the purgation of the Established Church from its awfully desecrating secularities, and its being thus fitted, according to the opinion of the Rev. Richard Cecil, to become a general church, it is likely that an important change would take place in the views of its ministers and members generally respecting the matter now under discussion and all kindred subjects; in which case the principal obstacle to the occurrence of that happy day of "union sweet" might be effectually removed. In the meanwhile, should not these bodies of Christians look at one another with friendly eyes, and judge of each other's modes and practices in a comprehensive and catholic spirit?

In addressing you, Mr. Editor, on this occasion, the present writer has endeavoured to keep his mind under the influence of such feelings, and in conclusion fervently adopts the excellent petition of the Collect for Whitsunday, that in the self-same Spirit which then descended, "we may have a right understanding in all things, and evermore rejoice in his holy comfort."

A WESLEYAN MINISTER IN LONDON.

ON THE MORAL AND RELIGIOUS PROSPECTS OF BRITAIN AND DUTY OF CHRISTIANS AT THE PRESENT CRISIS.

To the Editor of the Christian Observer.

I DOUBT not that many of your readers, like myself, have been much impressed of late with the present condition and prospects of our beloved country; and assuredly there is in these enough to excite apprehension and to call for serious consideration. The agitations which have now for a number of years existed on the questions of free trade, colonial slavery and policy, the corn laws, Roman-Catholic claims, reform (church and parliamentary), and other important questions, have done much to loosen the ties by which the different classes of society were united together. A process of transformation has been going forward, which has already produced important changes, and will yet produce others, the extent of which it is impossible to anticipate. The reform acts have already very much altered the complexion of our constitution; and they will be followed by corresponding changes in municipal and other arrangements throughout the

country. Changes also are going on in the agricultural, manufacturing, and commercial interests; and the circumstances of the great body of the people have very much altered: so much so, that a very considerable proportion of the inhabitants of these islands seem altogether a different people from the former generations of our country. Nor has this change in their circumstances been greater than the change in their moral and religious character. In adverting to these changes, I wish neither to convey censure nor approbation, neither to prognosticate evil nor to augur good, *as respects their ultimate result,* but simply to point to our actual condition, that those who wish well to the interests of their country, *whatever be their political sentiments,* may use their best endeavours to promote what is good, and to stay the current of whatever is evil; remembering that there are many active elements at work determining our future condition, and either endangering or proving a safeguard to us in the present unsettled state of things.

I have called the present state of things unsettled, and as undergoing some important change; and the more I think of the actual circumstances in which we are placed, and of the principles in operation, the more I feel convinced of this. In the process of moral fermentation through which our country seems to be passing, adverse parties are seen pursuing their several interests, and opposing those of others; or sometimes uniting to secure some common object. Hence, a state of general restlessness and commotion. New forms of things are rapidly springing up; but these changes and their consequences excite too little attention among the wise and the good; nor are proper efforts yet in progress for influencing and directing them towards a safe and beneficial result. Many who have opportunites of doing good in this way, are themselves too deeply engaged in the matters which are going forward, to observe what is taking place; and others are so overwhelmed with a sense of the mighty influence at work, that they satisfy themselves, that they are too great to be controlled, and they therefore passively wait the result. It may be impracticable to stay the current of change, and it might be unwise if practicable; but it is within the power of the well-disposed, of whatever political creed, to render it comparatively safe, and, through the blessing of God, perhaps even beneficial. They may so far separate those elements of change which are mischievous, from those which are useful, as very much to remove the incentives to future convulsions; and so to introduce whatever tends to promote public morality and religion as to heal the springs of power and influence; and thus to render government safe, into whatever hands it may fall. In so saying, I have no wish to awaken controversy among truly religious, conscientious, and intelligent men: I speak of religion, as a source of national morality and virtue; and as thus fitted to promote national industry, mutual confidence, good feeling among the different classes of society, and general stability of public measures; I speak of it as the only source of true and abiding happiness, either to individuals or communities; and above all, as necessary to obtain for us, as a nation, the Divine blessing, without which all the political sagacity of man must end in disappointment.

Without national virtue, there can be no stability in any popular government; the only form of government fitted for such a state of things, is a despotism: and hence it has been, in every age, that in proportion as a nation is destitute of moral worth, it is incapable of enjoying liberty, either beneficially to itself or with safety to its neighbours; and it is now too late even for the mere philosopher to assert in this country, that a nation may be virtuous without religion. The dreams of an infidel philosophy, which led in a former age to so much misery, can be indulged in only by those who neglect the very alphabet of philosophical reasoning—facts. The pre-

sent condition of the different nations of the world, amply furnishes these; and the inference from them is abundantly confirmed by history. But the more popular the government, the higher should be the standard of national virtue; because there is less restraint, and greater power is given to each individual of the community, whether for good or evil. Of the want of this national virtue, and the effect in unfitting a people for the enjoyment of liberty, we have examples in the history of Spain, Portugal, and perhaps also of Italy; which had at several times a measure of liberty brought within their grasp, for which they were not prepared, and which was therefore soon resigned. France also was morally unprepared for the Revolution of 1789; besides which there had been infused into the minds of her people a strong and rancorous spirit of infidelity; and the result was proportionably evil. The causes which led to this state of things, and which had, for a considerable time, been fostering among all ranks of the people a dislike of religion and a scepticism respecting its authority, are not to the purpose of the present argument; but the facts are certain, that infidelity did then prevail, that national virtue was at a low ebb, that the popular character of the government allowed these to influence its movements; and that the result was truly appalling. An almost demoniacal spirit seemed to rule amidst a storm of wild and ambitious passions, and to find a vent only in carrying forth the millions of France to desolate other lands.

In the above illustration I merely wished to shew the hopelessness of national virtue without religion, and the danger of substituting infidelity in its place, especially under a popular goverment; but I am far from resting the argument merely on these grounds. God is the Ruler of nations; and national as well as individual privileges are causes of evil and not of good, unless received from Him, and used in subordination to His will. It were strange to admit that it is a duty to serve God as individuals, as families, and as churches, and to deny that it is a duty to acknowledge and serve him as a nation. The Bible says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God;" will it then be affirmed, that with the glory of God legislation and the acts of government have no concern? The Bible says, "By me kings reign, and princes decree justice;" will therefore any one contend, that it would be unjust towards those who deny God, that he should be acknowledged either by kings or princes? The Bible says, "There is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation;" will therefore any Christian tell us, that there is no ordinance of God in the matter, and that the power belongs exclusively to those who are here warned against resisting it? The only plausible reason which can be urged, even on general and political grounds, against a national recognition and support of religion, is, that as different persons entertain different opinions respecting it, it would be unjust and impolitic to admit it in any form into matters of legislation. I do not see the conclusiveness of this inference; but granting that there may be some difficulty in meeting the wishes of different parties, how is it proposed to remove it? Different classes of religious professors differ from each other as to certain points, chiefly subordinate, of belief and observance, while a remaining class has no religious belief, observes no religious worship, or is indifferent about both. The former cannot agree respecting their points of difference; and therefore it is recommended that government should adopt the faith and the form of the remaining class; that is, infidelity and irreligion. In order to prevent giving predominance to any one *religious party*, we are to give it to those who have no religion at all; and this at the expense of what is due to the moral character of a religious

people, and to the honour of Him in whom "we live and move and have our being."

It is a mournful fact that of late, not a few Christian men, and perhaps even bodies of such men, have spoken as if they preferred the entire absence of religious principle in legislation, to the exercise of it through any special channel: but this I would hope is only the temporary effect of certain partial views, taken under unfavourable circumstances; for it is assuredly a certain way of resigning to the enemies of religion that very influence of which they are so jealous. If even the form and ministration of religion cannot be intrusted to fellow-Christians, because of a different party or name, is it safe to resign religion itself into the hands of those who seek to destroy it; and to substitute, in its stead, a virtual denial of God and of every thing Divine? Let matters proceed thus but for a short time, and, whatever be our own religious party, we shall find that we have been strengthening the hands of a party more dangerous than all others, both as concerns the interests of religion and the well-being of society. But beyond this balancing of accounts between man and man, there is the settlement of an account between man and his Maker: "for the kingdom is the Lord's, and he is the Governor among the nations;" and whether he can be acknowledged as such, while his name and his authority are carefully suppressed, let men of wisdom judge.

The process which is advancing of an assimilation of the different parts of the United Kingdom to each other, renders this matter peculiarly important at the present crisis. Our country, though under one government, has hitherto been in many respects three separate kingdoms; and however unfavourable this separation may have been to various national interests, it has had the effect of lessening the swell of popular tumult, and of preventing the overthrow of the faith and the observances of earlier times, by any sudden irruption of new and dangerous experiments. Ireland had long been restless and chafing, like the broken waves of the ocean among the islets of her own western shore; but Ireland alone, mighty in population as she is, might waste and weary her strength with agitation, and yet Great Britain continue unmoved, so long as the latter had no war of elements within her own borders. But those times are wearing away; the partition walls which separated these ancient kingdoms are being broken down; the circle of the one pool has found its way into the other pools, and one common tide is already breaking over us: so that we must now be either all of us under the influence of right principles, or all share in the consequences of the want of it. Should true and practical Christianity be excluded from our common government, from the fountain of power, of honour, and of influence, our country must wither in its moral and religious character, and suffer in its most important interests. Should a spirit of infidelity pass like a meteor over these Protestant lands, as there is too much reason to fear it has for years over the benighted districts of Ireland, converting each household god of Romish superstition into a political fury, even so doubtful a safeguard as that which is now being pulled down may be found to have had its use. Should substantial and practical religion be expelled from our government, and the effects reach the country at large, so that the moral and religious ties which have hitherto united a large portion of the inhabitants of these islands shall be weakened and eventually snapped asunder, the foundations of government will soon heave as with an earthquake; Europe at large will feel the shock, and its effects will reach to the very ends of the earth.

Much of what has been advanced may by many be accounted mere theoretical dreaming; and it may be asked what cause there is to apprehend any such prevalence or intrusion of infidel principles. The following are

some of the reasons which present themselves upon the very surface of existing circumstances.

The state of society is very different now from what it was a few years since. Not only has our population greatly increased, but that increase consists chiefly of dense masses of people, dwelling together; and in many cases dependent on similar and connected means of living. In this we see materials prepared for being readily acted upon, and, in their turn, for being brought to act in one simultaneous movement on any point towards which they may be directed. It unhappily happens, that considerable portions of these masses of people have been left in a great measure without any adequate means of religious instruction or moral training; and the consequence is, that they are without any general and influential fear of God, and are exposed to every exciting cause, especially if congenial to the natural depravity of the human heart. Add to this, that many under these circumstances are reduced to a state of wretchedness, in some cases approaching to starvation, and having been often disappointed, as wave after wave of depression passed over them, they seem to have placed their only remaining hopes in the hands of such as promise an overthrow of religion and its interests.

The state of Ireland is another cause of fear. The population of that country appears, from the returns of 1831, to be but little short of eight millions, of whom perhaps nearly six millions are Roman Catholics. Reading is common among them, and they are proverbially shrewd and intelligent, but they are generally ignorant of all valuable information; they stand low in the scale of morals and religion, and through the influence of their priesthood they have been placed very much under the direction of certain political leaders; whose disorganising and demoralising projects have become too manifest to require farther explanation.

I sincerely regret being obliged to add, that large bodies of our Protestant brethren, whom I cannot allow myself to think of but with feelings of respect, have virtually committed themselves with these infidel and popish spoilers; in seeking to extract from the body politic every thing of religious aspect, as if it were some poisonous infusion. I am far from alleging this to be their design; but I cannot doubt that it will be the result, unless the merciful providence of God avert it, in the hands of those with whom they have formed an ominous junction.

From causes which it is unnecessary to repeat, these various bodies have acquired a political influence, which was perhaps never before possessed by such a union of interests. I notice this, not so much on account of the accumulated power which is thus brought under one direction, as on account of the ends to be served by that power. Roman Catholics and different bodies of Protestants, never can agree, in regard to any measure affecting religion, except by surrendering to infidelity every thing substantial and positive in it. We have only to observe the character of some of those to whose direction this combined power has been entrusted, and to examine some of the measures issuing from this unholy alliance, to satisfy ourselves as to the result.

But the same political principle which has thus cemented parties, otherwise so dissimilar, may be traced in the operation of public affairs, during several successive administrations of government. From the time of the late Mr. Canning's ministry, or even earlier, it seems to have been acted on as a principle of legislation, that all grounds of difference as to privilege should be removed. Proceeding on this principle, we have witnessed a long train of commercial and political alterations. In the abolition of the Test and Corporation Act, in the Roman-Catholic Relief Bill, and in the Irish-Education measure, this principle is applied to matters of religion. With the policy of the two former classes of alteration I meddle not, and

neither have I any wish to pronounce judgment on the three last; but it would be wise, on the part of both Christian rulers and Christian subjects, to see what the following out of this principle, in matters of morality and religion, must inevitably lead to. Every preference in religious privilege can be removed only by the removal of religion itself; and, whatever may continue to be the sentiments of individuals or of ecclesiastical bodies, we must, in these circumstances, *as a nation*, deny all religion, and become more infidel than ancient Rome. But supposing that such a consummation as this were desirable, let us not forget the ordeal through which we must pass in attaining to it. Every part of the British constitution is bound together with the ligaments of religious principle; though many of these hallowed bonds now remain only in form. But in removing even a dead form, and still more in removing such as retain life and power, there must be a taking down of the whole fabric—an entire revolution—whether that be effected at once or step by step. The danger attending such an experiment may not appear great in anticipation; but I question if there can be found, in the pages of history, such a revolution passing harmlessly over any nation.

These surely are causes at least of concern; and the foreboding shadows of some of the consequences to which they are tending cannot be wholly unnoticed, even by a cursory observer. But when we look beyond our own country, and connect with these movements at home the indications of a similar spirit agitating the nations of the Continent, futurity seems as some dark thunder-cloud hanging over us, charged with more than we have yet seen or felt. And this will especially appear, if we observe the train between us and those nations; the political connexion and abundant intercourse between the inhabitants of this country and those of France—a people foremost among the European nations in spreading and promoting the dogmas of an infidel philosophy, in opposition to the teaching of sober reason and Bible truth.

If, in these remarks, I have written any thing which may be supposed to be either disrespectful to the Government under which we live, or to indicate any political bias, I sincerely regret it, and solemnly declare this to have been far from my intention, and from the feelings which I cherish. It must be the wish and endeavour of every Christian, to lead, under the king, and those who are in authority over us, a quiet and peaceable life, in all godliness and honesty: and it is because he desires to see maintained the prosperity of the country, and the stability of the king's government, that he would have God in all things to be served, and his blessing to rest on us as a nation.

It is with true and practical Christians, whether in public or private life, that the duty of taking a lead in this work of national reformation must rest. Is it said, What can we do? We can act as those who know that the Lord reigneth; and, believing this, we have no reason to despair: and we are *not allowed* to despair, even though we saw not a single door of hope except this all-pervading truth. If we know what our duty is, we know enough. Duty is ours: results are God's. Let us not burden our weakness with what He alone is able to bear, or expect to direct *the issue of events;* but let us put ourselves under His direction, burdened with nothing beyond His command. We are not left, however, even there to labour in the dark. God, knowing our weakness, is pleased to hold out to us many grounds of encouragement, with which to support our timid faith. During the progress of our national departure from God, he has been pleased to promote a less noticeable but important healing influence. Both at home and abroad, he has of late years been raising up many able and faithful witnesses for the truth among those who are entrusted with the ministry of the Gospel. He has, through their instrumentality, carried home His

word with power to many a heart. He has, through these and other means, in a great measure peculiar to our own age, directed the healing waters of the sanctuary into unwonted channels: and they are now found flowing, though still with far too scanty a stream, into nearly every department of society. The sanctifying effects of this are observable among the many who crowd our populous towns and villages, and were otherwise uncared for; and they are also observable in many of the dwellings of the wealthy and the families of the great. They have found their way even into seats of power, and may be seen mingling with the deliberations of Parliament. But the working of this sacred leaven is not to be measured by these partial and transient indications. Religion is a secret and operative principle, dwelling in the heart and manifesting itself in the closet, and coveting neither the gaudy attire of fashion nor the publicity of parliamentary pleading. Yet it is a cause of encouragement, that God has thus shewn himself to be present with us, and to be preparing a people to shew forth his glory. He, who sees the end from the beginning, does nothing in vain; and for what purpose, we may humbly presume to inquire, can He thus have been raising up and training a people to His glory, at the present crisis, but that they may stand in the breach, serving Him, and, if possible, saving their sinful but beloved country.

But we are not left, even here, to sum up the amount of our encouragement. The same cause which has opened a way of influence to some whose influence we have just cause for dreading, has given an influence to others in whose power we have a safeguard. Those classes of the community to which political power is especially given, no doubt contains many whose influence every Christian will dread and deprecate; but it is especially among those very classes, that is, the middle ranks of society, neither the highest nor the lowest, that God has been especially preparing a people to serve him. The middle classes are perhaps, more than any, within the reach both of reason and of scriptural influence. These then are the doings of the Lord; let us take encouragement from them, and let us learn from them our duty.

But we have encouragement brought us even nearer than this. When we recollect the circumstances which led to the appointment of the late National Fast, and the general manner of its observance, we may well learn not to despise the day of small things. The appointment too of a Committee of the House of Commons, to investigate the state of the observance of the Lord's-day, and the laws affecting it, and the important evidence thus brought to light, and the Report upon it, are farther causes of thankfulness. But these and similar events are grounds of encouragement to active duty, not to an indolent looking on and waiting for the result. Onward! ought to be the Christian's watchword at the present crisis, as assuredly it is that of the opposers of Divine truth.

But what, it may still be said, should every Christian do. In the first place, whatever be his station, he should feel that he has in regard to it a solemn duty to perform; for unless he keep in mind his responsibility, and that he is called upon to act by God himself, his efforts will be feeble, partial, and inefficient. Again, in his closet, in his family, in social prayer, and in the house of God, let him breathe forth the desires of his soul on behalf of his country, that God would be pleased to dwell in the midst of her, and do her good: and if, while thus praying, the fire of devotion burn within him, he needs not fear that the energies of Christian endeavour will be called for in vain. Further, let each Christian stir up his fellow to the same exercise, and the same concern; assured that in so doing he is serving the cause of God, and benefiting his country. Let him be active in disseminating right views of national privilege, and in stirring men up

to the discharge of political duty, on Christian principles; and let him set the example in his own person. The Christian legislator should thus act; the Christian magistrate should thus act; the Christian elector should thus act, each remembering that he is accountable to God for the exercise of every talent committed to his trust. In the present crisis, the friends of religion and good order require to be watchful and persevering in their endeavours thus to serve God. They need to be observant of the measures submitted from time to time to the legislature; and, when circumstances require, calmly and respectfully, but firmly and perseveringly, to lay their representations before both houses of Parliament, and, if need be, to carry them to the foot of the throne; feeling that this obligation is due to God and to their country. And finally, let them continue to seek, and to acknowledge God in every national event, a duty in which we may learn much from the pious example of our forefathers, and from the unerring testimony of the living God.

Daily desiring the blessing of God on these lands, where His Name has been for so many generations hallowed, and on those who are solicitous for the welfare of our country and the good of Zion. I am, &c. M.

ANOMALIES OF DISSENT.

To the Editor of the Christian Observer.

MUCH has been said in your pages upon church reform, and I perfectly concur with yourself and your correspondents as to its necessity; but it occurs to me, that the incessant discussion of this topic in our newspapers and magazines, in pamphlets and upon hustings, even though nothing should be affirmed but what is true, leads to a false impression, as if not only the Church of England needed a reformation of abuses, but as if all were purity without its walls and all corruption within them. It is not sufficiently considered that much of what is charged upon the administration of the Established Church, is but the effect of that frailty and sinfulness of our common nature from which no ecclesiastical communion is exempt; and that if the imperfections of any existing dissenting body had been sought out with equal scrutiny, it would perhaps, in proportion to its numbers and influence, have exhibited a spectacle that would have relieved the Established Church of that exclusive odium which has been of late attached to it in popular opinion. It should never be forgotten that though perfection is the standard to which we should aspire, it is not attainable in a corrupt world; and that hence, in estimating the character of any ecclesiastical communion, due allowance should be made for contingent evils; not indeed with a view to palliate them, or refusing to amend them; quite the contrary; but in order that while we amend one error we may not rush upon the opposite, or suppose that because one scheme proves defective the contrary is of necessity right.

I am inclined to fear that the cause of Dissent has gained much by some of the late discussions respecting the Church of England, even when conducted by its warmest friends. We hear it on every side echoed and re-echoed, "Well, if this be the character of the national church, there is no class of seceders whose system is not to be preferred before it." But even if it were true that the facts are not exaggerated, would the inference follow? And might we not, in avoiding ills we know, flee to others yet worse which we know not of? That the Church of England requires reform is no proof that Dissent requires it not, or that we should improve our condition by exchanging Episcopacy for Congregationalism.

It would be an ungracious task to bring together the many unpleasant

stories which are afloat respecting the actual working of the dissenting system; but it might not be useless to shew from the writings of eminent Dissenters themselves its anomalies; in order that those who think they discover weak points in the bulwarks of our national Zion may not hastily throw themselves into a citadel far less impregnable. Permit me, with a view to this object, to quote a few passages from a recent pamphlet, by the author who, under the signature of "Fiat Justitia," addressed Mr. Baptist Noel on the subject of the Bible Society. The writer is a most strenuous opposer of the Established Church; but when he comes to speak of the dissenting system, we soon discover that all is not perfection or consistency among our brethren. Thus he says:

"I question whether Congregationalists themselves, though impregnable in my opinion on the point of dissent from the Establishment, are either defensible or consistent in many of the parts and practices of their own system. It is the fault of the public advocates of all parties to push their principles and their theories too far. In listening to some of your brethren, when delivering an introductory discourse at the ordination of a minister, in which they have explained, by their theory, the nature and constitution of a Christian church, I have said to myself, 'How different, in many respects, you and your churches are, and how differently you really act, from the picture drawn and the principles defended.' Two or three classes of inconsistencies strike me at this moment; I will give a specimen or two under each. If time permitted, or if I were writing a dissertation, I dare say I could enlarge the list, and certainly I should pay more attention to the dress and disposition of my remarks.

"We are always directed, you know, in 'introductory discourses,' to the model, the New-Testament model. The principle of the Church of England, as episcopal and as established, and its customs or abuses in relation to pluralities, patronage, &c. are often pointedly exposed. The entire separation of the Church from the State; the impropriety of any aid or favour from government; the independence of each distinct Christian society; popular election of ministers; careful attention in every thing to primitive precedent, are advanced and maintained, and often with distinguished ability. Up to a certain point, both the opposition and the advocacy are undeniably just; but I have often thought that care should be taken, lest, when the man has done theorizing in the pulpit, and has come down to actual practice, he does not admit in principle, though not in name or degree, the very things against which his theory was directed.

"Now as to every thing being inadmissible but what is prescribed by the model, and every thing binding that it includes: is a college in the model? Are Highbury and Homerton provided for by primitive precedent? The first churches had a plurality of bishops; have yours? The Lord's Supper every Lord's-day, and mutual exhortation by the brethren, if able or disposed, are customs generally admitted to be primitive; where are they now? Ministers are represented by the theory, agreeably to original custom, as called to the office out of the church which they are chosen to serve; are yours so called? I have known, indeed, a young man go from a college, preach on probation, and be approved; then be dismissed from his original church, and become a member of that to which he had preached; and then be called or chosen, as a member of it, to the pastoral office over the rest of his brethren: all this I have known done to get fact and theory to coincide, that that might be attended to which was supposed to be the original custom, and which, as such, was further supposed to have the character of law. I admire the motive in the conduct described; but is it possible that the parties could impose upon themselves the belief that they attained their object, or that there was the least similarity

between their cumbrous contrivancies and the primitive proceeding which they attempted to imitate? All these, and similar discrepancies between us and what the New Testament describes; our doing in some cases too little, and in others too much; these, I know, are completely defensible, on the ground of general principles and allowable expediency; they are defensible only upon this ground; and therefore it really does not become us to talk so much about the beauty of the model, and the sin of expediency, when in practice we depart from the one and act upon the other.

"Again; with respect to the principle, that government is to do nothing for the church but to let it alone, and the jealousy of its interference in the minutest particular, let us see how the matter stands in fact. It seems to be admitted that a Christian government, as such—not as so many individuals, but as a government—may, and ought, to do something in relation to the Sabbath, that is, in relation to religion. The appointment of a Fast-day, by the king in council, was on a recent occasion, not only submitted to by the great body of Dissenters, but was adopted in preference to one fixed by themselves. There were two or three ministers who objected to the change, and who acted on their objections: and this conduct was by far the most consistent with theoretical independency. Again; your ministers do not refuse every government or political indulgence; they accept of exemption from military duty, and from serving on inquests and juries; and they are right: it is of immense advantage that, free from such secular calls, they may 'give themselves entirely to the word of God and to prayer:' but where is the theory? strictly keeping to that, what business has the government to know them as ministers, or as any thing but Englishmen? Laws, it seems then, may be made to confer special immunities upon ecclesiastics. Your chapels, too, under certain conditions, are exempt from taxation; nay, there is a parliamentary grant, formerly denominated the 'Regium Donum,' annually voted for the augmentation of the small livings of Dissenting ministers; this, though strongly objected to by some, is accepted by others; it is dispensed according to the individual discretion, I believe, of certain ministerial trustees, who have each a part at their disposal; and, I doubt not, it carries gladness to the habitation and the heart of many a worthy man. As to some other matters that strike me, the shortest way to describe them will be to quote a case in which most of them meet. I take that of a minister (whom I have in my mind at the moment) supported by a county-mission: he is appointed by that body: he serves three churches—that is, in three distinct villages he has a small number of communicants, who form in each place a separate church; he is pastor of all; he acts as such in the government of each society; and he preaches at each place once every Sabbath. Now, let us see what we have here. Here is patronage or foreign appointment, perhaps lay-appointment, as the committee of the mission might consist at the time more of laymen than of ministers; here is episcopal superintendence and control, for, to the minister, the members of the said committee are in the place of an ecclesiastical superior; to them he is accountable, and by them he can be removed: here is plurality, three churches under one bishop; or, if they are considered as one church, (which, in the case I am contemplating, they are not,) then we have a church consisting of persons who do not meet together in one place. Here is single duty; here is 'endowment,' in the form of an annual grant from a fund not raised by the people who are instructed; that is, there is such extra assistance afforded the minister, in addition to what is raised by the voluntary principle,—assistance so important, that if it were withdrawn, the man must remove, and the people perish. This instance shews that, however the theory may demand popular election to the pastoral office, support exclusively by voluntary offer-

ings, the freedom of churches and ministers from foreign control, yet, there are cases in which the advocates of these principles depart from them all; yes, and their departure is sanctified by the circumstance, that a benevolent and a holy expediency demands it; that thus they can secure a sum of good which an adherence to system would sacrifice or prevent."

"Fiat Justitia" strengthens his own views by introducing the paper of "an intelligent and distinguished friend, who feels deeply attached to the cause of the Dissenters, and who has done much for it." A portion of this paper is so appropriate to the present question, that it may be well to introduce it. The writer says:

"Dissenters have been too much engrossed with their perpetual contest with the Church, to take an enlarged view of the adaptation of their scheme of polity to society at large: and any person who should intimate a suspicion of the soundness of their principles, is considered at once as harbouring the treasonable intention of deserting to the enemy. The primary principles upon which Dissent is *founded*, I regard as incontrovertible. They are: 1. The sufficiency and exclusive authority of the Scriptures. 2. The consequent right of private judgment, as opposed to human authority in matters of faith. 3. Entire liberty of conscience, as regards the interference of the State. In reference to these three cardinal points, Dissent is but consistent Protestantism. But the scheme of Dissenting Polity, or Congregationalism, involves not merely these grand principles, but a certain set of opinions, which may perhaps be thus enumerated.

"1. The purely democratic form of church government; the popular election of the pastor; the equality of all pastors; and the independence of every congregation.

"2. The existence of two officers only in the churches; the bishop, or pastor, and the deacons, who have charge of the temporal concerns.

"3. The distinction between the church, on the one hand, as a separate society or fellowship, consisting of persons willing to be subject to its rules and discipline; and, on the other, the bulk of the 'hearers' or worshippers composing the congregation; also, the restriction of the Lord's Supper to the select church.

"4. The system of voluntary contribution, and, generally speaking, the dependence of the minister for support upon such contributions.

"5. Substantially, the doctrines of the Westminster Confession as the basis of communion: to which may be added, the exclusion of liturgical forms.

"Waving the question, how far these secondary principles (as I would term them, in contradistinction to the primary principles of Protestantism) are Scriptural or not, they cannot claim to be regarded as incontrovertible; and a Dissenter may be suffered to entertain doubts as to their absolute correctness, without forfeiting his character as a sound Protestant. As opposed to diocesan Episcopacy, they may be the more correct and safer scheme of the two, without being absolutely in accordance with the Scriptural model. The points to which I wish to draw attention, as affording matter for dispassionate inquiry are these.

"1. Can the churches of the Congregational Dissenters, as consisting of small select associations of pious persons, agreeing in sentiment among themselves, but existing in the midst of general society, more or less Christian, and comprising a large number of persons equally pious, but of differing sentiments; can such private voluntary associations be considered as bearing any analogy to the primitive Christian societies, which existed in the midst of heathenism, and included all the faithful in the place? Admitting the principle of voluntary association to be common to the primitive Churches and to modern Dissenting Churches, are not the circum-

stances so totally different as to change entirely the relative position of such societies? A church, existing in the midst of Christian society, but not including it, is *ecclesia in ecclesiâ*. Besides, it was not optional, in primitive times, whether a Christian should belong to the church or not. If not, he was a heathen. But a man may be a sincere Christian, and yet not belong to a Dissenting church; a pious worshipper of the congregation, and yet not a member of the church. What have such churches in common, *circumstantially*, with the primitive societies?

"2. Does the constitution of Independent Churches make any provision for the extension of Christianity? Indirectly, by allowing the liberty of prophesying, it may be said to do this: it *tolerates* the propagation of the Gospel, beyond any other system. But still it must be considered as making no direct provision; since, 1. the theory recognizes no such office as that of the missionary, allowing only bishops and deacons: 2. It recognizes no authority that should send forth missionaries: 3. It presupposes a congregation, calling forth and choosing a minister, before any minister can be appointed to a local charge: 4. It makes no provision for the support of the missionary or itinerant. All that has been done, therefore, by Congregationalists, has been by means of specific societies or associations, having no connexion with their system of church polity, and acting in many respects at palpable variance with it. For, 1. The missionary is not elected by either the people to whom he is sent, or by any other church, but is appointed by a council, board, or committee. 2. He is an ordained officer, yet is neither bishop nor deacon. 3. He is a recognized minister of the church of Christ, yet not a minister of a particular church. 4. He is not independent and irresponsible, but accountable to a board of directors, and subject to oversight. A Missionary Society is an institution of Christ, or is it not? If not, if it rests only on expediency, how can it be pretended that we are adhering to a perfect model? If it may be reconciled with the Scripture model, then Congregationalism, from which this institution is foreign, cannot be identified with the primitive model.

"3. Has Independency proved adequately efficient to meet the wants of society at home? It seems to me that the rise and progress of Wesleyanism affords an historical proof of its limited efficiency. Wesleyanism, as well as Congregationalism, has had to make way against the influence of an Establishment: but the former has shewn a power of propagating itself, far superior to the energies of the latter scheme. All that has been done of late years by the building of private chapels, as well as by County Unions, Associations, and Home Missionary Societies, must be regarded as supplementary to the scheme of Independency, and as originating with individual zeal, rather than emanating from the principles of Congregational polity.

"4. What relation has an academical system to the Congregational polity? The fitness of that system is not questioned, but it has grown up in modern times, and has been superinduced upon Independency. Yet our churches have, as such, no connexion with these schools of the prophets. The committees which try the candidates for the ministry, and virtually admit them, and send them forth, are not an ecclesiastical body. The tutor, whose office it is to commit the doctrine of Christ to these future ministers, is not, as such, an officer of the church. Here is, then, a Christian institution of the highest importance and responsibility, unconnected with the frame-work of our church polity.

"5. How does Independency propose to deal with those whom its discipline deters from joining its associations, or whom it places without its pale? Under existing circumstances, the whole of the higher ranks, the greater portion of the professional classes, vast numbers of the mecha-

nical classes; in short, the bulk of society, good and bad, stand without the pale of Congregationalism. If not excluded, they *elude* the operation of the whole system, which takes no cognizance of those whom it does not, with their own consent embrace. Christianity reached all by its authority, embraced all by its provisions: its character is universality. Do our institutions approximate to this character of authoritative claim and universality? Is not their fundamental principle, separation from the world, a principle of repulsion, rather than of attraction; and is not its operation, when adopted as the exclusive principle, adverse to the extension of Christianity? May we not have erred by constructing our churches too much on the basis of a monastic separation, and by making our ecclesiastical institutions do, or attempt to do, what can be practically realized only by our personal conduct in the social intercourse of life. At all events, supposing our churches to be founded upon Scriptural rules; if Independency, as a system, does not look beyond them,—does not take cognizance of the mass of the several congregations of which they are but the nucleus,—does not bring its operations to bear upon the vast majority of Christian society, can it be the form in which Christianity is destined to become the religion of the world?"

After noticing what the writer considers the "corruptions" of diocesan Episcopacy, he goes on to specify some of the corresponding "weak points" of Dissent.

"1. Inadequate or erroneous views of the genuine authority attaching to the office of pastor.

"2. A total misconception as to the office of deacon, which, without the shadow of scriptural evidence, is identified with that of the seven officers chosen to superintend the daily ministration. Acts vi.

"3. Limiting the officers of the church to two sorts, pastors and deacons, to the exclusion of subordinate or assistant teachers, itinerants, catechists, missionaries, and academic teachers, who are equally officers of Christ's church.

"4. Rejecting all gradation of classes within the church.

"5. Overlooking the relation of stated hearers to their recognized teacher, and of stated worshippers to the church.

"6. Overlooking the responsibility of the church in regard to the Pagan or rural population within its diocese.

"7. Disregarding the unlawfulness of schism, as chargeable upon any two churches in the same district, not mutually recognizing each other.

"8. The want of any central authority, such as even the most democratic system admits of, and which is necessary, not merely as an outward bond of union, but to render any salutary reforms practicable; the rejection, in fact, of any general organization. Even county associations are of modern date, and only partially adopted. The proposed plan of a congregational union is an acknowledgment of the deficiency which it seeks to remedy."

There is nothing in these remarks to lead to irritation; and I quote them in no irritating spirit. But when we find the leaders of the Dissenting body thus writing in their own publications, it is but justice to the Church of England, whose supposed anomalies and inconsistencies are so zealously dwelt upon, to shew how little even in this matter we should gain by an exchange. I would say, let all churches amend what is wrong or defective; but when we came to the question of secession, we ought to know what we embrace as well as what we quit; and much as I love and esteem many of our Dissenting brethren, I feel every hour more fully convinced that their system, if it came to be tried on a large scale, would be found far more full of flaws than any which have been pointed out in the Established Church; I mean as that church ought to be, and by the blessing of God will be, when the abuses which have crept into it are corrected.

A PRESBYTER.

ON THE ABUSE OF THE SENTENCE OF GOD'S PREDESTINATION.

To the Editor of the Christian Observer.

A CORRESPONDENT in your Number for November inquires, What is the best course to be pursued with a person who professes to ground his irreligion upon the sentence of God's predestination? Your correspondent thinks that such cases are not rare; and I believe he is right, having myself been more than once assailed by the remark, among young persons educated in the school of ultra-Calvinism, "What can I do? I cannot convert myself;" and more to the same effect.

In reply to his inquiry, I copy, from the Journal of the venerable Dr. Lathrop, a memoir of whom lately appeared in your pages, the following minute of a conversation with a person who thus pleaded moral inability, under the notion, real or pretended, that if he was predestinated, all was well; if otherwise, no effort on his part was of any avail. It would seem that this soul-destroying sophistry is not confined to either side of the Atlantic.

"February, 1803. Riding alone in my cutter (gig), I passed a man on foot, who belonged to my parish. He was nearly fifty years old—not a man of the most blameless character. I invited him to ride with me. A particular incident introduced religious conversation, to which he seemed not averse. I had before conversed with him. He would always receive advice and reproof without offence, and never would deny the faults of which he was openly guilty. Our conversation was as follows:

"'Mr. ——, why do you not attend public worship?'—'Because I think it will do no good. I mean to be an honest man, to injure no man.' 'So far is well. No man can be a real Christian without honesty; but this alone will not make a Christian. There must be a holy heart; a heart to love God; to believe in Christ, the only Saviour of lost sinners. There must be a conviction of sin; a godly sorrow for it; a hatred of it; a resolution and watchfulness against it in all its forms, and especially against the sins which most easily beset you. There must be a respect for all God's commandments, and a humble reliance on the grace and mercy of God through the Divine Redeemer.'—'I know all this; and I know I am a sinner; and I would give all I have in the world that I was a good man. I desire this above all things.' 'Why then are you not a good man?'—'I wish I was; but I can't be. I can't change my own heart. If it is ever changed, it must be done by the power of God's Spirit.' 'It is true, that for a change of heart you are dependent on the grace of God. But there are some things which you *can* do; and which you *will* do, if you really desire to be a good man. You can go to God's house on his appointed day. That is the place where, and the time when, you are to hope for God's Spirit. He begets men by the word of truth; therefore be swift to hear. There were many, in the Apostles' days, who received the Spirit in the hearing of the word of faith. You can withdraw your foot from the place of temptation: you can lay apart the superfluity of naughtiness, and the gross forms of wickedness, which oppose the Spirit.' —'Yes; I can do all this; but it will do no good. My withdrawing from the tavern, and going to the place of worship, will make no difference in my case. If God is pleased to send his Holy Spirit into my heart, and to renew it by his immediate power, I shall then be renewed. If not, I must remain as I am, and take my destiny. Nothing that I can do will make my case better or worse, more or less hopeful. I hope God will do something for me: when *he* does it, then it *will* be done.' 'But, my friend, you certainly deceive yourself. You say you would give all you have in

the world that you was a good man; but you will not give up your bottle. They who are sensual have not the Spirit: and if you will not renounce sensuality, how will you have the Spirit? If ever you become a good man, you will become a temperate man. If you desire to be a good man, be a temperate man now. This you can be. If you would give all you have, that you were a good man, you will give so much labour as to go to God's house, and seek him there. If ever you become a good man, you will do this. Why will you not do it now? It is manifest, you do not wish to be a good man. You will not relinquish so small a thing as your bottle, nor take so small a walk as from your house to the meeting-house; though you know that, so long as you retain the former, and neglect the latter, you cannot be the man whom, you say, you wish to be. You are like those of whom God complains, that they will not frame their *doings* to turn to him. And how will he pardon you for this?'

"By this time we came to the place where it was convenient for him to leave me; and the conversation ended. I do not know that it had any effect. He seemed to be sensible that he was a sinner; and to think that it was no fault of his if he continued such, because he was dependent on the grace of God, and his eternal destiny was fixed by God's sovereignty—and fixed unconditionally. In his last sickness, which was not many years after, he was, to appearance, in a serious and thoughtful state of mind; was desirous of prayers from others; and he said he employed himself in prayer all his time. He condemned his past manner of life, and seemed to have some reliance on Divine mercy.

"This person had lived in different parts of the country. Where he imbibed his fatalistical sentiments, I never knew; but his talk impressed on my mind the danger of such sentiments, and the duty of ministers to guard their people against them. The great doctrines of grace, such as renovation by the Spirit of God, and justification by the righteousness of Christ, ought to be held up to view. But the Gospel states them, and ministers ought to treat them, in such a manner as to encourage sinners in the use of the means of grace; not so as to embolden them in the neglect of these means. I have supposed there is an analogy between the scheme of providence and the scheme of grace. In both we are dependent on God; and in both there are means to be used by us. And as by the common influence of providence weak man can do some things in order to the support of his body; so by that common influence of grace, which accompanies the Gospel, fallen man can do some things in order to the conversion and salvation of his soul. And though there is no *natural* or *promised* connexion between the volitions or doings of a sinner, while he is a sinner, and the renovation of his corrupt nature; yet there may be a *hopeful* connexion; because it is in the use of means that this gracious change more commonly takes place. The Apostle says, 'God of his own will begets us by the word of truth. Therefore let every man be swift to hear.'

"There is no certain connexion between any man's *labour* and his *success* in his worldly calling. If he has success, this comes from God. It is a gift of His goodness; and His goodness is sovereign: it is not guided by human merit, but by His own perfect wisdom. Still we may act on the general principle, that 'the diligent hand maketh rich.' Prudent men pursue their worldly calling with as much industry, and as much cheerfulness, as if the connexion between the means in use and the object in view were ever so certain. Men love the world; and in regard to their worldly interest they generally reason properly and act prudently. They naturally have not a love to religion, and would excuse themselves from its obligations: hence in their reasonings on this subject they run into the grossest

absurdities. The children of this world are in their generation wiser than the children of light."

Not much I think can, or needs, be added to this judicious treatment of such a case. It is a fearful thing to turn the grace of God into licentiousness, or to abuse the sentence of his predestination into an excuse for the "wretchlessness of unclean living." Let the minister of Christ beware that he do not, by any injudicious statement of Divine truth, give countenance to this delusion; but let him not, on the other hand, be deterred by fear of it from a faithful setting forth of the doctrines of the Gospel, in reference to the moral inability of man, or the free grace of God, however much they may be perverted by weak or ill-disposed persons.

A. C.

REVIEW OF NEW PUBLICATIONS.

HOUGH'S MISSIONARY VADE MECUM.

The Missionary Vade Mecum; containing Information and Suggestions for the Use of Missionaries, Missionary Candidates, and Committees. By the Rev. JAMES HOUGH, A.B., Minister of Ham, Surrey; and late Chaplain to the Honourable East-India Company on the Madras Establishment.

SUCH a compendium as this was much wanted. The missionary institutions of modern days sprang from pious feeling, and have been conducted in the main with wisdom and discretion; but as they have become enlarged, their conductors and agents have often felt the want of a code of rules and regulations applicable to missionary objects, as distinct from the ordinary discharge of the Christian ministry.

This defect Mr. Hough's little volume will go far towards supplying. He wrote the substance of it while he was himself engaged in missionary labours in India; and he offers the result of his experience to his brethren. The subjects which he discusses are, Devotedness; What constitutes a Call to the Missionary Work; Marriage; Faith; Hope; Love; Zeal; Studies; Preaching; Discussions and Intercourse with the Natives; Proceedings at the Founding of a Missionary Station; Intercourse with Europeans; Plans for the Improvement and Conversion of the Natives; Intercourse with the Natives; Treatment of Converts' Prepossessions and Infirmities; Diligence; Perseverance; the Preservation of Health; the Preparation of Journals; Economy; Attention to Instructions. From the illustration of these topics we shall copy a few instructive passages.

The first requisite in a missionary, and indeed in every minister of Christ, is devotedness to God and to his sacred office. At home, and in the sunshine of religious profession—which is often the darkest night of spiritual life—a minister may easily deceive himself in this matter, and pass through life with a fair character for religion while his heart is not right with God. But not so the missionary. Standing alone perhaps in his sphere of labour, uncountenanced by the presence of his fellow-Christians, and with snares and dangers on every side, a mere name or form of religion will afford him no support: he will soon shew what he is: if unsound at heart, he will probably fall into grievous temptations; or if weak, though conscientious, he will become disheartened, and either desert his post or prove his unfitness for it. It is therefore most important, that before he embarks on his enterprize he should estimate the cost. If, before he quits his native shore, he does not steadily survey the danger, and feel enabled, in

the strength of God, by faith and prayer and holy resolution, to meet it, and to count all things but loss for the excellency of the knowledge of Christ Jesus the Lord, he is not fit for the missionary office.

Mr. Hough assumes high ground in this matter. He does not think that even a tender sympathy for the souls of men, and a willingness to suffer much in the duties of his office, are of themselves sufficient to qualify a man for the arduous work of striving to convert the heathen to the knowledge and faith of Christ. There may be much of young, warm, feeling, which may be chilled in the freezing atmosphere of a heathen land: there needs therefore, besides mere untried ardour, industry in the application of principles, singleness of purpose, decision of character, patience of spirit, fervency in prayer, and simplicity of dependence upon God. But to keep these qualities and graces in constant exercise, there must be, says Mr. Hough, an entire devotion of heart to the cause in which the missionary is engaged.

"Young persons are often seen to enter with all the fervour of youth upon the superficial consideration of this subject. Affected by descriptions of heathen ignorance, abominations, and moral degradation, they are all alive to go forth and pluck them 'as brands from the burning' of Divine wrath. Stimulated by the memoirs of a Swartz, a Brainerd, or a Martyn, they are impatient to tread in their steps. But there may be much that is artificial in all this flow of feeling. The tenderness of spirit, the unaffected piety, the astonishing successes of those devoted men, and even the interesting descriptions of their sickness, or their toils, cast a glow of enchantment over their histories which throws their sufferings into the shade. But the feeling thus excited is not necessarily that of devotion to the cause in which they lived and died. It may be no more than an ebullition of animal spirits; and all such unsubstantial emotions will evaporate, when brought to the test of trials similar to those of the holy men just named. The missionary candidate ought to know, that he may be called to endure more than they endured, without meeting with any of their success; and he should ask himself, seriously and devoutly, whether he is prepared for such a disappointment. Let him weigh, fairly and deliberately, the encouragements and discouragements; and if the latter seem to preponderate, it is his duty to pause, at least; for if he shrink in the contemplation of suffering, how can he expect to endure the reality? But if nothing can deter him, and he feels ready to suffer and to die in the cause, and is content to have his name soon forgotten by man, who then will be bold enough to dissuade him from the work?" pp. 14—16.

This devotedness can only be kept up, under the Divine blessing, by constant prayer; and the missionary must be eminently a man of prayer. The powerful effect of such a spirit upon the heathen, Mr. Hough says, is often very remarkable.

"Unlike the profane of this Christian land, who delight in treating the most eminent piety with the bitterest scorn, the heathen know how to appreciate such characters. They regard as oracles the devotees of their own religion who are most attentive to its numerous ceremonies, and look with similar veneration upon the devout Christian. Though unable to weigh the comparative merits of different creeds, or unwilling to renounce their own, yet they expect the teachers of every religion to be men of prayer; and they would not easily be persuaded to attend to the instructions or rebukes of the Christian minister who should be negligent of private devotion. When calling on a friend, I have been interested and pleased to find my palankeen stopped at the door, with this reason assigned, in a whisper, 'Master at prayer:' and never, even when on a journey, have I been disturbed, if the bearers knew me to be so engaged." p. 19.

In reply to the question, What constitutes a call to the missionary work, Mr. Hough remarks:

"Under these four heads,—'his ability for the work, his willingness to undertake it, his freedom from those ties which prohibit the engagement, and the reasonable prospect of his succeeding,'—the missionary candidate may so arrange his thoughts, feelings, and relative obligations, as to enable him to ascertain the reality of his call. Let him beware of presuming to tread on this hallowed ground merely to escape from the monotony or drudgery of a secular occupation, or to obtain a competent provision, or to gratify a restless ambition or thirst for adventure. In a word, if he is conscious of any defect in his constitution of mind or body; or of any moral irregularity in his habits and feelings; or of any circumstance in his situation that may be unfavourable to the attainment of his object; and yet intends to conceal the fact

from those to whom he applies for the appointment, lest it should disappoint his expectations; I do not hesitate to assert, that such intention is alone an evidence against his call. For he wants moral integrity: and without this, however numerous or imposing his other qualifications may be, and to whatever useful purposes they might be applied at home; they would prove in a missionary 'as sounding brass, or a tinkling cymbal.'" pp. 31, 32.

It has been generally recommended both for their own sake and for the sake of the heathen, that missionaries should be married men; and certainly one of the most lovely exhibitions of the beauty and excellence of true religion is a well-ordered religious family. The usefulness of the wives of missionaries in the native schools, and as helps meet for their husbands in their arduous labours, have been often dwelt upon; but Mr. Hough seems very much to doubt whether, as a general rule, the marriage of missionaries is desirable. He speaks, indeed, in the highest terms of the valuable aid and solace rendered to their husbands by the wives of missionaries; but he adds:

"Notwithstanding this concession, which is cordially made, as the result of my observations on most missionaries' wives whom I have had the pleasure of knowing in India; yet ought the young missionary to be cautioned against premature marriage. The only inference I wish him to draw from these observations is this, that a wife is not so indispensable, and the probabilities of her sharing in his peculiar work are not so great, as he may have been led to suppose. Swartz and others laboured long and successfully without marrying. The circumstances of the country for which a missionary is destined may be such as to demand of him no trifling sacrifice of feeling or convenience, and even to expose him to imminent danger. In such a case, it would certainly be his duty to attend to the advice which St. Paul gave to unmarried Christians in the unsettled and perilous state of the primitive church. The difficulties and embarrassments of a foreign station are sometimes unknown, nor can they be imagined at a distance from the scene. A right minded missionary would disregard them were he exposed alone to their consequences; but he would be unworthy of the love and confidence of a tender wife did he not feel distressed at the bare apprehension of her suffering with him. I have seldom, indeed, known one who was not as ready to endure such trials as her companion, and have more than once been put to shame by the female's patience in trouble and fortitude in danger. But that very circumstance is calculated to increase her husband's uneasiness at her sufferings; and his regret, if not self-reproach, that he has inconsiderately brought her into such a situation. I cannot, therefore, refrain from advising the missionary to consider the expediency of marrying at the commencement of his career on grounds very different from that of necessity, which has hitherto been assumed. Nor do I hesitate to declare my opinion, that it is very inexpedient." pp. 35, 36.

But whether married or unmarried, or whatever his worldly condition, the Christian missionary ought to be eminently a man of spiritual graces and especially of faith.

"Without a steady reliance on the promises and truth of God, he cannot persevere. Brought into contact with the mass of superstition that enslaves the minds, and demoralizes the hearts of the heathen; entering 'the habitations of cruelty' which fill those 'dark places of the earth;' he is appalled, and his heart sickens, at the sights and the sounds that assail him: and if he calculate only upon human means and ability to demolish this Babel, he must despair of success. Often will he find, that every effort to induce the heathen to relax their hold of 'lying vanities,' seems only to increase the tenacity with which they cling to them: and nothing but a perpetual recurrence to the promises of Jehovah, and a reliance on their fulfilment, can keep him stedfast in the path of duty, and 'always abounding in the work of the Lord.' The Almighty hath declared, 'As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' To his Son He hath promised, 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' With such assurances, we ought not for one moment to question the possibility of success, how unpromising soever present appearances may be. Failure is impossible, if it be true that 'the word of the Lord endureth for ever.' 'Known unto God are all His works from the beginning of the world.' And, 'from the beginning,' He knew also the various impediments that would arise to the accomplishment of His work of mercy. Yet, notwithstanding, His promise is absolute, without reference to any contingency whatever, that the wisdom of His Gospel shall one day fill, its glory illumine, and its harmony

bless 'all the ends of the earth.' To forget this will be fatal to the missionary's peace of mind, and a constant check to his exertions. Though his prospects be discouraging, yet let him always revert to the promises, and remember that the day will come when Jesus Christ 'shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.' To believe this—really, habitually, practically to believe this—will leave no room in the mind for a doubt of ultimate success, though for the present impediments and enemies to the truth may prevail. If we only 'have faith in God,' He can enable us to walk over the troubled waters, or to cast mountains into the sea." pp. 39—41.

With faith dwells hope; and hope is strikingly a missionary virtue. Faith is an anchor to the soul: it renders it steady amidst the waves and the blast; but hope adds to it wings, and enables the missionary to aspire far above the region of doubts, disappointments, and ominous prognostics, and to breathe a portion of the ardour and the happiness of heaven. Mr. Hough strikingly shews that hope may be often indulged, even when the present prospect is cloudy, by the instance of the Tinnivelly mission in India.

"The numerous conversions in that district during the past ten years have surpassed the belief of those persons who judge of their probability by what they observe in other parts of India. Whole families, entire villages, have together renounced their idolatries, and embraced the Christian faith; and certainly, nothing like this has taken place in any other district of the East-India Company's possessions. But it ought to be remembered, that this is one of the fields which Swartz planted, and Jœnicke cultivated with so much industry and zeal. They were not called to their rest, indeed, without reaping much fruit from their labours, having established numerous congregations in the district. But it was left for others to gather in a fuller harvest. When we consider the vast disproportion between the recent successes there and those of other Indian missions, I am sure that the indefatigable missionaries of Tinnevelly would not thank me, nor would it be just, were I to attribute the disparity to a superiority of talent, fidelity, or zeal in them over their brethren at other stations. Some, with equal piety, energy, and ability, seem to be labouring to little purpose; while they have found the fields 'white already to harvest' (John iv. 35). How is this to be accounted for? May we not fairly ascribe it to the seed sown by Swartz and others in the last century? And ought not this fact to encourage the hope of future missionaries, that their labour also will 'not be vain in the Lord.'" pp. 47, 48.

Thus encouraged, the missionary may cherish hope, though he sees no immediate fruit; and it is his duty and his happiness to be "patient unto the coming of the Lord," as the husbandman "waiteth for the precious fruit of the earth, and hath patience for it, until he receive the early and latter rain."

With faith and hope, is united love—that master principle of the soul of the true missionary, which leads him to imitate the Great Shepherd and Bishop of souls in desiring to gather sheep into his fold, and to feed those which are in it. Next follows zeal, without which no man can be a useful missionary. A good man, not conspicuously marked by this characteristic, may work with some degree of usefulness and acceptance in the quiet routine of a Christian parish; he may attend his church and occasionally inspect his schools, and spend his allotted hour in visiting the sick; but a much more earnest spirit is necessary to bear up amidst the toils of the missionary vineyard.

Mr. Hough gives us a very useful chapter on missionary studies. The missionary must study the language of the place where he is stationed, and in some instances his talents as a linguist may be useful in translating the Word of God and religious publications; general information also is valuable; but the true missionary is an active and practical man, and cannot afford to be a close student. Literary mental recreation is often one of the first things he must sacrifice, in order to become a man of one book and one subject.—Mr. Hough earnestly cautions the missionary against extending his studies to the idle religious novelties of the day. What have the heathen to do with the mountebank fooleries which too often disgrace the very name of religion; where men, having long had wholesome spiri-

tual food in abundance, have begun to hunger after shewy garnish and stimulating condiment—perhaps luscious poison.

"Avoid all theories, the tendency of which is to divert you from your obvious duties. No speculation seems to be too visionary, no pretension too preposterous, to obtain currency in the Christian church: and it requires unwearied vigilance, with constant and fervent prayer, to preserve the imagination from the seductions of such flattering pursuits. No strength of human understanding, nor any extent of literary acquisitions, can render a man proof against their influence. To some persons the fascination of novelty seems to be irresistible: and too often do we see even men eminent for piety, and zealous for the honour of God, led away from the obvious path of Christian duty in which they were diligently walking, by notions which, even if correct, could lead to no practical result of sufficient importance to compensate for the loss of services thereby neglected. Every inducement to such aberrations I cannot but regard as a device of the devil." p. 67.

A facility in preaching in the language of the country, or rather in conveying in a striking manner familiar religious instruction and exposition, is very important to the missionary. We know what interest Bishop Heber excited among the natives of India, by pronouncing the benediction in Tamul, and every clergyman who resides where the Welch or Irish language is spoken, is aware what a passport it is to the hearts of his people, and, perhaps unavailingly, laments that he does not possess the ability to preach or converse in that tongue. As to the topics of missionary preaching, and we may add of all preaching, Mr. Hough remarks:

"The pious missionary, with the Bible in hand, can never be at a loss for a subject. He will find all the parables and miracles of our Lord both interesting and profitable. Simplicity should be his study. Let him dwell much on the first principles of religion. Nothing is to be assumed as admitted or understood. The heathen ought to be regarded and addressed as children, for they are as ignorant as children of the rudiments of the Gospel. The Lord's Prayer contains more wisdom than all their Vedas and Shasters together. Bearing this ignorance in mind, it is hardly possible to be too plain in addressing them. It is almost superfluous to say, that the simplicity here recommended is compatible with the faithful declaration of all that is necessary to make the heathen 'wise unto salvation.' The sublimest and most essential truths of the Gospel may find an appropriate illustration in objects familiar to the senses, and be rendered intelligible to the capacity of a child." pp. 77, 78.

The cautions in the chapter upon intercourse with the natives appear very judicious; but a much more difficult chapter is that on the missionary's caution with his own countrymen. In India, in Africa, in the West Indies, and wherever the British flag is unfurled, Europeans are, or have been, one of the greatest stumbling blocks in the way of the reception of Christianity by the natives. Missionaries, if they would not impede their own labours and prove traitors to their God, are often obliged to shun the company of their own countrymen in foreign lands. The Quarterly Review has lately entertained its readers with some extracts from a foolish flippant book, by a wanderer over the earth, of the name of Earle, in which he complains that the Church missionaries in New Zealand did not behave hospitably to him and his companions, and that they avoided their company. We know nothing of this particular case; but from the circumstances admitted by the Quarterly Review itself, we think it most probable that a party of drunken sailors landed, with the express object of corrupting the women of the place, some of whom were too probably in the party whom the missionaries declined inviting to their peaceful and virtuous dwellings. Was it want of hospitality, that a party of missionaries with their wives and sons and daughters around them, and with the eyes of the natives fixed upon them for examples of Christian life, avoided countenancing the idle, drunken, and vicious "frolics," mildly so called, of a licentious boat's crew? The Quarterly Review may be well ashamed of itself for introducing Mr. Earle's idle charge against the missionaries, and, above all, in that worst of all ways, hoping with all due candour it may not be true, publishing it with a view to elicit explanation, and so forth. Mr. Earle's charges are bold and

bluff; but the Quarterly Reviewer's are in the spirit so well described by Mr. Canning, in his epistle to a former editor of that work, Mr. Gifford:

> "'Much may be said on both sides.' Hark, I hear
> A well-known voice that murmurs in my ear—
> The voice of Candour. Hail most solemn sage,
> Thou drivelling virtue of this moral age;
> Candour, which loves in see-saw strain to tell,
> Of acting foolishly, but meaning well;
> Too nice to praise by wholesale, or to blame,
> Convinced that all men's motives are the same;
> And finds, with keen discriminating sight,
> Black 's not *so black*, nor white *so very white*."

In India, as elsewhere, the missionaries had formerly much to encounter from their licentious countrymen, whose vices their presence silently rebuked, even when their conduct was most unobtrusive and inoffensive. They were not indeed beheaded like John the Baptist, or tarred, feathered, and brought within an inch of the gibbet as in the West Indies; but they suffered such insults and misrepresentations both in the scene of their labours and in the mother country, as are not easily endured by men who are not strengthened by higher than earthly motives and supports. We rejoice to say, that in India the aspect of affairs in this respect has greatly improved; there are few stations in which a missionary may not find friends to welcome and aid him: but in the West Indies the spirit of persecution is worse than ever; and, strangely enough, it affects to take the aspect of zeal for the Church of England.

Mr. Hough resumes the important subject of the missionary's intercourse with the natives, with a more immediate view to the circumstances of India. His large experience of the Hindoo character does not lead him to echo the panegyrics of those who have undertaken to shew that Christianity is not very necessary for Hindostan, at least at present, as the people are incomparably good without it. He says:

"The human heart is naturally the same every where—morally corrupt; and often do its foulest weeds seem to flourish with rank luxuriance within the reach of means best adapted to check their growth. From Hindoos, however, you have nothing else reasonably to expect. Their religion and education provide not a solitary antidote for the worst passions of the heart. They have no moral principle to guide or restrain them. They understand one another so well, that a father will rarely trust his own son in pecuniary matters: and I know of no security against their dishonest practices but that of constant vigilance over every one in your service." p. 10.

Much has been said of late as to the right line of conduct in admitting converts to baptism. Some missionaries have thought, that an apparently sincere belief of the general doctrine involved in the baptismal benediction, or even the shorter formula "if thou believe in the Lord Jesus Christ," was sufficient for baptism; and that the catechuman was to learn the chief points of faith and duty more perfectly afterwards. Others have thought it requisite to insist upon a considerable period of instruction and probation; that the convert might be found to be a convert indeed, before he was received into the visible church of Christ. This has been the general practice of modern Protestant missionary societies; and we think it the most safe, judicious, and scriptural. Mr. Hough defends this view of the question as follows:—

"If a missionary would grow 'rich in faith,' be filled 'with all joy and peace in believing,' and 'abound in hope through the power of the Holy Ghost,' he must exercise great caution in receiving those who profess to believe the Gospel. He ought to subject them to a close and careful examination, and to extend the period of their probation until a reasonable time has been given for any sinister motive that may exist to develop itself. He must expect especially to be tried by the dissimulation of persons coming to him for instruction, under apparent impressions of the truth, but who at length will evince that they were actuated from the first by worldly expectations. He should be prepared for the frequent recurrence of such cases in a heathen land. Many an inquirer will come day after day, listen attentively to what he hears, avow himself convinced of its truth, and seem to promise well; when,

just as their teacher is beginning to rejoice over them as 'brands plucked from the burning,' he will be disappointed, perhaps grieved at heart, by the detection of their real motives. He cannot but feel it very hard indeed to preserve a true missionary spirit under the repetition of such disappointments. But let him not be discouraged. He should be particularly on his guard against the feeling of distrust towards all future inquirers. Such a feeling may naturally be expected to arise in his mind, under circumstances so painful; but he should instantly repress it. For, although hitherto all may have been hypocrites, yet the next may prove a sincere disciple, who would be disheartened by an apparent suspicion in his teacher, and retarded in his progress. Caution ought never to be confounded with suspicion. To be cautious in the admission of candidates for baptism, will always be the missionary's duty; but to suspect them without cause, would tend to hurt his own spirit, and to chill his love for them and others: while to manifest that suspicion by a repulsive manner would generally shut the mouth of an humble inquirer, and make his spirit sad. However difficult the task may be, yet the missionary should endeavour to keep his mind free from distrust, and his heart warm with affection; that he may be ready to receive every one in future with the same kindness and attention which he would have shewn if he had never been deceived." pp. 114, 115.

Another practical difficulty with converts in India, is the question of caste. The greater part of the Christian instructors in that country from Ziegenbalk and Swartz, down to Bishop Heber, have regarded it as a civil rather than a religious distinction, and therefore declined interfering with it; but of late years some of the missionaries have endeavoured to break through this tyrannical edict, and in many instances with success, though chiefly, we believe, in the case of the more degraded castes. It is a question of extreme difficulty. The distinction, though originally religious, has become also civil; and so far it is analogous to the classifications which exist in all communities. If an English clergyman insisted that a marquis should sit down to dinner daily with a scavenger as the test of his being a Christian, it is not likely that he would succeed in his object, and it may well be doubted, whether he was doing all things "decently and in order." If the Hindoos view caste in a similar light, we cannot wonder at their objections, whatever we may judge of their propriety. We think, however, that the experiment ought to be made with a tender but firm hand to get rid of this obstacle. It may be that the first Christian settlers yielded too readily to it, and that in the present advanced state of missions and with the greatly increased influence of the European character over the natives, this gigantic mischief may be eventually banished from the land. It is a question chiefly of experience, the solution of which must depend very much upon local knowledge. Mr. Hough's view, after large experience, is to hold no terms with this baneful system, but to make the renunciation of caste, if not a necessary prerequisite to baptism, at least an expected consequent upon it. He says:

"In Tinnevelly I had a catechist in my employment, who was one of the most humble Christians and confidential servants I ever knew. Indeed, at my request for such an assistant, on my first arrival, this man was sent to me by Mr. Kohlhoff, a missionary at Tanjore, as a person on whom I might depend; and I never had cause to suspect his piety and integrity, or to be dissatisfied with his conduct. In my visits to the Christian churches in the interior, he was one of my constant attendants, and always performed the duties assigned him to my satisfaction. On one occasion, when we had travelled far, and visited many churches, in the evening I found him quite faint from fatigue and hunger. On inquiring why he had not taken refreshment at one of the stations where we halted, I was exceedingly pained to find, that he had asked a brother catechist of the place for a little rice, who refused to comply with his request, because he was a man of inferior caste.

"Such a prejudice is a disgrace to the Christian church in India, and I do think it the duty of every missionary to endeavour to extirpate it. I mean not to say that the retention of caste is wholly incompatible with Christian principle. Indeed, I have known several instances of its being retained by men, whose piety and humility were unquestionable; but for one such case, a hundred might be produced where it has left untouched—yea, where it has continued to cherish—all the pride engendered by such a system. I am not an advocate for premature measures, and would treat the weak conscience with tenderness. But we must be faithful, both to our Master, and also to those whom we would persuade to learn of Him to be 'meek and lowly in heart.' The day has now arrived, when missionaries may be less scru-

pulous on this point than those were who entered earlier on the field. Some, I know, have made the experiment, and the result has been precisely such as they expected, and sufficiently successful to encourage all who follow them to emulate their example. If this course be steadily pursued, the time is not distant when it shall again be said, 'As many as have been baptized into Christ have put on Christ.' These 'are all the children of God by faith in Christ Jesus.' When such is the case, then will it be added,—'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for all are one in Christ Jesus.' If it be the missionary's duty to endeavour to bring to this character every church over which he may preside, then is it equally his duty to insist upon the renunciation of caste, or any other prejudice, that may be repugnant to the principles of Christianity in the heart, and opposed to their diffusion through the world." pp. 121, 122.

Mr. Hough concludes his little volume with a few pages of useful remark, under the heads of diligence, perseverance, attention to health, the conscientious preparation of missionary journals, economy, and a cheerful attention to the instructions received from home. We need not quote more; the preceding passages will sufficiently shew the character of the work, which well deserves to be in the hands of every missionary and of every officer of a missionary society. Christians ought to strive to gain large and intelligent views of the duties they embark upon; we do not live in an age of miracles: for though the Holy Spirit is promised in the church to the end of the world, it is not at present in his extraordinary, but his ordinary dispensations; and every subordinate aid therefore is not only allowable, but a part of the allotted system under which we live. Missionaries are not now to be sent out without coat or scrip; or to expect to speak foreign tongues by miracle or to translate the Scriptures by intuition. Care, study, and diligence, as well as prayer and devotedness of heart, are requisite; and the faithful missionary is not less in his Master's service while he is assiduously preparing his weapons than while he is exercising them in the scene of his labours. To every friend also of missions, a knowledge of the actual difficulties of the missionary office is highly useful; not only to lead to prayer, and zeal, and liberality, but to prevent unscriptural expectations and to fortify the mind against the chilling effects of reverses and disappointments.

THE ARCHBISHOP OF CANTERBURY'S CHARGE.

A Charge, delivered at his Primary Visitation, in August and September, 1832. By WILLIAM, LORD ARCHBISHOP OF CANTERBURY. London. 1832.

A CHARGE by the Archbishop of Canterbury, the primary official exposition of his Grace's sentiments since his accession to his high office, will be regarded at the present moment as an important ecclesiastical manifesto. It has, ever since the troubles of the seventeenth century, been the understood object of successive British cabinets to select for the responsible function of Metropolitan of England, an individual of tried wisdom, moderation, and courteous habits, lest in so powerful and influential a station the slightest rashness should endanger the peace of the church and nation. And never assuredly was there greater need of those qualities than at the present moment: and this, not only in consideration of the hostile aggressions against the Church, the increased number of dissidents of all persuasions, and the wish expressed in many quarters to desolate our venerated Zion; but in regard also, and perhaps chiefly, to the well-known differences among her own members and clergy. Much will depend upon the justice and wisdom of the measures which shall be pursued during the next few years in high places as to whether the church, whatever may be its political

condition, shall grow in unity within itself, or be distracted and torn asunder by intestine divisions.

In consequence of the state of the times and other circumstances, the ecclesiastical appointments which took place about four years and a half since, on occasion of the death of the late Archbishop, may be justly considered as among the most important of any which has occurred for many years in the annals of our church. We thus announced them at the time: "The Bishop of London (Dr. Howley) succeeds to the archbishopric of Canterbury; an office in which the mild and tolerant character of this highly learned and devout prelate will be a pledge to the country for the general character of his ecclesiastical government..... The choice of Government, for the See of London, has fallen upon the Bishop of Chester, whose well known zeal, learning, and ability, directed as they are most indefatigably to the duties of his high station, eminently qualify him for this most arduous appointment..... The new Bishop of Chester is Dr. Bird Sumner; a name which we need not introduce to our readers, except it be to express with them our hearty thanksgivings to God, that the choice has fallen on a clergyman so eminently calculated, by his piety, his talents, and his character, to adorn the episcopal office." We see no cause in 1833 to do otherwise than record the confirmation of our anticipations of 1828. More it were not decorous for us to say, except to add generally, that though church work is proverbially not rapid, it certainly has not during the present archiepiscopate stood still; and some of the measures, or intended measures, which have of late, from time to time, been brought forward, inadequate as they were to meet the necessities of the case, were far more considerable than any thing that had been contemplated by the heads of the Church for many years. The Church Building Bill was a large and salutary measure, though experience has proved that yet more is requisite; the difficulties, expences, and formalities being in many cases still too great for the exigencies of many poor and thickly peopled districts. The abortive Plurality Bill, though far too scanty, would yet have imposed restrictions on cumulation and non-residence by no means inconsiderable. The elaborate and honest Report on the ecclesiastical courts does great honour to its compilers; and the bill or bills which are expected to spring from it will conduce to improved arrangements of ecclesiastical jurisdiction; the Archbishop of Canterbury making very considerable sacrifices for the attainment of that object. The Act enabling ecclesiastical corporations to augment their poor livings was also, so far as it went, a valuable measure. The same may be said of some other recent bills, or intended bills, and among them the English tithe-composition scheme, which was an undoubted improvement, and might have been a preparative for commutation, though, as a substitute for it, it was utterly unavailing.

We are not wanting then in gratitude to the Most Reverend Primate, by whom, or under whose sanction, these and other useful measures have been devised, and some of them carried into effect. Nor are we insensible that, while the public called for more, some of those with whom it was very difficult to negociate wished for less; and that his Grace has gained little good will with either. This indeed he needs not lay to heart; it is a portion which has ever fallen to the lot of those whose arduous duty it has been to occupy exalted stations in troublous times; and his Grace, we doubt not, views with as little concern—except for the parties themselves—the jealousies of those who oppose even his measured reforms, and account so mild an innovation as the late Plurality Bill destructive, as he does the brutal attack of a misguided mob, who beheld in a prelate proverbial for mildness, charity, disinterestedness, and kindness of heart, an object for their ignorant displeasure.

But still the question remains, What are the kind of measures which the Church now requires? In this hour of public ferment, it may be in some respects an advantage to the Church to have at her helm a prelate whose virtues lean to the cautious side; and whom all persons, who know any thing of the matter, esteem as a man anxious to do what is right and for the best, and who, if he is sparing of alteration, is not so from pride or interest, but from prudence and a sense of duty. Yet, we repeat, the question recurs, what measures are at the present crisis best for the church and the country?—whether small, partial, and allowedly inadequate reforms, such as the above-mentioned tithe-composition and plurality bills; or a bold and vigorous application of the pruning knife, so as to get rid at once of decayed branches and profitless shoots,—those luxuriances which, from their robbing the fruit-bearing branches, the French gardeners call *voleurs*; and to cause our ecclesiastical vine to break out with an abundant supply of young vigorous shoots, the indications of renewed health, and the precursors of fertility? We have looked at the question anxiously, and our perfect conviction is, that the latter is the right and wise course; and that if the heads of the Church spare the pruning knife, there are those who will speedily use the spade or the axe, and we shall have destruction instead of improvement.

No; it is not a meagre bit-by-bit reform which will satisfy the exigency: what we think the Church needs and may obtain, and what it appears to us its true friends ought to implore in their petitions to the legislature; what, in a word, would constitute a reform conducive to spiritual efficiency—a reform at once extensive and conservative, would comprise some such particulars as the following:—A provision for a specific theological and probationary education for the clergy, as is afforded in all other Protestant churches, and which might easily be arranged with the universities or cathedrals, or both; The diminution of undue secular inducements to take holy orders by persons who are not religiously addicted to the office, as in the temptation held out by sinecures, pluralities, non-residence, unreasonable emoluments, and, we may add, some fellowship qualifications, and other particulars; The total prohibition of plurality of benefices having cure of souls; The enforcement of residence, accompanied by suitable measures for making every benefice an adequate provision for a clergyman; The division of large parishes and the union of some small ones, so as to form convenient and manageable pastoral districts; Increased encouragement to building or opening new churches and chapels, in populous neighbourhoods; The commutation of tithes for land, corn-rent, or some other source of fairly adjusted and permanent income, if such can be discovered; A better adjustment of the episcopal revenues, so as to augment the poorer sees and supersede the evil of translations; with the division of the larger dioceses, and a diminution of some of the secular burdens which at present fall upon the bishops, so as to enable them to devote themselves with adequate care to the duties of their solemn function; A revision of the laws and customs of patronage, so as to place the presentation to a benefice under high responsibilites; Some regulations respecting crown and episcopal patronage, so as to give to the whole body of the clergy, under due regulations and having regard to character and attainments, a fair prospect of arriving in succession at a benefice; A system of ecclesiastical discipline adapted to modern wants and habits; The extension of the ordinances of national religion to every part of the British empire.—These are but outlines: but we think that, if duly filled up, they would form such a large and perfectly safe measure of Church Reform as would, by the blessing of God, essentially benefit the present and future generations. We need scarcely add, that the whole ought to

be conducted in a spirit of justice and equity in regard to all fair claims; and that some of these reforms could only be prospective. The whole, we believe, with the exception of adequately extending the ordinances of religion to all our foreign dependencies, might be accomplished without expense to the public, by a proper management of the property already belonging to the church, combined with the voluntary exertions of pious and munificent individuals—as, for instance, in building and endowing churches, and augmenting small livings in their own gift or neighbourhood. But the full development of the plan, and the arguments to shew its utility and practicability, would occupy many pages. We give only the heads, to which a few others might be added; and we should think that petitions to the King and to both Houses of Parliament, embodying such of these outlines as may seem meet, would be very serviceable at this moment; in order that it may be seen that the friends of the Church—those who venerate her as an important instrument of religious benefit to the land—are anxious for a reform of every abuse and an extension of her utility, while they conscientiously oppose every measure of subversion or spoliation. We have not included, among the above particulars, a revision of the Liturgy, which many persons are proposing; because we fear, at least at the present moment, that such a measure would be eminently hazardous.

We have, perhaps, alarmed some of our readers by the above sketch of conservative measures; but which of them would they in detail object to? The speedy prospective extinction of pluralities, which His Grace seems in his charge to consider not only hopeless, but "an extreme" highly "inconvenient," and to be avoided—we honestly believe to be amongst the most safe, easy, and beneficial of all the contemplated projects. The commutation of tithes, on which his Grace has not touched in his Charge—and it might not be proper that he should touch upon it, more especially as he had probably not made up his mind to recommend, what he cannot but know must in some way speedily take place—is *not* an easy question; but, whether easy or not, it is a case of necessity, and must be settled: and we think we can see our way pretty clearly through most of the difficulties. It is not our province, however, to chalk out a bill for the purpose; and we therefore trouble not our readers with the items.

But it is time to view his Grace's Charge more distinctly, and in the light of a manifesto;—not, indeed, of all that probably may and will be done, but of his Grace's own personal and upright feelings and opinions; some of which, however, he may have seen fit to re-consider, with a view to ascertain whether, under all the well-known circumstances of the case, and in order to promote the peace and harmony of the church and nation, and that there may be no division of counsels where all should be unanimity, and that the Church may not lose that support which as a national establishment it ought to enjoy, he cannot conscientiously yield to necessity more than he would himself have proposed as desirable. We say thus much (without wishing to enter further into the subject), because, if this Charge were to be received as the ultimatum of the Right Reverend bench on the questions which now agitate public opinion in regard to the Church Establishment, we should foresee a collision which could not but be fatal to its best interests, if not its very existence. But we augur no such evil issue; for that very spirit of moderation and prudence which we have adverted to, as having been long considered an essential requisite to the English primacy, while it ordinarily inclines to the supposed safe side, of checking large innovations, will equally discover when it is the safer side to adopt a vigorous and courageous course of action; and rather to anticipate the hour of necessity than to wait till the tide becomes a flood,

and there is no alternative but to yield to its resistless force. A good man can concede nothing against his conscience; but he may rightly re-consider with himself whether he has risen to the full measure of his judgment. No person, for example, can say that it is a matter of conscience to retain pluralities, if a right and suitable measure should be proposed for abolishing them; and so of several other points, respecting which we sincerely believe that many, who a few months since could scarcely be called church reformers, are rapidly converging to a union of sentiment. And this, we will add, is one of our best hopes for the Church.

His Grace, after congratulating his clergy upon their excellent state of "order and discipline," and paying a tribute of respect to the memory of his predecessor, particularly in regard to his anxiety for the ecclesiastical regularity of his diocese, and his zeal to promote the building of churches and the establishment of schools and other charities, proceeds to enumerate the claims of the Society for promoting Christian Knowledge, the National Education Society, the Church-building Society, the Clergy Orphan Society, and King's College, London. This, we suppose, is requisite; but enumeration occurs so constantly in visitation charges, that it would save all parties much trouble if a prescribed formula were kept stereotyped for the purpose. A society stands in danger of being ostracised by being too diligently lauded. In the present case, however, the mention was very appropriate, in connexion with the zealous exertions of the late Metropolitan*; and we only regret that any valuable institution should require to have its claims thus incessantly urged upon those who should be foremost in supporting them. With regard, however, to one of these societies, the Society for the Propagation of the Gospel, it is scarcely fair to blame either the clergy or the laity for not becoming members of it, when they are precluded by its bye-laws from so doing. Many clergymen and pious and munificent laymen, upon inquiring if they could become members, have been informed that they could not, but that they might contribute their money, if they saw fit. Can we wonder that a society which has assumed this repulsive attitude has become unpopular; more especially when we consider also its conduct in regard to its estates in Barbadoes, and its fondly paternal embrace and identification with the abominations of West-Indian slavery? And what will inevitably be the result? Why, that when, in the forthcoming plans of financial retrenchment, Government withdraws, if not suddenly, yet by rapid instalments, its aid, in the strength of which the Society has defied public opinion—we mean the opinion of the moral and religious part of the public—it will sink a wreck, and no man will stretch forth his hand to rescue it. It *must*, whether it chooses or not, let go its

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* Speaking of King's College, London, the Archbishop says, that his predecessor's anxiety, while the plan was in preparation, "had something more of impatience than I ever observed in him on any other occasion." We would not detract from Dr. Sutton's rightly directed zeal in this matter; but there were extraneous causes of excitement at the moment, which might account for a mixture of "impatience." The college, however, thanks be to God, flourishes: it is admirably conducted, and is likely to be a great public blessing. But times change: and what had been the late Archbishop's "impatience" had he been told that all the anxious care which he took to place the college under the guarantee of "public officers of state" would, in the revolution of a few months, open its walls to some of the very individuals whose influence his Grace was most anxious to counteract; and more especially would call forth the "guarantee" of the founder of the London University, whose system it was expressly designed to oppose? Such, alas! is the ignorance of men in legislating for futurity! It is, however, an admirable institution; and there is not the slightest reason to anticipate any deviation from its intended designs, as Lord Winchelsea predicted when "the Duke turned Catholic," or as others might fear when Lord Brougham expelled Lord Eldon from the woolsack.

slaves *in a very short time*—we speak advisedly—but no thanks to its conductors: emancipation, full, complete emancipation—why conceal it? it ought to be proclaimed aloud—is already determined on; is as fixed as any thing human can be: the Orders in Council of last year have been calmly revoked, and no more of such profitless measures will be attempted: and then, when all the slaves in the West Indies are free, the slaves of this Christian corporation will be free also. Its pro-slavery friends will then drop off, and the time will have gone by to perform a great act of justice and mercy to conciliate others.—But we are wandering from our theme, by the incidental mention of this, we believe, the worst conducted of all the religious societies in or out of the church—this close corporation, which refuses to allow itself to be warmed, lighted, and ventilated by the wholesome air and sunshine from without which gladden other institutions. It is not properly a missionary society to "the heathen;" being restricted, both by its charter and in its actual operations, to the British colonies: its chief labours are in North America, and these are among our own countrymen; so that those clergymen and laymen who do not see fit to join the Society in Salisbury Square are members of no missionary institution whatever: and as some of the clergy of the diocese of Canterbury may be thus circumstanced, it seems to us that his Grace's congratulations upon their pious zeal "for the conversion of the heathen" may be thought ill-placed. Most justly does his Grace remark, "The conversion of the heathen, and the general diffusion of religious knowledge, are objects of the greatest importance; and lukewarm indeed must be the devotion of that man, who does not rejoice to participate in the work of thus promoting the glory of God and the eternal happiness of mankind;" but he adds, "But the more immediate care of the minister is due to that portion of the Christian church which is placed under his own superintendence." This last remark is as true as the first; but, by its juxta-position, we fear it will be construed apologetically, as a reason for not uniting in missionary efforts for "the conversion of the heathen." Indeed, it is constantly reiterated, by those who wish to be excused in this matter, that our own people have the first claim; as if any man ever shut his heart against the wants of those at home, because he felt for the religious necessities of the heathen abroad. Such an insinuation is wholly contradicted by fact: those who are most constrained by the love of Christ to pray and labour for the conversion of the heathen, are never the least anxious to promote the best interests of the poor and needy and ignorant around their own dwellings; and no contribution to a missionary box ever impoverished a Christian parish. But we have not yet forgotten the old hypocritical excuse, "Who is my neighbour?" and men turn aside from a perishing heathen, priding themselves that, had he been their countryman, they would have relieved his wants. This is not expansive Christian charity; and it proceeds, we fear, upon a very defective view of our obligations, as Christians, to endeavour to preach the Gospel to every creature, with a tender and lively feeling of compassion for a world lying in wickedness and the shadow of death. We have said thus much, lest his Grace's words should be perverted; but, even as they stand, we sincerely think they had been better exchanged for a spirit-stirring appeal to the clergy to gird themselves to this great duty; for, as a body, with shame we say it, the clergy of the Church of England are the least zealous promoters of missionary labours of those of almost any Christian church. They need not an anodyne to their conscience, but a faithful and heart-searching address, as in the presence of God, to awaken them to a sense of their duty. Had they, as a body, been duly mindful of it, the whole world had long ago been dotted over with missionary stations, from which had spread

around on every side the glad tidings of the Gospel of peace. It is not, however, too late to repair in part the neglect; and may grace be given to us all to endeavour to do so. If any of the clergy do not approve of the Missionary Society in Salisbury Square, let them form another, or convert the Society for the Propagation of the Gospel in the Colonies, into a general missionary society, throwing open its constitution, and placing it upon the vantage-ground of public confidence. We have spoken freely, but honestly. We heartily wish we could believe, with his Grace, that "there is *no* reason to accuse any class of the ministers of the Church of England of indifference to the spiritual welfare of the people at home, or the diffusion of the Gospel abroad." We thought there had at least been *some* reason to fear that *all* our clergy did not rise to the high measure of their duty in either of these matters.

After the appeal on behalf of the societies, his Grace proceeds to address the clergy of his cathedral; and here also he is abundantly satisfied; for though he mentions a variety of duties specially incumbent upon them, he does not mean to intimate that they required any exhortation on the subject.

"Let it not be imagined that, in touching on these several heads, I mean to insinuate that any duty has been neglected, or that any admonition is necessary. I have mentioned them partly with a view of describing the benefits expected, and in great measure obtained, from these splendid establishments, and partly in compliance with the useful and laudable custom of calling our duties to remembrance on these solemn occasions." pp. 22, 23.

In all this we feel assured that his Grace speaks conscientiously; but we greatly doubt whether in regard to any body of men this style of address is the most profitable. Besides, what a cypher of a function is an episcopal visitation, if it is only to tell the clergy that all is well; and that though the bishop reminds them of their duties, it is merely for form's sake, "in compliance with a useful and laudable custom." If this be all, we might almost adopt the economical proposal of the radicals to have an assortment of cast-iron clergymen, and to work bishops by steam; devoting the money saved by the process towards paying the national debt. How different is the feeling after reading the earnest remonstrances of Latimer, or the tender beseechings of Leighton. An episcopal charge, as well as an ordinary sermon, that leaves the mass of hearers well satisfied both with themselves and the preacher, *must* be defective. Every faithful minister of Christ is ready to exclaim with the Apostle, "Who is sufficient for these things?" and though he would wish that his diocesan's address should comfort and encourage him in the discharge of his arduous duties, he would not desire that it should consign him to self-complacency. He would desire rather to come away smiting on his breast, with the humbling consciousness of his own sins, negligences, and ignorances, and feeling as though he had hitherto done nothing in comparison with what the solemnities of his holy office required. It may be flattering to a careless clergyman to return to his parish ruminating on an episcopal absolution; but it were more profitable if his first word, on entering his abode was, "While listening to the glowing exhortations of that man of God, I felt myself to have been an unprofitable servant, a very child and pigmy; I could have burned all my sermons, and wept over my best efforts. Yet there is encouragement—let me begin—begin to-day; to-morrow may not be afforded me."

The Archbishop is justly anxious to spare his venerable cathedral from the rude hand of spoliation; and for that end points out the various duties which are connected with that splendid ecclesiastical establishment. We fear, however, that the enumeration is not such as will be likely to effect his purpose. Thus runs the catalogue:

"I must not however forget that I am now speaking to those, who though *in another*

capacity they may be charged with the cure of souls, appear in *this* place not as parochial ministers, but as the members of an ecclesiastical body, which from its connection with a church, the highest in rank as it is the first in antiquity in this kingdom, is eminently distinguished among those corporations which add much to the dignity, and, I may venture to say, to the usefulness of our national establishment. Our forefathers, though they well understood the nature and value of a simple and spiritual worship, were of this opinion; and while they abolished useless foundations, and expelled from their churches the gaudy decorations and ceremonial pageantry, which diverted the attention of the people from the proper objects of devotion, they deemed it conducive to the honour of God, to preserve many cathedral and collegiate churches, *with ample endowments, under the keeping of bodies of clergy, to whom, from their qualifications and circumstances, the due performance of the service, and the care of the fabric might be safely trusted.*" pp. 18, 19.

"The objects to which you are particularly bound to attend might be collected from the nature of the Establishment, if they were not specially determined by the Statutes. The general purpose is to exalt the honour of God, and show forth his majesty, with all the impressive solemnity which can be imparted to prayer and praise, by voices and instruments in sublime and harmonious unison, *assisted by the effect of an architecture as far above ordinary buildings in style and dimensions,* as the simple greatness of nature is beyond the works of art." pp. 20, 21.

His Grace proceeds to add:

"In the first place, then, it is required, that the service should answer in all points to the highest conceptions of a fervent devotion, that the incense of prayer, the sacrifice of thanksgiving, should daily be offered in the temple, that in the celebration of worship there should be nothing unsatisfactory to the eye or the ear of the most sensitive piety, and no lack of solid argument, of scriptural doctrine, or Christian morality, in the pulpit. The next point which requires your care, is the sustentation of the fabric." p. 21.

The remaining duties specified are the exercise of "charity, hospitality, and bounty." Now, we are no advocates for cathedral spoliation; cathedral service is to our minds one of the most elevated vehicles, if so we may speak, of devotion: and our readers will not have forgotten that in our proposed plan of cathedral reform this time last year, we implored, in opposition to the new school of reformers, the retention of the choral service; and that our cathedrals should be placed under a system of large utility, which would require a considerable portion of those revenues which seem likely, in the proposed schemes of church reform, to be devoted to the augmentation of small livings. Whether we were right or wrong in our conservative proposal, we at least proved that we are no enemies to cathedrals; but his Grace's defence of them, we confess, has a little weakened our confidence; for whatever may be the superior devotion of worshipping God "with voices and instruments, in sublime and harmonious unison, *assisted by the effect of an architecture far above all ordinary* buildings in style and dimensions," yet if considerable bodies of men "who in another capacity are charged with the cure of souls," are to neglect their parishes to look after "the sustentation of buildings," and to this object is to be devoted magnificent endowments, which might eke out many a starving incumbent's stipend, and spread religious fertility over vast tracts of country; we confess that we are sufficiently utilitarians to abate of our collegiate enthusiasm. The plain truth is—and why not avow it?—that our cathedrals were formerly wholesale purgatory shops; that they owed their best endowments to the gainful superstition which founded shrines and chantries; that when the Reformation abolished sacrificial and vicarious rites, which the Papists kept up with incessant labour, the monks of the Protestant cathedral had nothing to do but occasionally to shew their faces, receive their rents, and keep up good "hospitality," in which they certainly were not wanting. The chief and originally intended offices having thus ceased to exist, there is but one alternative; either to find new duties, or to send the money elsewhere where it will be useful. Our plan combined a part of both propositions, and was essentially conservative. His Grace does not speak of either adding to the duties or lessening the emolu-

ments; but such a system will not last much longer. It is a known part of the forthcoming plans of church reform, that a large portion of cathedral property shall be devoted to bettering the condition of the poorer clergy. No man dreams, we presume, even at Canterbury, of matters continuing as they are.

His Grace, after this digression, returns to the parochial clergy, whose duties he points out in a very interesting and impressive sketch. We copy the following passages; after reading which, every clergyman may well apply the matter to his own heart, in the manner we have before mentioned.

"The relation in which the minister stands to his parish, is that of the head of a family, whom he is bound to instruct and fashion in faith and virtue, with a view to their eternal happiness. This duty he owes to the young and the old, the rich and the poor, the docile and the wayward, since the souls of all are equally precious in the sight of our common Redeemer. The difficulty of discharging this obligation effectively is great under any circumstances, but is felt more particularly in places where there are not schools for the children, nor accommodation in the churches for all the parishioners. It is early instruction that opens the understanding to the truths of religion, and engages the affections in its service. The full advantage of attendance at church is seldom obtained by persons not previously conversant with the doctrines and language of Scripture, nor accustomed in their infancy to prayer. To those on the other hand, who as they grow up are deprived of the blessings of public worship and instruction, the benefits of a pious education are frequently lost; the impressions which they received in their childhood are gradually effaced from their minds; the first sparks of devotion are quenched by neglect; and the small portion of knowledge, which is still retained by the memory, has no quickening influence on the heart. The minister, therefore, who is sincerely desirous of bringing his flock to the highest attainable perfection, will never be satisfied whilst his parish is destitute of schools, or insufficiently provided with church room." pp. 24, 25.

"There are certain points, by attention to which the man of the humblest attainments may compensate in a great measure for his deficiencies, as on the other hand, where these are neglected, superior talents will be of little use. In the first order of these are devoutness and seriousness, such as must be inspired by a lively persuasion of the Divine presence, in the performance of every portion of the church service. If the minister appears to be indifferent to the truths he delivers, or not to join from his heart in the supplications, thanksgivings, and praises which he addresses to the Throne of Grace, the congregation will be inattentive and listless: If he seems to be sincere and in earnest, the minds of the people will be touched with the feelings of devotion, which, with the aid of the ever-blessed Spirit, give weight to instruction, and efficacy to prayer. In respect to the duties of the pulpit, let your discourses be scriptural, illustrating the doctrines of the Gospel, and enforcing its precepts, from the sacred text, explaining the grounds of justification through the cross of Christ, of sanctification through the aid of the Holy Ghost, the true nature of Christian holiness, and its absolute necessity to salvation."—"In general, when the preacher has no object in view but the advancement of truth, and the improvement of his hearers in faith and holiness, the sermon will not fail to be effective." pp. 27—29.

"But the circle of the clergyman's duties is by no means complete without regular attention to his pastoral charge: His concern in the church is with the congregation at large: his reproofs and instructions, his exhortations and warnings, are addressed to them generally as a body, while the application to the cases of the several members must be left to their own judgment. But in his pastoral character, he appears in the midst of his parishioners, like an angel of God with a message of grace to each individual, administering commendation or censure, rebuke or encouragement, admonition or comfort, and adapting his language and manner, with parental consideration and tenderness, to every man's particular condition. On the temper and judgment with which he conducts this personal intercourse, his salutary influence, and the beneficial effect of his labours, must in a great measure depend. In the painful contingencies of misfortune, sickness, or sorrow, he will find effective auxiliaries, if he has skill to avail himself of these opportunities, when a look of compassion, an expression of sympathy, an affectionate warning will sometimes sink deep into hearts, which, in the hour of health and prosperity, have been closed against instruction. In conversing with his parishioners, whatever their faults may have been, the minister should be always on his guard against any indication, either in language or manner, of unkind feeling towards them; if he treats them with harshness, they will not regard him as a friend: the young and thoughtless in particular, who might perhaps be reclaimed by gentler methods, are estranged by austerity; and when they fly from the presence, or renounce the authority of their monitor, their

case is rendered desperate. There is on the other hand a danger, lest too much indulgence should be misconstrued into licence to sin." pp. 29, 30.

"But your zeal for the salvation of others will be of little avail, if it is not accredited by your own example: when the life of the teacher exhibits a contrast to his doctrine, his instructions lose all their weight. Irreproachable purity of morals, habitual piety, a gravity suitable to his calling, and the strictest propriety in all his demeanour, are required, and not without reason, of the professed teacher of godliness, the steward of the mysteries of Christ. What may seem in a layman excusable levity, is criminal indiscretion in a clergyman. Addiction to worldly pursuits, or frivolous pleasures, occupations and habits inconsistent in any respect with the clerical character, will diminish the reverence due to his office, and expose him to the suspicion of hypocrisy. A more than ordinary caution is requisite at this particular season, when no folly or fault, no act that is capable of misconstruction, no departure from rule, no omission of duty, can escape notice." p. 31.

"I am well aware that I have been insisting on topics familiar to all who have thought on these matters; and in the presence of many, whose practice will not admit of improvement from any suggestions of mine. But subjects like these are never unprofitable." p. 35.

Lastly, recurs the question of Church Reform, respecting which the Archbishop will have greatly damped the hopes of the public, if this Charge is to be considered an authoritative manifesto and ultimatum.

His Grace objects to the revival of the Convocation, and we think wisely. It would either be a time-serving assembly, or it would come into speedy collision with parliament, government, and the public; and thus bring on the downfal of the church establishment. We have no hope that under existing circumstances it would in any way contribute to the spiritual efficiency of the Church.

His Grace concurs in the proposal in the Report of the commissioners on ecclesiastical law, to form a tribunal in which the bishop shall preside in person as judge for the trial of delinquencies in clergymen.

Next follows the momentous question of Pluralities, on which his Grace thus records his deliberate decision:

"The question of Pluralities, especially in their relation to non-residence, is of much greater real importance, and, if considered abstractedly, must undoubtedly be determined against the Pluralist; but the holding of more benefices than one by the same individual *has been always allowed under certain restrictions in our church, with a view to the more liberal maintenance of its ministers, the encouragement of sacred learning, and the remuneration of professional merit.* On no subject connected with ecclesiastical matters have the friends of the Church been more divided, while some persons object to the least alteration in the present system, and others contend for the entire abolition of Pluralities. After much consideration, I still retain the opinion, that the law, as it stands, allows an unjustifiable latitude, and yet I am persuaded that great inconvenience would be occasioned by falling into the opposite extreme. The measure which has twice received the approbation of one branch of the Legislature, was framed on this view of the case, and, though dropped for the present, I still entertain the expectation that it will pass, with some modifications, in a future session." pp. 42, 43.

We have read this paragraph with extreme pain. It is a plea for what is utterly indefensible; what is disgraceful to the Church of England, and is not tolerated in any other. His Grace's expectation that the late abortive plurality bill will pass "with some modifications," unless those modifications go far towards the extinction of the system, can only have been founded on an extraordinary inattention to the signs of the times. The public demand, and will have, a resident incumbent in every parish; and not one rush will the argument weigh with them that what is utterly unjust, injurious, and indefensible, is to be perpetuated "for the encouragement of sacred learning and the remuneration of professional merit." Besides, with all deference to his Grace, does any man, either in or out of a cathedral, believe that the cumulating system has really been thus applied? There was an amply endowed cathedral some years since, in which it was a current jest that there was but one divine in it who composed his own sermons, and he was a semi-Methodist; and yet there was

no lack of very handsome pluralities and ample "hospitality." It is hard enough for a poor meritorious clergyman who is working diligently in his vocation, to be turned adrift and half-starved, while he sees many an "ape of idleness," who happens to have powerful friends, jumping into a profusion of golden preferments, without being taunted with being told, that it is in consideration of superior "sacred learning" and "professional merit," that the latter is thus overwhelmed with benefices while he is passed by. If any thing could convert the unendowed and poorly-endowed clergy, and the well-disposed body of the laity, into radicals, and make them hail instead of loathe the personal expositions in *The Times* newspaper, it would be language like this. For surely most remarkable is it, and a thing to be responded to with loud acclaim, that so large a portion of the "sacred learning and professional merit," of a diocese should so often run in particular families; that fathers, sons, nephews, cousins, and grand-children, all of one honoured name or lineage, should by their pre-eminent piety and virtue engross all the best livings and sinecures within fifty miles round. The newspapers have been blundering about the duplicate, triplicate, and multiplicate holdings of the Sparkes in Ely, and the Norths in Winchester, and we know not what beside, which they could not account for; not being aware that in these names must have centered all the sacred learning and professional merit which some pious and disinterested bishop was able to find among his clergy. Was there a stall that was not in a smile when his Grace delivered this portion of his Charge?

We are sorry to say that the above is all that we can find in the actual shape of reform. We do not indeed think that it was necessary for his Grace to specify every detail; but if he touched upon the matter at all, we cannot but think it had been both right and politic to promise that, so far as his influence extends, the reform should be ample, adequate, and leaving nothing to be nibbled at hereafter. But instead of this we find only the following vague statement.

"I am aware that in respect to the measures best calculated to meet the present emergency, and settle the Church on a secure footing, there is great diversity of sentiment. On a question of so much importance, and opening so many considerations both of principle and detail, it will not be expected that I should give my opinions at length on this occasion. Nor am I disposed to examine the merits of the various plans, which have been proposed for the reform of the Church, the improvement of its constitution, the renovation of its discipline, or the regulation of its property. But I can truly aver, that from the hour in which I was called to an office, at all times of the most awful responsibility, and more especially in these days of rebuke and peril, my attention has been fixed on the subject, with an earnest desire for the correction of abuses, and the removal of blemishes, yet with an anxious sense of the dangers attending a single false step. The Church, like all institutions under the direction of man, has unquestionably defects and imperfections. But that which at first sight offends, is not always wrong. Parts, which singly considered are pronounced to be faulty, may be found on a larger survey to possess a relative excellence, and to contribute by their bearings on the whole of the system to a beneficial result. A system again, far short of theoretic perfection, may be exquisitely adapted to the combinations of circumstances in this mixed state of things. In respect to the conduct of affairs more especially some allowance is necessary; and things really objectionable may possibly be altered for the worse, if we forget that perfection in wisdom and virtue is not the lot of man. With these reflections present to my mind, and looking to the claims of our Church to just veneration, from the character of its clergy, and the services they have rendered to religion, to liberty, and to literature; from the beneficial influence of its principles on the institutions, the laws, and the manners of the country; and from its prominent station as the bulwark of Protestantism in the Christian world, I am unwilling to hazard its safety by rash innovation, nor could I venture to act without full consideration of the probable consequences of any given change. These feelings have rendered me cautious, but, I trust, not inactive. Availing myself of useful suggestions from every quarter, I have made it my object not only to devise effectual remedies for real and acknowledged evils, but to remove all grounds of a dissatisfaction, which, whether founded in reason or not, has a tendency to defeat the success of our

spiritual labours. And though my progress has met with obstructions from various causes, and especially from political excitement absorbing all other interests, I have seen nothing as yet to deter me from continuing my exertions in pursuit of the greatest attainable good, by the least violent methods. Whatever course I may take, I anticipate strong opposition, amidst the conflict of opinions which no man can have failed to observe, who has paid the slightest attention to the various projects which have issued from the press in regard to the concerns of the Church." pp. 37—40.

His Grace is right in thus expecting opposition on all sides. And why? because he does not propose to legislate upon large and liberal principles. When the Duke of Wellington determined—whether wisely or not—on the measure of Catholic relief, he concocted such a full and final plan, that every man knew whether to say yes or no, and there was no opening for constantly-recurring vexatious questions. And so Lord Grey, Lord Brougham, and Lord Althorp, when they had determined, whether rightly or not, that parliamentary reform was requisite, united together the whole body of heretofore discordant reformers by proposing such a scheme as almost all acknowledged to be adequate to the necessity. And thus, if his Grace of Canterbury, instead of a few shreds and parings of church reform, would boldly take up and prosecute some such series of measures as we have above proposed, he would find himself strong and irresistible. Even the veriest Whigs, Radicals, and Dissenters, would say, This is doing the work honestly; and every true friend of the Church would rejoice at his determination; and our spiritual Zion might yet be spared.

MISCELLANEOUS INTELLIGENCE.

WE announced in our volume for 1829, (p. 123 and p. 514,) the formation of a most valuable institution, the Clergy Mutual Assurance Society; and our readers will have perceived by a paper stitched up with our last Number, that the Directors have proposed some new and very useful species of assurance, in addition to those which we before specified. As the income of most clergymen is in a great measure dependent upon their lives, they ought in almost every case to insure them for the benefit of their families. A tradesman leaves his stock behind him, and his business may be carried on for his widow and children; but income derived from church property expires with its frail tenant. The present Society offers facilities to clergymen which are not to be met with in the ordinary offices; it is in fact a large friendly society, and comes under the legislative provisions of such institutions. It is guaranteed, not only by the character of its officers, but by their voluntary donations and bonds to a large amount; and we doubt not but that it will prove, by the blessing of God, a great comfort to many clerical families.

Among the new heads of insurance, is one for affording to a clergyman a certain provision in time of illness, which the conductors strongly recommend to the consideration of the clergy. The contingencies of illness are, we presume, calculated by the known laws of illness in Benefit Societies; and if clergymen, by their moral and regular habits, are more healthy than other men, this will be a greater security in the Society's calculations, which are very moderate. We fear, however, that some difficulty may arise in the application of relief in illness which does not apply in ordinary Friendly Societies, both on account of feelings of delicacy resulting from the station of the parties, and from its not being ascertained what degree of illness on the part of a curate ought to disqualify him for retaining his curacy, or on the part of an incumbent makes it necessary for him to employ a curate. The matter is very different to the well known habits and casualties of workmen in a common Friendly Society. For example, A. B., though not a strong man, always managed to serve his curacy (we are speaking of a fact) till the age of thirty-five, when coming into some property, he found out—which was true—that he was an invalid, and in consequence has not held a curacy for the last twenty years. He could conscientiously procure medical certificates of illness in abundance; and if his health had been assured years ago, we see not how the Society could reject his claim to assistance: and yet, if he were to-morrow reduced to poverty and had no insurance, he would possibly manage to resume his profession, and to hold a curacy. Difficulties of this kind do not equally exist in Friendly Clubs for the poorer classes of society. Those associations are generally local; the parties are known to each other; the society can assemble in a mass; there is no feeling on either side of delicacy in the matter: but we do not

believe it would be possible to have a general Friendly Mechanics' Society for the whole kingdom to be managed at an office in London. The chief check is the local observation and knowledge of the parties. We have freely stated for the consideration of intelligent readers, the difficulty which occurred to us in regard to this head of insurance; but we do not press it, as we doubt not it has been fully weighed and disposed of; and as there is a reference of all disputes to five arbiters, we should trust that no serious impediment or jealousy will in practice arise in regard to the assurances upon health.

But there is one feature of the society's plan which we look at with some apprehension; though we feel reluctant in adverting to it because it is grounded on those truly Christian graces, brotherly kindness and charity. We shall be glad to find that we are mistaken in our alarms, but it would not be doing justice to our clerical friends or to the society itself, not to mention them; in order that, if unfounded, the society may pass the ordeal of inquiry in safety before it is finally committed to its system, or, if there appears reason for them, this part of the plan may be so modified as to secure the good without the possible evil.

We allude to the mixture of business with charity in the same institution. Two thirds of the profits of the various assurances are to be divided among the assurers; but one third is to be retained by the managing officers, to dispose of as they shall judge befitting among the assured members or their families, as a matter of charity. They are empowered to authorise "a reduction of premium *where circumstances are such as to require it.*" We see in this provision an endless source of future contention. A high-spirited family will struggle on to pay its premiums, while a mean cringing one will plead poverty, and make the self-denying and virtuous pay more than was requisite, that it may pay less. This is the very system which vitiates poor-laws, and causes a man to vote for a parish organist, not because he plays well, but because he is poor and has a large family. It is stated in the rules, that the division of profits shall be "equitable" among the assured; but whatever charity there may be there is no equity in making X pay one shilling more than is requisite because Y is poor. If a fund wholly unconnected with the society were instituted, to be supported merely by charity, for assisting clergymen or their families in distress to keep up insurances, though it would be objectionable on a large and national scale upon much the same principles that poor laws are so, it would not injure the Assurance Society; but the mixture of this element in that institution, is, we fear, a serious defect, and may eventually ruin it.

No person who considers the ordinary laws which regulate pecuniary transactions, can believe that such a plan will cause the society to operate "as a band of union, and create a kind sympathy among clergymen." Unhappily too many of the clergy and of their orphan families will be found in such a state of necessity as to make honourable relief truly welcome; and how are the directors to decide amidst contending claimants? and what is to become of the popularity of the society when obliging ten they offend a hundred, who think their claims equal to those of their fellows? The directors and all the other officers discharge their duties gratuitously, and there is not the slightest doubt but that the respective claims will be weighed with the greatest attention and impartiality; but we speak of the institution simply as a matter of business, apart from the guarantee of living names, and as it will probably be after a few years, when, its concerns being enlarged, it comes to be managed chiefly by stipendiary officers; the honorary officers only coming down on a day when charitable money is to be divided, as they do in an Orphan Asylum, to give their vote for the party who has most successfully canvassed them by an appeal to their feelings or through an influential friend. The directors will be most inconveniently assailed by applications, circulars, and every species of appeal. This source of eventual weakness ought, we think, to be cut off; and the whole placed on the abstract grounds of science. Charity may and should do its office elsewhere; but an Assurance Society is not its place. In such an institution, strict rule and equity are the best charity. The next race of directors will have enough to do if they are to award bounties to rival, and perhaps all of them deserving, claimants, instead of simply adding up their books, and adjudging by rule. The plan of devoting a third of the profits to the more needy members, holds out, as we have said, a bounty upon improvidence; and even the most skilful apportionment of the relief will not prevent public suspicions; more especially as the institution is not like the case of ordinary Friendly Societies where the whole body of the assured may assemble; but the charity fund rests with honorary officers, who will always be exposed, after their charitable and disinterested labours, to the charge of obliging friends and converting the funds into a source of patronage. There is not the slightest ground for any such surmise; the whole is at present, and is likely to continue, in the hands of those whose name and character are an ample guarantee for right management; but no excellence of administration can cure a defective principle: do what we will, gravity will not be cheated. Parties who have no reasonable prospect of keeping

up their payments will begin insurances, hoping for the easement of eleemosynary bounty as soon as they feel unable to proceed; whereas the fraction of one third of the profits will be a mere nothing towards gratifying such expectations; and if, as must be the case, subscriptions thus lapse, there will be an outcry that the society is cruel and exacts upon poor widows and orphans, because it cannot do what is impossible. The danger is in holding out any expectation, even the slightest; for persons ignorant of business will not calculate, but will buoy themselves up with vain hopes, and rely on a sort of gambling chance of getting a bonus. Any man of right feeling would readily sacrifice his third of profits, or all his profits; it is not a question of money, but it involves a principle, and that principle is untenable in matters of pecuniary calculation. So at least it strikes us; but we shall be glad to learn that we have misapprehended the matter, as our remarks are not intended to injure, but to establish, this excellent institution. The directors of such a society ought, in our view, for their own comfort to be able to say, We have no discretion; we act only ministerially, and by strict law. If they swerve from this, they will soon be glad to lay down their office under the weight of ingratitude and misapprehension which will too probably assail them for not accomplishing impossibilities.

We know little or nothing of the merits of the Hampstead (Downshire) Chapel case, respecting which some of our correspondents inquire, except from the reports of the proceedings in the newspapers. It appears that Dr. White, the incumbent of Hampstead, refuses to license Mr. Wilcox to a chapel in his parish, and that Mr. Wilcox officiates in it without his permission. There is no question as to the regularity of the chapel, it having been officiated in by Dr. White's permission before Mr. Wilcox's appointment; and it is stated to be greatly needed for the wants of the population. The incumbent of the parish, therefore, with more souls under his charge than he can attend to, we should have thought would have rejoiced to have a portion of his serious responsibility shared with him by a fellow-labourer. But he objects, it seems, personally to Mr. Wilcox, on the ground, it is understood, of a difference of religious opinion. We are not ourselves acquainted with the particular doctrinal sentiments of either party in the suit, but we gather that Mr. Wilcox is somewhat highly Calvinistic, and Dr. White the reverse; and that upon this ground the incumbent of Hampstead determines to act, in reference to Downshire Chapel, as the rector of St. Pancras did respecting Percy Chapel, and to banish Mr. Wilcox, as the latter did Mr. Stewart. (See Christian Observer for 1829, p. 232.) But there is not a shadow of doubt, that, as the law stands, he has a right to withhold his permission, and proceed against Mr. Wilcox for officiating without it; and that Mr. Wilcox has acted uncanonically and illegally in so doing. The bishop of the diocese is understood to have strongly urged Dr. White to grant his permission; but without effect. The result, we presume, will be an application to Parliament to amend the law on the subject; for it is a serious evil, that the incumbent of a parish, in which perhaps thousands of souls are perishing for lack of knowledge, should be permitted, of his own mere determination, in opposition to the opinion of his diocesan and the anxious wishes of his parishioners and the public good, to prevent the supply of their spiritual wants. The best remedy for the evil, is to break up our large parishes into independent pastoral districts; which would set aside much of this painful collision.

A cause was lately tried in the Consistory Court of Lichfield, the result of which is important to the clergy. The Rev. R. Taylor, a highly respectable clergyman, was charged with having refused to read the Burial Service over a suicide, respecting whom a coroner's jury had pronounced a verdict of Insanity. Mr. Taylor considered the party as a man of notoriously vicious life; and he did not believe him insane when he committed the awful deed. He pleaded the Rubric, which decisively prohibits reading the service over any suicide whatever; but the matter was determined against him, chiefly on the strength of the 68th Canon. The clergy ought to be aware, notwithstanding all they read in Wheatly and other expositors of the Prayer-book, that according to the uniform modern opinions of counsel, and the decisions of the courts, the Rubric, strong as it is, is no protection where the coroner's verdict is Insanity. We need not say how greatly many of the clergy have felt the pain of reading the service in similar circumstances; and it is much to be regretted that some plan has not been long ago devised for relieving their consciences. The Service, according to its present wording, was never designed to be read over any known wicked man: the Church recognizes no such person in her ranks: the anomaly has arisen from the defect of discipline, as far as regards ordinary cases, and by the worse than laxity of coroners and juries as regards verdicts over suicides. All evil-doers are supposed by the Church to be excommunicated; but this is at present only a fiction. In regard to the supposed difficulty of so arranging the service that it shall be appropriate to the faithful and yet not be inappropriate for promiscuous use, the Episcopal Church in America has omitted the thanksgiving to God for taking the departed, and the allusions to his safety; and these alterations

seem to have satisfied all parties: as, indeed, have most of the other alterations adopted in the Anglo-American Liturgy, and which are chiefly grounded on the suggestions of the Ecclesiastical Commissioners of 1689.

Having just alluded to the records of the Ecclesiastical Commission of 1689, we take the opportunity of observing, that clergymen and others engaged in ecclesiastical researches complain that access is not granted to these important documents, which are deposited in the Lambeth Library. There ought, of course, to be the most anxious care taken of valuable documents; nor is an official trustee to yield to every intrusive application, tending to no useful purpose; but it is required, not only by the urbanities of scholarship, but by the public service, that reasonable access should be allowed, under strict precautions, for important objects, to our national archives; and such are these interesting records. The attention of the country having of late been awakened to them, we presume they will before long be published by authority: but if not, it will be easy for any proper person to get a Parliamentary inquiry into the matter. Dr. Birch tells us, in his Life of Archbishop Tillotson, that his successor Archbishop Tennison, who had possession of these records, "was always afraid of trusting them out of his own keeping; alleging, that if they came to be public, they would give no satisfaction to either side, but be rather a handle for mutual reproaches; as one side would upbraid their brethren for having given up so much, while the other would justify their nonconformity because those concessions were too little, or however not yet passed into a law." And for this memorable reason was all knowledge of the matter attempted to be kept from the public: and to this hour, though the substance of the papers has transpired in various forms, the originals have never been allowed to be printed. We have long thought of calling the attention of our readers to the regulations of some of our old libraries, the doors of which are closed with a jealousy far beyond what is requisite for the safe custody of papers; as if every inquirer, however respectful his request or important his researches, were an impertinent intruder; and that documents were preserved, not for public information and utility, but for the sole benefit of some book-making officer. In some libraries the printing of important manuscripts is forbidden, because they might thus lose a part of their value as curiosities; a sufficient reason, indeed, where the collection is private property, but no reason whatever in regard to what is held in trust for the public. We do not apply these remarks to the particular case of recent refusals to allow the records of 1689 to be inspected, not knowing precisely under what circumstances the inspection of them may have been either solicited or refused; but the statement is of considerable range among several of our public collections.

Having alluded so far to the subject of the Commission of 1689, it may be as well to transcribe for reference the heads of its proposed alterations in the Prayer-book, as given by Calamy in his Life of Baxter, and transcribed from him word for word by Birch in his Life of Tillotson, and which are copied into some of the late publications on Church Reform. Burnet and other writers of that day detail various important facts; but the complete exposition is yet in reserve by the publication of the documents themselves. It is somewhat extraordinary that Wheatly, in his work on the Common Prayer, never alludes to this commission. He tells us of the compilation of the Liturgy, in the days of Edward VI.; of its revision by Bucer and Martyr; its further alteration in the days of Elizabeth; the Hampton-Court Conference of James the First; and the Savoy Conference of Charles the Second; but he never even mentions the Jerusalem-Chamber revision, which, though it was not acted upon, was surely a matter which deserved some notice. Was he, too, of Dr. Tennison's opinion?

The matter was briefly thus. Dr. Tillotson, who, with Dr. Stillingfleet, Judge Hale, and others, had long laboured for a comprehension with the Protestant Dissenters, proposed to King William, on his accession, a commission "to heal the wounds of the church" by preparing for the sanction of the Convocation, and afterwards of Parliament, such measures as might appear to the commissioners requisite for that purpose. The commission consisted of ten bishops and twenty divines, including the most eminent churchmen of the day. Its members were charged with the duty of reviewing the Liturgy and the Canons; suggesting remedies for "the defects and abuses of the ecclesiastical courts," particularly in regard to "the removing of scandalous ministers, and the reforming of manners either in ministers or the people;" and to devise what might be requisite for "a strict method of examination of persons for holy orders, both as to their learning and manners." Tillotson drew up several heads of concession, which, he says, "will probably be made by the Church of England for the union of Protestants." These were, in substance, that ceremonies should be left indifferent; that the Liturgy should be reviewed, and such changes made as would take away all ground of exception —among others, the omission of the Apocryphal Lessons;—that the clergy should merely subscribe, in general terms, submission to the doctrines and discipline of the Church, and promise to preach and

practise accordingly; that there should be a new code of Canons, having especial regard to discipline; that the ecclesiastical courts should be revised; that ministers ordained in foreign Protestant churches should be able to hold English preferment; but that no persons might do so who were "ordained in England otherwise than by bishops:" though persons thus circumstanced were "not to renounce their orders," but were to be considered episcopally ordained if they would submit to a hypothetical form, as in baptism, "If thou art not already ordained, I ordain thee," &c.

The Commissioners opened their proceedings in the Jerusalem Chamber Oct. 10, 1689. Some of them, however, soon deserted their brethren—chiefly those of the non-juring or Jacobite party. The rest worked closely for several weeks, and discussed all the objections of the Puritans and Non-conformists, with various suggestions by episcopal divines, of which Bishop Stillingfleet had made a large collection. The result was as follows, as given by Calamy.

"That the chaunting of Divine Service in cathedral churches shall be laid aside, that the whole may be rendered intelligible to the common people.

"That, besides the Psalms being read in their course as before, some proper and devout ones be selected for Sundays.

"That the Apocryphal Lessons, and those of the Old Testament which are too natural, be thrown out; and others appointed in their stead by a new Calendar, which is already fully settled, and out of which are omitted all the legendary Saints' Days, and others not directly referred to in the Service-book.

"That, not to send the vulgar to search the Canons, which few of them ever saw, a Rubric be made, setting forth the usefulness of the cross in Baptism, not as an essential part of that sacrament, but only a fit and decent ceremony: however, if any do, after all, in conscience scruple it, it may be omitted by the Priest.

"That, likewise, if any refuse to receive the sacrament of the Lord's Supper kneeling, it may be administered to them in their pews.

"That a Rubric be made, declaring the intention of the Lent Fasts to consist only in extraordinary acts of devotion, not in distinction of meats. And another, to state the meaning of Rogation Sundays and Ember Weeks; and appoint that those ordained within the *quatuor tempora* do exercise strict devotion.

"That the Rubric which obliges ministers to read or hear Common Prayer, publicly or privately, every day, be changed to an exhortation to the people to frequent those prayers.

"That the Absolution in Morning and Evening Prayer may be read by a Deacon; the word 'Priest' in the Rubric being changed into 'Minister;' and those words, 'and remission,' be put out, as not very intelligible.

"That the *Gloria Patri* shall not be repeated at the end of every Psalm, but of all appointed for Morning and Evening Prayer.

"That those words in the *Te Deum*, 'Thine honourable, true, and only Son,' be thus turned, 'Thine only begotten Son;' 'honourable' being only a civil term, and no where used *in sacris*.

"The *Benedicite* shall be changed into the 128th Psalm; and other Psalms likewise appointed for the *Benedictus* and *Nunc Dimittis*.

"The Versicles after the Lord's Prayer, &c. shall be read kneeling, to avoid the trouble and inconveniences of so often varying postures in the worship. And after these words, 'Give peace in our time, O Lord,' shall follow an answer, promissory of somewhat on the people's part, of keeping God's laws, or the like: the old response being grounded on the predestinating doctrine, taken in too strict an acceptation.

"All high titles or appellations of the King, Queen, &c. shall be left out of the Prayers; such as, 'Most illustrious, Religious, Mighty,' &c.; and only the word 'Sovereign' retained for the King and Queen.

"Those words in the Prayer for the King, 'Grant that he may vanquish and overcome all his enemies'—as of too large an extent, if the King engage in an unjust war—shall be turned thus: 'Prosper all his righteous undertakings against thy enemies,' or after some such manner.

"Those words in the Prayer for the Clergy, 'Who alone workest great marvels,' as subject to be ill interpreted by persons vainly disposed, shall be thus: 'Who alone art the Author of all good gifts:'—and those words, 'The healthful Spirit of thy grace,' shall be 'The Holy Spirit of thy grace;' 'healthful' being an obsolete word.

"The Prayer which begins, 'O God, whose nature and property,' shall be thrown out, as full of strange and impertinent expressions; and, besides, not in the original, but foisted in since by another hand.

"The Collects, for the most part, are to be changed for those the Bishop of Chichester has prepared; being a review of the old ones, with enlargements to render them more sensible and affecting; and what expressions are needful, so to be retrenched.

"If any Minister refuse the surplice, the Bishop, if the people desire it, and the living will bear it, may substitute one in his place that will officiate in it: but the whole thing is left to the discretion of the Bishops.

"If any desire to have godfathers and godmothers omitted, and their children

presented in their own names to baptism, it may be granted.

"About the Athanasian Creed they came at last to this conclusion: That, lest the wholly rejecting it should by unreasonable persons be imputed to them as Socinianism, a rubric shall be made, setting forth, or declaring, the curses denounced therein not to be restrained to every particular article, but intended against those that deny the substance of the Christian religion in general.

"Whether the amendment of the Translation of the Reading Psalms (as they are called) made by the Bishop of St. Asaph and Dr. Kidder, or that in the Bible, shall be inserted in the Prayer-book, is wholly left to the Convocation to consider of and determine.

"In the Litany, Communion Service, &c. are some alterations made, as also in the Canons."

Whatever may be the merit or demerit of these alterations—and there is not a little of both—the whole design dropped; for the non-juring party contrived to get a strong body of its friends into the lower house of Convocation, and grievous feuds ensued: the house of bishops siding with King William, and a friendly comprehension of Dissenters; the house of presbyters opposing both; till at last, before any thing could be effected, the Convocation was prorogued with the Parliament, and the king, by the advice of his cabinet and the bishops, did not allow it to meet for ten years; by which time the whole affair was forgotten. And thus, by the violence of the Jacobite clergy, was lost this celebrated scheme of comprehension and Liturgical amendment. Bishop Burnet, though he was of the moderate party, says in his History, that he was glad that it had failed; because the Jacobite clergy, who were under suspension, were trying to make a schism in the Church by persuading the people that the Orange party were not sound churchmen; and had the Prayer-book been altered, they would have told the public that *they* were the old orthodox school, and that the reforming clergy were Erastians and Presbyterian innovators. They wished in their hearts for the alterations to have been carried, in order to get a handle against the Moderates; but their vehemence prevented it, and the design died away.—We have digressed somewhat from our purpose in running into the above narrative; but it is full of instruction at the present moment. We submit the consideration of it more especially to those who are urging the reassembling of convocation. It is a fact worth their remembering, that the bishops have always been far in advance of the body of the clergy on the side of Church Reform. At the present moment, a convocation would either throw back for half a century reforms which, we feel persuaded, a majority of our bishops would agree to; or would plunge the nation into such a ferment as to threaten the very existence of the Established Church.

In a pamphlet lately published by the Bishop of Bath and Wells, under the title of "Reflections upon Tithes, with a Plan for a general Commutation of the same;" occurs the following statement. "That tithes are at present an objectionable and impolitic mode of provision for the clergy, is a fact very generally acknowledged and deplored. It is due, however, to the cause of truth and justice to observe, that this circumstance has been in no degree occasioned by the ministers of our Established Church; but, on the contrary, is by none more deeply regretted than it is by them. The present system has been alleged to be unfair, inasmuch as the amount of the value of tithes is far greater now than it was at the time of their first institution. Since that period, the produce has much increased, from the increased expense and labour of cultivation. According, therefore, to the industry and capital expended on the soil, is the sum now received by the owner of the tithes—a mode of payment which, as it has formed the ground of animadversion, the ministers of our church would naturally rejoice at seeing altered. Hence the demand of tithe must have very frequently put a stop to the increasing improvement of the soil. The public, consequently, as well as the proprietors, are losers by the system. For, as in the natural body, so also in the body politic, where one part is affected, the others suffer also. And the loss sustained by the nation is of no inconsiderable amount. But these effects, prejudicial as they may be, yet still are trifling and evanescent, when compared with the injuries which the tithing system inflicts upon the clergy of our church. With pain we must acknowledge, that the stewards and ministers of God's holy word and ordinances have, on this account, and by no fault of their own, incurred a degree of unmerited odium, and been rendered less efficient throughout the land. Nor is this all: the cause of Christianity itself has suffered, through their diminished estimation and usefulness." His lordship proposes an allotment of land, in lieu of tithes, and meets the objection of the impossibility of finding land, by saying that, if it cannot immediately be procured, the amount of the sale of tithes might be invested, in the mean time, in the funds; and that the main purchase may, without inconvenience, be situated at some little distance from the parish. His lordship thinks "that the real value of the tithes would amount to a sum far exceeding the computation at which they are generally estimated."

The Theological College of Geneva proceeds well. Courses of Lectures are given in Greek, Hebrew, and Arabic;

in systematic theology, church history, and practical divinity. The conductors are very anxious to add a chapel to their establishment, in order that the students may have an opportunity of attending on a scriptural and edifying ministry, specially adapted to their circumstances.

The Rev. Dr. Malan, of Geneva, has lately published a new edition of his volume intituled, *The Righteousness of the Saints; or No Works necessary to Salvation, and no Salvation without Works*, in which he says, "The author of this treatise is anxious to declare, that he retracts, as far as is in his power, the two first editions, *on account of the erroneous statements they contain concerning the doctrine of the appropriation of salvation*. The author there taught, that faith consists in believing that one is saved, and so that to believe in Jesus Christ, is to believe that he is MY Saviour; while the Scripture calls upon the sinner first to believe that Jesus Christ is the Son of God, *the* Saviour, and *then* to repose himself with all his heart upon that promise, 'Whoever believeth that Jesus is *the* Son of God, *the* Christ, hath eternal life.' Faith then consists in believing what God says, and not what one persuades himself of."

It is often affirmed, that pilgrimages for the remission of sins, one of the most delusive and degrading records of the fraud and folly of the dark ages, are chiefly confined to the least enlightened portion of the members of the Church of Rome, and that educated persons of that communion despise the mummery of penance-houses and holy wells, as much as their Protestant neighbours. What then will be said to a public address lately issued from Palestine by Count Genamb, formerly a major-general in the Austrian service, and chamberlain to his sovereign, now a canon of La Trappe, who states, that to implore forgiveness for the profaneness and contempt of the cross which he had been doomed to witness (in other words, the expulsion of the Jesuits, and the contempt shewn for the Church of Rome, unhappily identified in infidel France by Popish artifice with Christianity itself, so that both were repudiated together), he had taken a pilgrimage to the Holy Land, "to do penance for so many sins, and at the foot of the Mount of Olives, upon the blood-stained rock where Immortal Humility offered itself for us, to implore the peace of the church, the perseverance of the righteous, and the conversion of sinners." He beseeches the faithful to unite their prayers with his; that thus the grace which he the chief of sinners cannot hope to obtain for guilty souls by his own unworthy intercessions, may be granted to united supplication offered up "to the God of mercy, on the spot where He accomplished his sacrifice." No Christian will undervalue the efficacy of prayer offered up in the name of Christ; but why should it have greater value in Asia than in Europe? and what have a pilgrimage to Palestine, and a sojourn on the Mount of Olives to do with the foregiveness of the sins of the French revolutionists in expelling the Trappists from a monastery in Alsace? When will the members of the Church of Rome learn that under the Christian dispensation the Father is not more acceptably worshipped on the Mount of Olives or in Jerusalem, than in Paris or London, and that those worship him aright who worship not with pilgrimages, and crucifixes, and penances, but in spirit and in truth? The romance of religion, fascinating as it may be, is one of the deadliest enemies to its reality.

By a singular coincidence, we had scarcely written the last paragraph, when there fell into our hands a printed appeal issued in London, for the English Trappist Monks, late of Melleray Abbey, in Brittany. The claim urged is, that "at that house every person in distress found comfort and relief; the stranger and traveller, without distinction of creed, were hospitably received; from eighty to one hundred poor persons received food at the gate every day, and a greater number of peasantry found employment in the service of that house; notwithstanding which acknowleged good, the French government have, without any crime or provocation on our part, suppressed our house, and after repeatedly annoying us, by sending large bodies of armed military, to surround and investigate our establishment during nine months, have now compelled us to forsake it, though by our penitential, silent, and retired life, we could not be supposed qualified or disposed to give them any offence. We are now cast on the world, to which we had long been strangers, exposed to dangers, at the view of which we tremble, forced to abandon our peaceable possession, and to seek refuge in our native land." The arguments by which the appeal are enforced are, "1. *We celebrate every day the Holy Sacrifice for our benefactors; 2.* A Memento is made for them at every private Mass; 3. We pray for them at the Midnight office, and at the Canonical hours of the day; 4. The Community make a General Communion for them on the first Thursday of every month; 5. *They partake of every good and Penitential Work of the Community;* 6. They are prayed for after meals; 7. They are prayed for when we are informed of their illness; 8. *At the death of any benefactor, prayers are offered for the deceased*—every Priest makes three Mementos—every Lay member offers a Communion, and recites the seven Penitential Psalms; 9. A De profundis is recited every afternoon by the community assembled, for the deceased benefactors; and, 10. Every special benefactor shall be associated to the prayers *and good works of our whole society.*"

What Protestant can read without extreme pain these unscriptural and superstitious statements; and what must be the condition of the Roman-Catholic communion in less enlightened countries, when even in the metropolis of the British empire, surrounded on all sides with the light of Protestantism, such an appeal is gravely issued. We pity men who have suffered adversity; but their vocation was at best an idle one; they were useless as members of the state: and the French government, we suspect, had strong political reasons for ejecting these and other orders of monks, who have never ceased plotting to bring back Popery and arbitrary power.

Formerly the Turks would not permit the Christians in their territory to rebuild their dilapidated churches; but now, upon petition to the public authorities, who lay the case before the Sultan, they are allowed to do so if the Grand Mufti consents. A permission of this kind was lately given by a royal edict, for 35 Armenian churches, 29 Greek churches, one Armenian Catholic, and a Jew's synagogue. The edict says, that all patriarchs, metropolitans, and other ecclesiastical chiefs are to be considered as public officers; who ought to live in their dioceses to counsel the rajahs, and set them a good example. By a recent firman of the governor of Djidda, the arbitrary fees or imposts levied upon Jews and Christians visiting Jerusalem are abolished, and no tax is to be exacted upon pilgrims on any of the routes to that city. The priests who officiate in the churches and chapels are to be in future free from all vexatious charges and impositions. We have certainly no wish to encourage the superstitions of pilgrimage; but it is pleasing to see that either fear, policy, or some better motive is rendering Mohammedan Turkey more tolerant than formerly.

A bill for the abolition of lotteries in Pennsylvania was lately rejected by the senate. Such things are disgraceful to our American friends.

The majority of the inhabitants of London little think what a privilege they enjoy by the closing of the Post-office on Sunday. Let them visit Bristol or Liverpool, and they may perhaps learn to value the blessing of a Sunday free from the anxiety of commercial letters. The friends of religion in the United States, complain greatly of the evil in their towns, and not without reason; as the following extract from a New-York paper will prove. "There were received at the post-office in this city from Sunday morning at day-light until noon on Monday, *eight thousand five hundred* ship letters. Four thousand one hundred of the number were brought by the ship Hibernia from Liverpool." As these letters were in the course of delivery all day on Sunday, it may be judged what kind of a Sabbath must have fallen to the lot of the commercial portion of the inhabitants.

It is related in the Philadelphia Chronicle, that many decent women at service in the city, or otherwise too much occupied to take proper care of their own children, place them out to nurse, and often pay the greater part of their wages to persons who take care of them. A woman who made her living from this class of mothers lately called in a medical gentleman to prescribe for one of her nurslings who was ill. The physician was surprised at seeing strong symptoms of insanity produced by intoxicating liquors. He asked the woman what was the infant's food, and she said bread. Being farther questioned, she said, "he won't eat bread, sir, unless it's sopped in whiskey. They are very fond of that, and it's an excellent thing for keeping them quiet. It makes them sleep from morning to night." Assuredly Temperance Societies were not invented in America before they were needed.

The Christian Messenger gives a list of Universalist periodicals published in the United States. The whole number is fifteen, and the whole number of copies circulated weekly is estimated at about 20,000.

In a work entitled, Narrative of a Voyage to the South Seas, with the Shipwreck of the Princess of Wales Cutter, on one of the Crozets, uninhabited Islands; with an Account of a two-years' Residence on them by the Crew, and their Deliverance by an American Schooner; with a Narrative of near eight-years' Residence in Van Diemen's Land; by C. M. Goodridge, one of the Survivors, is mentioned the following fact, which illustrates the benefit of the societies established in this country for the circulation of the Holy Scriptures. As the ship in which the writer was wrecked went down the Thames, she was boarded by Captain Cox, the agent of the Merchant Seaman's Bible Society, who presented the owner with a copy of the Scriptures. In the progress of the narrative we hear no more of this present, till after the wreck of the vessel, when it is thus spoken of:—

"The most valuable thing we preserved from the wreck was our Bible; and I must here state that some portion of each day was set apart for reading it; and by nothing perhaps could I better exemplify its benefits, even in a temporal point of view, than by stating, that to its influence we were indebted for an almost unparalleled unanimity during the whole time we were on the island. The welfare of the community was the individual endeavour of all; and whatever was recommended by the most experienced, was joyfully acquiesced in by the rest. If ever a difference of opinion arose, a majority of voices decided the measure, and individual wishes always gave way to the proposals that ob-

tained the largest suffrages. Peace reigned among us, for the precepts of Him who was the harbinger of peace and good-will towards men, were daily inculcated, and daily practised. If ever there was a fulfilment of the promise, as contained in Ecclesiastes xi. 1, 'Cast thy bread upon the waters, and thou shalt find it after many days,' this simple fact must bring it home to every, even the least contributor to that most valuable of all institutions, the Seaman's Bible Society; for it was fulfilled even to the very letter: The Bible when bestowed was thrown by unheeded—it traversed wide oceans—it was scattered with the wreck of our frail bark—and was indeed and in truth found upon the waters after many days, and not only was the mere book found, but its value was also discovered, and its blessings, so long neglected, were now made apparent to us. Cast away on a desert island, in the midst of an immense ocean, without a hope of deliverance, lost to all human sympathy, mourned as dead by our kindred; in this invaluable Book we found the herald of hope, the balm of consolation, the dispenser of peace, the soother of our sorrows, and a pilot to the harbour of eternal happiness."—We have often urged the claims of that valuable national institution, the Merchant Seaman's Bible Society; but one such fact is sufficient to recommend it.

LIST OF NEW PUBLICATIONS.

Parochial Sermons. By the Rev. C. Girdlestone. Second Series. 5s.

"The Christian Warfare." By the Rev. R. Vaughan. 10s. 6d.

"The Plague Stayed," a Visitation Sermon. By the Rev. Isaac Temple. 1s. 6d.

A Visitation Sermon. By the Rev. J. Hughes.

A Visitation Sermon. By the Rev. J. E. N. Molesworth.

A Visitation Sermon. By the Rev. F. Custance.

A Visitation Sermon. By the Rev. H. Lindsay.

A Consecration Sermon. By the Rev. E. B. Pusey.

The Life and Pontificate of Pope Pius V. By the Rev. J. Mendham. 10s. 6d.

Devotional Letters and Sacramental Meditations. By the late Rev. Dr. Doddridge. 8s.

"The Duty of Visiting the Sick:" a Sermon. By the Rev. C. Girdlestone.

A Harmony and Exposition of our Lord's last Prophecy. By J. Tannin.

On the Neglect of the Hebrew Language. By the Rev. R. W. Jelf.

Chenaniah; or Plain Directions for Chanting. By the Rev. J. A. Latrobe. 2s.

Key to Chanting. By. J. E. Dibb.

"Rebecca:" a Poem. By the Rev. A. G. H. Hollingsworth.

"Admonitory Hints." By the Rev. J. Prowett.

Memoir of Miss Graham. By the Rev. C. Bridges. 5s. 6d.

VIEW OF PUBLIC AFFAIRS.

THE elections have passed over, in general, with good order, though in a few places the accustomed scenes of excess and rioting have occurred. The plan of polling in several places, and keeping the polls open only two days, has worked well and prevented much evil; and, in general, the machinery of the new acts has been satisfactory. In regard to the elections themselves, they have turned out in favour of the modern reform or ministerial party, as distinct from the extremes of high Tory and ultra-Radical. There are a few members of each of these antipodes; but the mass are of the middle character. Many of the elections might furnish matter for much instructive comment; but we scarcely know how to enter upon the subject without reviving strifes which had better be forgotten. The character and tendencies of men will best shew themselves in the ensuing session; and it might be premature to say much at present. The friends of Christianity will however need to be unremittingly upon the watch; for we fear that we cannot congratulate them upon a large accession of religious influence; and some of the new members are persons notoriously hostile to it; though what proportion this evil mixture bears to that of former parliaments, we have no means of judging.

Among the memoranda of the elections we may mention the following:—

In the metropolitan county of Middlesex, Mr. Hume has come in with the old Whig member, Mr. Byng; Lord Henley having withdrawn his name on the eve of the election, when, as not only his friends, but many of his opponents think, his return was nearly secure. Sir Charles Forbes stepped forth at the moment, in his place, upon the Tory interest, (we use these party terms on either side merely for brevity,) but there was no time to collect his strength; and he had not those additional sources of influence

which Lord Henley derived from his anti-slavery pledges, his zeal for church reform, and his popularity among the religious body on account of his connexion with several of the charitable societies. Mr. Hume was justly and strongly opposed by a large portion of the most respectable class of the constituency, on the ground of his ultra-radicalism, his advocacy of West-Indian slavery, and his conduct in regard to matters connected with religion; such as calling the recognition of Divine Providence, "humbug." He would have lost more ground than he did in this last matter, had not some of his opponents in their zeal called him "an Atheist," which violence caused a reaction in some quarters in his favour. We take the earliest opportunity of reminding our readers, that Mr. Hume threatens to bring in a bill for national education, by which all theological, that is, all scriptural, instruction is to be systematically withheld from the people. He would teach only what he calls "useful knowledge," chiefly the sciences, more especially radical political economy. Does Mr. Hume forget that Locke, Newton, and Boyle, were as scientific as most men; and yet that all three quitted science for religion, and did not deem even the book of God useless? May it not be as important to know how to be happy for ever hereafter, as to be skilled in machinery, and to be familiar with the habits of alligators and hippopotamuses. Mr. Hume says, that there are endowments sufficient to educate all the poor in the land if they were properly managed, and the schools were placed under the system of mutual instruction. We believe in this he is not far from right; at least the reports of the charity commission shew that there has, to say the least, been much ill-direction of large funds; and if Mr. Hume will employ his skill in figures and ferreting to get the matter well examined, he will use his faculty to good purpose: but as he threatens more, as he proposes not only to direct the funds but to alter the character, or professed character, of national instruction, to take education as much as possible out of the hands of the clergy, and to substitute secular science for religion, we trust that all Christians, dissenters as well as churchmen, will receive warning in time, and oppose with united strength this infidel and demoralising system. Let the friends also of religious schools take care that they are *really* religious; for what is it worth to a child to learn the mere names or facts of Scripture, if they are acquired as mere heads of information with little or no reference to the heart or conduct?

The ministry, their friends, and most of the reformers of last session, have been re-elected. Sir John Hobhouse was indeed zealously opposed at Westminster by Colonel Evans;

> "And in the lowest depth, a lower depth
> Still threatening to devour us, opened wide:"

but the body of the electors proved that they did not wish to be *more* radical than Sir F. Burdett and Sir J. Hobhouse. Mr. Robert Grant has carried the day at Finsbury; and Mr. P. Thomson against Cobbett at Manchester. Mr. Thomson's election shews the anxiety of the manufacturing towns for free trade, of which he is the official representative: and in almost every place the opponents of free trade have been rejected; among others, at Leeds, where Mr. Sadler has yielded to Mr. Marshall and Mr. Macaulay. Even in the agricultural districts, a corn monopoly is ceasing to be a popular demand; the farmers seeing that they would not be benefited by it; while abroad, if we may digress for a moment to our neighbours, the manufacturers of France are imploring their government to relax the laws which were meant to be in their favour, being convinced that mutual intercourse is for the benefit of all parties; and in the United States, the southern or agricultural states, which are there the exporters, are threatening a dissolution of the Union if the manufacturing states insist upon prohibitory tariffs, and oppose the easy entrance of British and other commodities. How is a South-Carolina cotton grower to send his raw cotton to England, if he must go to New York and not to Liverpool for cloth and hardware? How is the vinegrower of France to sell his wines, if his government will not allow him to receive what he wants in return from London? And how is Birmingham or Manchester to subsist, if it may not get bread in the cheapest market? We entertain none of the alarms which terrify many on this important national question; only in the full introduction of a just, and we will say Christian, system, let all fair claims and expectancies be duly weighed, and neither the landowner nor any other person be injured by rash and hasty measures, though even directed towards a right object.

The anti-slavery principle has been generally popular during the elections, and large numbers of members have been returned who have pledged themselves to vote for the immediate abolition of the nefarious system of colonial slavery. We do not approve of all the measures or all the men; but in the general result, so far as regards this righteous cause, we do unfeignedly rejoice. Dr. Lushington had a large majority over his pro-slavery competitor, Mr. Marryatt, at the Tower Hamlets. Mr. Burge, the West Indian repre-

sentative, who lately stated in parliament, that he considered his fellow-creatures as much his property as his other goods and chattels, attempted the people of Oldham; but Mr. George Stephen attended as a nominal candidate, for the purpose of exhibiting the real character of West-Indian slavery, and created such an impression among the electors, that West-India gold must have been lavish indeed to have effected Mr. Burge's return. The radicals at that place have, however, done themselves the signal honour to elect Mr. Cobbett as their representative. We are scarcely sorry for this, especially as Preston has had the good sense to reject Mr. Hunt; and such a man as Cobbett is less dangerous in parliament than any where else. He will now be able to let fly his bubbles, and his admirers will soon see them burst.

In London the ministerial reform party has been strong almost to unanimity; and if it has brought in Sir John Key, it has at least rejected Mr. Scales. Marylebone in like manner has taken the two Whig candidates, Mr. Portman and Sir W. Horne—no Tory candidate stood—and placed Colonel Jones, the "Radical" of the Times newspaper, by a wide interval, at the bottom of the poll. In the university of Oxford, there was no contest; and Cambridge has selected two highly respectable candidates, its old member, Mr. Goulborn, and the late Speaker, Mr. Manners Sutton. Sir Charles Wetherell and Sir E. Sugden have both failed; but we rejoice to see in the new house many of the most respectable and influential gentlemen of the conservative side, as, for example, Sir Robert Peel and Sir R. Vivian.

The returns from Scotland and Ireland are not complete at the period of this sheet going to press. The former is for the most part sending members of the reform party. For the sake of the great measure which we hope will be introduced in regard to the observance of the Lord's-day, we rejoice to see that Sir A. Agnew has carried his election after considerable opposition *. Ireland is, as usual, torn asunder by civil and religious distractions, and the advocates for the destruction of the Church and the repeal of the Union are sending many representatives to agitate parliament and the country. Mr. O'Connell is about to import a whole colony of his own kindred as legislators. The University of Dublin has declined receiving Mr. Crampton, and returned the Recorder Mr. Shaw, and Dr. Lefroy, men of piety and conservative principles. Mr. J. E. Gordon had been proposed as a candidate, but yielded to Mr. Shaw. He afterwards stood for Nottingham, but failed. We think it was not well-judged to propose him for the University of Dublin; but his presence in the House would have been particularly serviceable for confronting the O'Connell party, few persons having the local information or the resolution to do so.

One result of the Reform Act has been, that candidates in every corner of the land have exhibited detailed expositions of their opinions upon the leading topics of popular interest; by means of which statements and counter-statements much will be effected towards leading the bulk of the community to take an intelligent interest in the great questions which concern the common-weal. But what is of greater importance still, candidates must in future be persons who have at least paid some attention to public questions, whatever may be their conclusions respecting them. Formerly a large portion of the members were men utterly unacquainted with affairs of state; often young men, the mere fops and hangers-on of legislation; the relatives or nominees of borough owners, whose connexions brought them into parliament, just to frank letters, lounge in club-houses; and, having chosen their party, to figure as chess-men under a Whig or Tory chief, and to be counted as valuable units in a Ministerial or Opposition muster upon a division, without

* Sir Andrew Agnew lately presided at a very important meeting in London, for establishing, on a large scale, a Sabbath Protection Society. The objects of the Society are for tradesmen to use their utmost influence with each other to prevent Sunday trading, and also to petition the legislature for an amendment of the law. The Society has been already extensively patronised, and we doubt not will effect much good. Other places are following the important example of the metropolis, and Sabbath-protection societies, we doubt not, will be formed in great numbers of our large towns. A most important step will have been gained, when the great body of those tradesmen who deal in the ordinary articles of Sunday sale, shall themselves have become convinced of the evil, and desire a remedy. They are already beginning to perceive that a better state of law would be no grievance or restriction, but a benefit and protection. The magistracy in various places are turning their attention to the subject, and some of the judges have noticed it from the bench. The "Lord's-Day Society" is publishing in a cheap form, the chief portions of the evidence of various classes of witnesses examined before the House of Commons. The tradesmen's evidence will be very important for wide circulation among that class of persons; and so of the other departments. May it please the Lord of the Sabbath to prosper these designs to his own glory, and the honour of his holy day.

even pretending to enter into the real merits of the questions on which they voted. Much of this will be done away. Whether a better class of men will take the place of these idlers, remains to be seen; but we shall at least have the the test of the candidate's having undergone the ordeal of an election sifting; so that it will not be easy in future to return young men of fashion who shall boast that "they are as innocent of any knowledge of finance, political economy, commerce, manufactures, or legislature, or any other such matters, as a babe in its cradle."

The fervent intercessions of every Christian ought to be offered up to God in behalf of the members of the new parliament. They have great power to be either a blessing or a curse to the land; and much will there be needed of a Christian spirit of wisdom and counsel to direct their proceedings aright, to the honour of God and the welfare of the people.

The momentous question of Church Reform is silently but effectually advancing. Those who are most interested to bring it to a right issue are justly anxious that it should cease to be a matter of newspaper debate and inflammatory invective. As for the Church itself, we have no overwhelming fears: the large majority of the new parliament, we cannot but hope, would at least wish to preserve a national platform of religion; and an honest reform, if they do not proceed further to subversion—which God in his mercy avert!—will strengthen, and not weaken, the bulwarks of our Zion. When James the Second, at a time when the Church of England was in great peril, wondered that Edmund Waller should marry his daughter to an ecclesiastic belonging to a "falling church," Waller replied that he had long observed that this same falling church had a great knack of rising again: and believing as we firmly do that the Lord of hosts is with us, and the God of Jacob is our refuge, we have not a shadow of doubt but that she will weather this, as she has done so many other storms.

We must, however, remind all parties of the serious warning of Dr. Chalmers, who wrote as follows, in one of his publications, several years ago. We copy the passage without a syllable of comment.

"Were the Church of England rightly extended and patronized, there would be neither sedition nor plebeian infidelity in the land. And thus, in the eye of one who connects an ultimate effect with its real though unseen cause, the whole host of radicalism may have been summoned into being by the very government that sent forth her forces to destroy it; and fierce ministerial clergymen, though they mean not so, may, each from his own parish, have contributed his quota to this mass of disaffection; and, ascending from the men of subaltern influence, that bishop whose measures have alienated from the church the whole popular feeling of his diocese, instead of a captain of fifties, may virtually, though unwittingly, be a captain of thousands in the camp of that very rebellion which would sweep, did it triumph, the existence of his order from the kingdom; and to complete the picture of this sore and infatuating blindness, if there be one individual in the Cabinet, whose pernicious ascendency it is, that has diverted away the patronage of the crown from the only men who can Christianize and conciliate the people, he, in all moral and substantial estimation, is the generalissimo in this treasonable warfare against the rights and prerogatives of the monarchy."

After nearly a month's siege, attended by enormous expence, and much bloodshed, the citadel of Antwerp has capitulated. We trust that this result will lead to the speedy settlement of the points in dispute between Holland and Belgium, and prevent the breaking out of a universal European war; but with regard to the justice of having thus interfered by force of arms, we can only repeat what we have strongly expressed before, and we cannot dare to weigh alleged policy or expediency against simple justice.

ANSWERS TO CORRESPONDENTS.

E. S.; Πιστις; VINDEX; W. D. V.; IOTA; RUSTIC; ZENAS; I. W. M.; CANDIDUS; T. B.; S. R.; AMICUS; M. G. H.; R. K.; G. H.; and THE MINISTER OF A COUNTRY PARISH; are under consideration.

The Correspondent who proposes attaching Schools of Theology to some of our Cathedrals, will see, on referring to our last Volume, p. 65, in the paper on Cathedral Reform, that we strongly urged that measure; and we trust that some of the dean and chapter sinecures will yet be spared for that purpose.

Why do some sensible correspondents adopt the foolish affectation of signing themselves with Hebrew initials? Why not with Chinese? Is not an A. as good as an Alpha or an Aleph?

It may be, as M. A. affirms, in very bad taste for us to lament so often the conduct of many of the clergy in the matter of West-Indian slavery; but as it is truth, and melancholy truth, and truth important to be known, we are obliged to sacrifice, not only taste, but much personal feeling, in what we consider to be a solemn duty.

If EDINENSIS doubts whether Sir Walter Scott did really utter frequent and deliberate falsehood, he may refer to our Volume for 1829, p. 495, and to several other papers in our work, written during his life; or he needs only refer to the Gentleman's Magazine for last month, where he will find Sir Walter Scott reviewing one of his own novels in the Quarterly Review, with a solemn written asseveration to the Editor that he was not the author of the novel which he had reviewed. We have no wish to keep up the discussion; but no name or names shall induce us to retract what we have said.

Is J. H. S. sure that the narrative of the African Prince which he alludes to is not a fiction?

Let our worthy correspondent B. come to the real points, and not ring useless changes on mitres and lordliness. Protestant Bishops do not wear mitres; though, if they did, it would be rather ludicrous than wicked: and as to their being called Lords, a good man may be called My Lord without waxing lordly. Cotton Mather tells us, that a Mr. Blackstone, who went over to America in the time of Charles the Second, gave as a reason for not uniting himself with any of the "Independent churches," that he left England because he did not like to be under *Lord-Bishops*, and that he would rather leave America than be under *Lord-Brethren*. And, on the other side, that staunch Dissenter, that opponent of Episcopacy, Robert Hall, in the interesting Memoir just published of him by Dr. Gregory with his collected works, says of his old neighbour, the Minister of Lutterworth, many years after he wore a mitre and became My Lord, "Dr. Ryder has not been injured by promotion: he is the same man as a bishop that he was as a laborious parish priest: to such a bishop we may apply the Apocalyptic title, *an angel of the church:* we may say of him, what St. John says of Demetrius, that he has a good report of all men, and of the truth itself." There are thousands of stories extant of this sort on both sides; but they have nothing to do with the real points in discussion among pious men of common sense and common candour. Abuses exist in all communities, and we plead for none in any; but the serious matters of church government, episcopacy, and so forth, are not to be settled by idle skirmishing on the counterscarp of questions.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE communications from France are peculiarly interesting. We have much to say respecting the present remarkable moral position of that country.

BRITISH AND FOREIGN SCHOOL SOCIETY.

We lately urged upon our readers the powerful claims of the National Education Society. That admirably conducted institution is a blessing of great magnitude to the country, and ought to be supported by every friend of the Established Church. The numbers educated under its auspices appear, from the last returns, to be far larger than the public had any idea of. At the same time, all that is done is hitherto inadequate; and, as regards the extension of the system of mutual education to other lands, the members of our church have hitherto been very negligent. We cannot therefore but rejoice that others have endeavoured to supply our lack of service; and we strongly recommend to the perusal of our readers the facts stated in the accompanying Quarterly Paper of the British and Foreign School Society, together with the Society's advertisement; in which the conductors explicitly state, that their great object is the promotion of "truly scriptural education." The intelligence respecting hitherto impenetrable China, though the operations alluded to are but as a grain of mustard-seed, is peculiarly important.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE TEARS OF PARENTS—(*continued from Vol. for* 1832, *p.* 644.)

For the Christian Observer.

TO THE ——, THE —— OF ——

ONCE more, my dear friend, I resume my pen to exchange a few cursory thoughts with you: and my theme will be, The tears of parents over the bier of precocious children. I happened just now to be reminded of it, though I have touched upon it before, by noticing in Mr. Byrth's "Observations on the Neglect of Hebrew," a passage quoted by your venerable friend, the Bishop of Salisbury, in his Hebrew Reader, respecting Drusius; who gives us the following account of his son. I transfer the passage to you in English, because it will be more new to you in that shape than in Latin, and because one's mother tongue is always best where it may be had. Drusius says:

"I had an only and most beloved son, in whom all my hopes were centered, and who was the ornament of my old age. This dear child, to say nothing of his other extraordinary attainments, had made such progress in the oriental languages, that he had not only no superior, but no equal, in all Europe. In his fifth year, he began to learn Hebrew, together with Latin; to which he afterwards added Greek, Chaldee, and Syriac. In his seventh year, he translated the Psalms of David into his native tongue so admirably, that he excited the astonishment of a learned Jew who heard him. In two years after, he read Hebrew without the vowel points; and could explain by his grammatical skill the exact manner in which every word should be pointed, which the most learned modern Jewish Rabbis are unable to do. In his twelfth year, he could write off-hand in prose and rhythmical verse, after the Hebrew manner."

I fear there are parents who would exclaim after reading this passage, "There, my dear child, what would I give if you could do so!" Would you give what Drusius gave, and what every parent of too precocious a child may fear to be called to give—all his future hopes and joys for the gratification of a short-lived vanity? What is the use, says Miss Edgeworth, of being able to say that your son was in joining-hand at seven years of age, if he never wrote any thing worth joining? And so I may add, what is the use of reading Hebrew at five, and surpassing Rabbis at nine, if all this precocious learning leads only to a premature tomb?

There are few parents who have the courage to view mental precocity in its true character, namely, as a disease. They have no wish that their child's lungs should be preternaturally irritable; or his heart unusually congested; or any other vital organ ominously enlarged: and yet they can behold with complacency, nay delight, a far more tender and important texture than any—the brain, stimulated to unwonted activity, and literally

"drinking up the spirit," at the expense of the growth and health of the defrauded limbs and viscera, and with the prospect of an enfeebled existence, and perhaps an untimely grave.

I have long considered it one of the greatest evils in education of this artificial age, that we stimulate the minds of children far beyond the utmost verge of salutary excitement. Care, thought, study, are naturally alien to infant years; and can only be superinduced upon the tender mind by an exhausting expense of nervous energy, the loss of which is never recovered. I do not of course mean that we are to bring up our children for savages; or to discard both books and houses, like the gypsy tribes that infest our lanes and commons. A child in civilized society must receive in somewhat early life, the elements of mental as well as moral training; and experience will soon shew what portion of this discipline can be safely urged, without enfeebling the powers of life, and laying a foundation for future imbecility or premature old age. But I am fully convinced that, in practice, large numbers of anxious and conscientious parents overshoot this boundary: in proof of which, I might point you to the large number of highly intelligent invalid children who languish in the drawing-rooms of the middle and upper classes of society in England. Between forced tasks, stimulating conversation, and still more stimulating reading for recreation, the brain is in a state of constant orgasm, and both body and mind suffer by the process;—the body by feebleness and early decay; and the mind (or rather its corporeal action, for mind itself is immaterial and imperishable,) by relaxing after the overstrained tension, and disappointing the fond hopes which its early development had awakened. The late Robert Hall was a remarkably precocious child; he could read before he could walk; but do you envy his after existence? He never had a day of ease during his whole life; and even his mind, as if to restore itself after its early and over anxious exercises, took more than one painful interval of absence from thought and all diurnal scenes; much as a person faints away to recover himself after an undue exhaustion of nervous energy.

The greater part of the useful and active business of life has, in all ages, been transacted by persons who have not in early years evinced more than an average share of intelligence, and who have not been prematurely worn out by early mental excitement. When a poor man has a feeble precocious child, he fears he will become an idiot; and at best he never expects that he will be able to earn his bread by the sweat of his brow: and among savages, such a child would be tossed adrift into the first hallowed stream; but in a higher state and class of society, manual labour not being necessary, the defect is less felt; and provided the chronic invalid can patch himself up by constant care to a reasonable share of mental effort, he may fill passably well for a time many of the offices of highly polished society. He cannot walk or run, but he may ride; he cannot endure heat or cold, but he has ample supplies of refrigerants and colorifics; his muscles are unstrung, but his lips may convey his volitions; in a forest with an axe in his hand he would perish; but he can grasp a pen, which in a civilized land is a more powerful weapon; and if he cannot fell an oak, he can con a brief, or write a prescription, or compose a sermon.

Mental precocity may take various forms, but in none of them is it a healthy attribute;—no, not even when it assumes the character of religion. I am touching upon tender ground, but I will explain my meaning. The Bible speaks of one who was sanctified from his birth; of another who from a child had known the Holy Scriptures, which were able to make him wise unto salvation; and so in other instances; but in this, there was not of necessity any mental precocity. It is not said, that Timothy discussed vowel points, and read half a dozen languages, when his age and health re-

quired corporeal exercise and mental quietude. The religion of little children ought eminently to be an affection of the heart; grounded indeed upon scriptural truth, the elements of which are intelligible to a little child, but not ramified into all the doctrinal discussions and mental developments which we survey with wonder in Janeway's Tokens. Some of the children there embalmed might have been quite as pious without being as mentally precocious; and the difference would perhaps, humanly speaking, have been, that their piety would have been spared to the world, and that they would have long "braved the battle and the breeze," before they were sheltered in their haven of rest. I am not speaking of the dispensations of an all-wise Providence, or of the mercy which thus early took to rest these lambs of Christ's flock: but I mean to urge the distinction between what was spiritual and what was merely mental; and to shew that very early and extraordinary development of the latter kind, even when applied to religious knowledge, is not of necessity so great a blessing as many parents may imagine. Theology, as a science, may be made as great a stimulant to the infant mind as baby novel-reading: and the effect will too likely be, that the subsequent relaxation will be in proportion to the undue tension. When I have seen a very little child racking its brain, as a Sunday's task, to understand the Thirty-nine Articles, I have thought of the death-bed of Baxter, and a hundred other eminent theologians, who, when reduced to the mental and bodily weakness of second childhood by disease or age, have found that their spiritual food must be that of childhood also; and that some few of the simplest elements in religion were all that they could bend their minds to, and all that they required to sustain their parting souls.

I fear, my dear friend, that I have brought both you and myself to the edge of a more difficult discussion than I was aware of. If I were writing a treatise I must go on with it, and get out of it as well as I could; but in a cursory familiar letter this is not needful: you can supply my defect better than I can; and I will therefore take leave again to diverge from argumenting to story-telling; and a very apposite illustration of my remarks occurs in Evelyn's affecting narrative of one of his children. You will find an account of this amiable and promising child, in his father's preface to his translation of "The Golden Book of St. Chrysostom on the Education of Children;" but as I have not this at hand, I will copy what he says in his diary, as published a few years ago in the memoir of him. If the volumes are on your shelves, you may pass over my transcript; if not, you will thank me for it.

"1658, Jan. 27. After six fits of an ague, died my son Richard, *five years and three days old only*, but at that tender age a prodigy for wit and understanding; for beauty of body a very angel, for endowment of mind of incredible and rare hopes. To give only a little taste of some of them, and thereby glory to God: at two years and a half old, he could perfectly read any of the English, Latin, French, or Gothic letters, pronouncing the three first languages exactly. He had before the fifth year, or in that year, not only skill to read most written hands, but to decline all the nouns; conjugate the verbs regular, and most of the irregular: learned out *Puerilis;* got by heart almost the entire vocabulary of Latin and French primitives and words; could make congruous syntax; turn English into Latin, and, vice versa, construe and prove what he read; and did the government and use of relatives, verbs, substantives, elipses, and many figures and tropes; and made a considerable progress in *Comenius's Janua;* began himself to write legibly; and had a strong passion for Greek. The number of verses he could write was prodigious, and what he remembered of the parts of plays, which he would also act; and when seeing a

Plautus in one's hand, he asked what book it was; and being told it was comedy, and too difficult for him, he wept for sorrow. Strange was his apt and ingenious application of fables and morals, for he had read Æsop: he had a wonderful disposition to mathematics, having by heart divers propositions of Euclid that were read to him in play, and he would make lines and demonstrate them. As to his piety, astonishing were his applications of Scripture upon occasion, and his sense of God; he had learned all his catechism early; and understood the historical part of the Bible and New Testament to a wonder; how Christ came to redeem mankind; and how, comprehending these necessaries himself, his godfathers were discharged of their promise. These, and the like illuminations, far exceeding his age and experience, considering the prettiness of his address and behaviour, cannot but leave impressions in me at the memory of them. When one told him how many days a Quaker had fasted, he replied, that was no wonder, for *Christ* had said, 'man should not live by bread alone, but by the word of God.' He would of himself select the most pathetic Psalms, and chapters out of Job, to read to his maid during his sickness, telling her when she pitied him, that all God's children must suffer affliction. He declaimed against the vanities of the world before he had seen any. Often he would desire those who came to see him to pray by him; and a year before he fell sick, to kneel and pray by him in some corner. How thankfully would he receive admonition! how soon be reconciled! how indifferent, yet continually cheerful! He would give grave advice to his brother John, bear with his impertinencies, and say he was but a child. If he heard of, or saw, any new thing, he was unquiet till he was told how it was made; he brought to us all such difficulties as he found in books, to be expounded. He had learned by heart divers sentences in Latin and Greek, which on occasion he would produce even to wonder. He was all life, all prettiness, far from morose, sullen, or childish in any thing he said or did. The last time he had been at church (which was at Greenwich), I asked him, according to custom, what he remembered of the sermon. Two things, father; said he, *Bonum gratiæ* and *Bonum gloriæ*, with a just account of what the preacher said. The day before he died he called to me, and in a more serious manner than usual told me that for all I loved him so dearly, I should give my house, land, and all my fine things to his brother Jack; he should have none of them: and next morning when he found himself ill, and that I persuaded him to keep his hands in bed, he demanded whether he might pray to God with his hands unjoined; and a little after, whilst in great agony, whether he should not offend God by using His Holy Name so often calling for ease. What shall I say of his frequent pathetical ejaculations uttered of himself;—'Sweet Jesus, save me,—deliver me,—pardon my sins,—let thine angels receive me.' So early knowledge, so much piety and perfection! But thus God having dressed up a saint fit for himself, would not longer permit him with us, unworthy of the future fruits of this incomparable, hopeful blossom. Such a child I never saw! for such a child I bless God, in whose bosom he is! May I and mine become as this little child, which now follows the child Jesus, that Lamb of God, in a white robe, whithersoever he goeth; even so, Lord Jesus, *fiat voluntas tua!* Thou gavest him to us, Thou hast taken him from us, blessed be the Name of the Lord! That he had any thing acceptable to Thee was from thy grace alone; since from me he had nothing but sin, but that Thou hast pardoned; blessed be my God for ever. Amen.!

"In my opinion he was suffocated by the women and maids that tended him, and covered him too hot with blankets as he lay in a cradle, near an excessive hot fire in a close room. I suffered him to be opened, when they

found that he was what is vulgarly called liver-grown. I had his body coffined in lead, and deposited in the church of Deptford, accompanied with divers of my relations and neighbours, among whom I distributed rings with this motto, *Deus abstulit;* intending, God willing, to have him transported with my own body, to be interred in our dormitory in Wotton church, in my dear native county Surrey, and to lay my bones, and mingle my dust with my father's, if God be gracious to me, and make me as fit for him as this blessed child was. The Lord Jesus sanctify this, and all other my afflictions. Amen."

I find in my common-place book, a letter writen by Evelyn to Sir Thomas Brown, Feb. 14; that is, about a fortnight after penning the above passages in his diary. Whence I copied the letter I forget, but it shews how copiously his tears still continued to flow over the tomb of this infant prodigy.

"God has taken from us that dear child, your grandson, your godson, and with him all the joy and satisfaction that could be derived from the greatest hopes.....His whole life was, from its beginning, so great a miracle, that it were hard to exceed in the description of it, and which I should here yet attempt, by summing up all the prodigies of it, and what a child at five years old is capable of, had I not given you so many and particular accounts of it, when I mentioned those things with the greatest joy, which I now write with as much sorrow and amazement. But so it is, that it hath pleased God to dispose of him, and that blossom (fruit rather I may say) is fallen; a six-days' quotidian having deprived us of him; an accident that hath made so great a breach in all my contentments, as I do never hope to see repaired, for we are not in this life to be fed with wonders. But thus we must be reduced when God sees good, and I submit, since I had therefore this blessing for a punishment, and that I might feel the effects of my great unworthiness. But I have begged of God that I might pay the fine here; and if to such belonged the kingdom of heaven, I have one depositum there. 'The Lord gave, and the Lord hath taken away: blessed be His Name,' since without that consideration it were impossible to support it; for the stroke is so severe, that I find nothing in all philosophy capable to allay the impression of it, beyond that of cutting the channel and dividing with our friends, who really sigh in our behalf, and mingle with our greater sorrow in accents of piety and confession."

In the works of Bishop Jeremy Taylor, you will find a letter written to Evelyn, three days after the date of the letter just recited; which letter the bishop would appear to have seen, or one to the same purport, from his opening sentence, which appears like an allusion to the conclusion of Evelyn's. The letter refers also to a second stroke which Evelyn had sustained about a fornight after the first, the death of his youngest son, George, who was buried at Deptford, by the side of his brother Richard, the very day that Jeremy Taylor was writing.

"Dear Sir,—If dividing and sharing griefs were like the cutting of rivers, I dare say to you, you would find your stream much abated; for I account myself to have a great cause of sorrow, not only in the diminution of the number of your joys and hopes, but in the loss of that pretty person, your strangely hopeful boy. I cannot tell all my own sorrows without adding to yours; and the causes of my real sadness in your loss are so just and reasonable, that I can no otherwise comfort you, but by telling you that you have very great cause to mourn. So certain it is that, grief does propagate as fire does. You have enkindled my funeral torch, and by joining mine to yours, I do but increase the flame. But, sir, I cannot choose but I must hold another and a brighter flame to you—it is already burning in your

breast; and if I can but remove the dark side of the lanthorn, you have enough within you to warm yourself, and to shine to others. Remember, sir, your two boys are two bright stars, and their innocence is secured, and you shall never hear evil of them again. Their state is safe, and heaven is given to them upon very easy terms; nothing but to be born and die. It will cost you more trouble to get where they are; and amongst other things, one of the hardnesses will be, that you must overcome even this just and reasonable grief; and indeed, though the grief hath but too reasonable a cause, yet it is much more reasonable that you should master it. For besides that they are no losers, but you are the person that complains, do but consider what you would have suffered for their interest; you have suffered them to go from you, to be great princes in a strange country; and if you can be content to suffer your own inconvenience for their interest, you command your worthiest love, and the question of mourning is at an end. But you have said and done well, when you look upon it as a rod of God, and he that so smites here, will spare hereafter; and if you by patience and submission imprint the discipline upon your own flesh, you kill the cause, and make the effect very tolerable, because it is in some sense chosen, and in no sense insufferable. Sir, if you do not look to it, time will snatch your honour from you, and reproach you for not effecting that by Christian philosophy which time will do alone. And if you consider that of the bravest men in the world, we find the seldomest stories of their children, and the Apostles had none, and thousands of the worthiest persons that sound most in story died childless, you will find it a rare act of Providence, so to impose upon worthy men a necessity of perpetuating their names by worthy actions and discoveries, governments and reasonings. If the breach be never repaired, it is because God does not see it fit to be; and if you will be of his mind, it will be much the better. But, sir, if you will pardon my zeal and passion for your comfort, I will readily confess that you have no need of any discourse from me to comfort you. Sir, you have now an opportunity of serving God by passive graces; strive to be an example and comfort to your lady, and by your wise counsel and comfort stand in the breaches of your own family."

This letter of Jeremy Taylor is, to my mind, one of the most insipid and heartless effusions that ever flowed from his mighty pen. Evelyn was his friend and patron, and in the destitution to which Taylor was reduced, much like our poor Protestant brethren now in Ireland, that noble-minded and munificent layman felt it his greatest delight to minister to the necessities of his reverend friend. Yet what a jejeune performance is the above letter; a compound of bad conceits and worse theology. If the writer really felt on the occasion, his feeling did not prevent his playing with tropes and figures; with witticisms about grief propagating like fire, and joining two funeral torches to make a greater blaze. There is no comfort to a mourner in reading such trash as this. A page transcribed by a Sunday-school child, out of a "Christian Lady's Pocket-book," or Clarke's Promises, would have far outweighed these conceits and dainty imaginings of this Shakespear of theology. The best thing in the letter is the allusion to Evelyn's own remark, that it was the hand of God; the hand of a Father, whose very chastisements are in love; with the concluding exhortation to serve God by passive graces. How coldly do the reverend divine's conceits and antitheses fall on the ear after Evelyn's beautifully simple and affecting aspirations above quoted. "Such a child I never saw! For such a child I bless God, in whose bosom he is! May I and mine become as this little child, which now follows the child Jesus, that Lamb of God, in a white robe, whithersoever he goeth. Even so, Lord Jesus; *fiat voluntas tua!* Thou gavest him to us; thou hast taken him

from us, blessed be the name of the Lord! That he had any thing acceptable to thee, was from thy grace alone; since from me he had nothing but sin: but that thou hast pardoned; blessed be my God for ever. Amen." The theology of this last sentence is correct to a degree that might not perhaps have been expected. Evelyn says of this child, so dear, so amiable, so early devoted to God, that by nature "he had nothing but sin;" that all that was "acceptable in him," was from God's grace; but that his sin was freely pardoned, and that he was now following the Lamb of God, in that white robe which is the righteousness of the saints. Over a departed child, thus early instructed, and thus prepared, we may rejoice with a confident hope, which cannot be cherished by a scripturally enlightened mind merely as a tribute to the common-place panegyrics of innocence, and the fulsome topics of funereal adulation. It is not for any man to affirm what is the youngest age of moral accountableness; or how great are the mercies of God either to children or adults; but to say of a child even of "five years and three days," that he is sinless, is utterly unscriptural. Evelyn's theology was more correct, and his hope more just; "From me he had nothing but sin, but that thou hast pardoned."

I know not, my dear friend, that it is necessary for me to make any remark upon Evelyn's narrative, in its bearing upon the particular subject of these cursory reflections—precocity; since your mind will have suggested all, and more than all, that I could offer. I confess, however, that if I had not known beforehand that the child died in tender years, I should have concluded so before I had read half of the catalogue of his attainments; for as I before remarked, such a premature excitement of brain is in effect a disease, and is scarcely consistent with a due balance and healthy condition of the animal functions. I suspect also from the character given of the child's delicate beauty of person, that he was of that peculiar temperament of body which is connected with a morbid state of the glands; for, as is well known, the early victims of the distressing affections to which I allude, and many of whom die of pulmonary consumption, are often as premature in mind as they are sickly in body; and you are aware that every medical man who has written on disorders of this nature, mentions inordinate mental excitement and bodily inactivity as greatly predisposing to them. If you will turn to the Christian Observer, for 1824, p. 682, you will find Sir Astley Cooper saying that the system pursued in modern education of prematurely urging the mind, and forgetting the frailty of its corporeal tenement, is one chief cause of the prevalence of the painful maladies above referred to. In the case of girls in particular, he says that the overstrained attention and sedentary habits necessary for an early proficiency in what are called accomplishments, are a fruitful source of disease, deformity, and premature decay; more especially where the mind of the child is naturally forward, and the body delicate. "Girls," says Sir Astley, "are frequently compelled to sit from morning till night engaged in learning music, drawing, geography, French, nay even Italian, and I know not what else, without paying the slightest attention to the preservation of their health, and thus impairing constitutions which might have been rendered strong and robust.... The mischiefs thus arising from the false system of education at present pursued in this country so frequently come before my notice, that I wish what I have said to be generally known, in order that future misery may be prevented, and the physical education of our youth be better directed.... I do not exaggerate, when I say that within this last year I have seen five hundred cases of scrofulous affections; never a day passes over my head without my seeing a case, and frequently three or four. This very day I have seen more; and if asked how many boys among them, I should answer not one. And what is the reason? Why, that boys *will* take exercise, and thus are

less liable to the complaint; whilst girls are not allowed, and therefore, if predisposed to it, are almost always attacked by it . . . . Air, exercise, and nourishment are the three great points to be kept in view in the treatment of scrofulous affections."

Sir Astley Cooper here congratulates boys; but what would he have said if he had paid a morning visit to the family of Drusius or of Evelyn, and found a child scarcely out of arms poring over a polyglot of oriental languages, and relinquishing his bats and balls for the entertaining subtleties of masoretic punctuation? Evelyn feels great delight that his child was "far from childish:" but why should not a child be childish? there is no wickedness in being childish, any more than in being precose. A child *ought* to be childish; and if he be not, there is a defect either in his character or his education. Our Saviour himself took a child, and set him in the midst of his disciples, and told them that whosoever will obtain the kingdom of heaven must receive it as a little child; alluding, I suppose, chiefly to the simplicity of infancy. Evelyn's child was not altogether simple; there was somewhat of what was artificial, what was not natural to his years, mixed with his lovely character; and so far as this is indicated, it weakens our sympathy. When he asks, "if he might pray with his hands *unjoined*," he is altogether the child; his piety, his reverence for God, his tenderness of conscience, his willingness to bear inconvenience or pain where duty requires it, are thus incidentally evinced; while his scruple is so full of sincerity, that we sympathize while we smile at his simplicity. But when he deals in abstract truths, and lays down theological propositions, such as that "all God's children must suffer affliction," and when he "declaims against the vanities of the world before he had seen any," he is no longer a child of five years old speaking from his own simple feelings; he is either repeating by rote, or he has gained an early maturity of thought and an abstraction which are not natural, and are not of necessity religious. In giving up his own little world for God, in bearing with meekness the afflicting hand of his heavenly Father, in expressing his reverence by wishing to assume the accustomed attitude of infantile devotion; and above all, in his simple and affecting prayer, "Sweet Jesus, save me—deliver me—pardon my sins—let thine angels receive me," he evidences an early growth of the *spiritual* affections; but in abstracting all this into theological propositions, he merely shews the prematurity of the *mental* powers, or more probably what he had heard and remembered. "My son, give me thy heart," as distinct from the mere exercise of the understanding, is the command of our heavenly Father; and in the case of little children, and often of older converts, the heart may be far in advance of the intellect.

I have said thus much lest I should have seemed, in my alarms concerning premature mental activity, to be censuring early piety. The two things are wholly distinct; except indeed, as true religion tends eminently to develop the intellect, and to raise it to its highest exaltation. But many children who have been far from shewing great cerebral development, have been early sanctified by the grace of God; and, to my mind, such children are a far more striking illustration of the power of religion, than those infant prodigies whose memoirs are so often held forth to public admiration.

Yet think not, my dear friend, that I would undervalue that inestimable gift of God—intellect. Every Christian parent would wish to see his children endued with fair, and it may be with bright, abilities; and it is a duty to cultivate them with reasonable assiduity; and, by the blessing of God, no evil but much good will arise from so doing. But how many languages, oriental or occidental, I should be glad to be informed, will compensate for a child being "liver-grown," (Evelyn's word is very

expressive, and speaks volumes,) and dying at the early dawn of his opening faculties? Surely here is a striking lesson of moderation to Christian parents; that in gratifying their own vanity, they do not macerate their beloved offspring. There is a lesson also of contentment for those parents whose children are the reverse of precocious; for if they ripen into well-informed and truly Christian men and women, the anxious parent will have no reason to regret that they did not carry half a score languages or accomplishments to an untimely grave. Had Richard Evelyn and young Drusius both attained maturity, I greatly doubt, whether at the age of thirty or forty they would have surpassed in intellect and attainments many far less hopeful pupils; but I have no doubt at all but that their energy, both of body and mind, would have been so prematurely wasted, that they would not have performed in the actual business of life, or even of literature, one half of what has been accomplished by thousands of less promising scholars.

I think there is often a fallacy, if I may so express it, in the tears which are shed over the bier of precocious children, as if what had been taken away had a *religious* worth, which, as before remarked, does not belong to it. It is true that heaven is the region of light and knowledge; but it is far more eminently the atmosphere of love, and joy, and holiness; and though in our intellectual development we resemble, in a manner which the brute creation cannot do, the Image in which we were originally created, yet we also resemble condemned spirits, who did not lose intellectuality in losing the moral image of God; whereas in the spiritual exercise of the affections, grounded it may be on a very imperfect expansion of mind, we are like our Maker in the most exalted qualities to which human nature, sustained by Divine grace, can advance.

There is sometimes, I apprehend, no small measure of jugglery in the apparent precocity of children; it being merely the exercise of the memory while both the moral and the intellectual powers are very feebly expanded. The consideration of the latter defect (the intellectual) does not fall particularly within the train of religious allusion in his letter; otherwise I should trouble you with a few remarks upon it. For sure I am that there is not a more fallacious precocity than that which results from the mere exercise of memory. It is, indeed, an important part of education to communicate the knowledge of facts; but it is a much more important part to lead the youthful mind to reason upon them. But instead of this, the mind is often oppressed with aliment which is never digested or assimilated, and therefore does not minister to mental health and vigour. The exercise of the intellect, within due bounds, is of far greater moment in early life than indiscriminately tasking the memory. And it is with these faculties as with the bodily organs, that the too great use of one often weakens another. A boatman has the upper half of his frame firmly knit and powerfully developed; while the nether, for want of use, shrinks into feebleness. The same remark applies more or less to every trade, profession, and occupation of life. Thus in like manner, a child instructed merely by means of its memory, learns to neglect the use of its reason; and thus while it grasps facts it cannot rightly employ them. For ultimate effect, the basis of early mental vigour is a far more solid foundation than the accumulation merely by dint of memory, of the utmost acquisitions of science or scholarship. This matter is better understood now than it was formerly, and hence education is becoming less parrot-like and more intellectual; but much remains to be accomplished before the evil will be wholly remedied, more especially as stipendiary instructors find it more easy to make a child learn by rote ten pages than to teach it to understand one.

But this, as I before said, is not our question, which concerns religion, not intellect. But even in what is called "teaching the truths of religion"

the same defect too often occurs; the memory is overloaded, while the understanding is little exercised, and the affections are wholly untouched. I have been quite astonished at the magpie effusions of some quinquennial religionists; but there was as little of the head as of the heart in the performance. Had such a child died early, it would, perhaps, have been thought that he was precociously intellectual and early devoted to God; whereas he was a mere receptacle for the storing of words. Many of these words *might* afterwards be useful; and I would not absolutely say that we must never, on any occasion, teach a child any thing by memory which he does not at the moment perfectly comprehend: but my notion of what is scriptural and reasonable would extend a great way in that direction, if not to that precise limit; and sure I am, that wherever may be the exact line of division, the practice in many religious families is to exceed it. I have felt this even in reading such invaluable books as Janeway's Token above mentioned. Take from such narratives first, all that was remembered without being understood; and secondly, all that was understood without being felt; and both the religion and the precocity will be considerably reduced in magnitude. A wise Christian parent will be satisfied, if after a large deduction on the first two items, there remains on the third such a measure of true piety as may be effectual to salvation, though it may be of little value for biographical brilliance.

Thus have I run on with these cursory remarks. The sum is, that precocity is not to be desired, and that the tears shed on the graves of precocious children are often made more bitter by the mixture of other ingredients than those of simple parental affection. The parent thinks what such a promising child *would have been;* and secret disappointed vanity and self-love unconsciously add to the bitterness of his bereavement. It may console him to reflect that, very probably, his fond hopes would have been blighted; and that the blossom thus early stimulated would never have ripened into any extraordinary excellence of fruit; so that he has lost his child, not in his hour of promise, but in his early noon, from which his manhood would have been only decadence. But it should console him more to reflect, that even if those opening talents would have expanded to the gigantic powers of a Newton, and those early Christian virtues have been matured to the spiritual growth of an apostle, they have been enlarged immeasurably more in the heavenly world than they would have been here upon earth; and that so far from being nipped in the bud, they have only been transplanted to a more genial clime, where they could unfold for ever, watered from the fountain of Omniscient wisdom, and vivified by the direct beams of the Sun of Righteousness.

I am, my dear Friend,

Ever yours in Christian affection,

ON SEEKING RECONCILEMENT WITH AN OFFENDED BROTHER.

To the Editor of the Christian Observer.

The Rev. Mr. Bickersteth, in his excellent "Treatise on the Lord's Supper," p. 99, quotes from St. Augustine, with approbation, the following note on Matt. v. 23: "The precept is, if we call to mind that our brother hath ought against us; that is, if we have any way injured him, for then it is that he has something against us. For if he have injured us, then we have something against him; in which case there is no occasion to go to him for reconcilement. You would not ask pardon of the man who has done

you an injury. It is sufficient that you forgive him, as you desire forgiveness."

In my judgment, it is highly objectionable to teach that there is no occasion to go to our Christian brother for reconcilement, if he have injured us; it is a doctrine directly opposed to Matt. xviii. 15, "If thy brother shall trespass against thee, go and tell him his fault," &c. Neither can it be legitimately deduced from the text on which it is grounded. Allowing the venerable father to be right in limiting its meaning to him whom we have injured, and that it bears no reference to him who has injured us, it is obvious that instruction respecting our duty to the offending party cannot be deduced from this silence; no inference can be drawn from one proposition to another which in *both* its terms is contrary to the first. Another fallacy also lurks in the argument; there is a substitution of terms. It would, indeed, be an absurdity to "ask pardon" of him who has injured us: but then, "asking pardon" is not identical with "seeking reconcilement."

I demur, however, to the gloss which narrows our Lord's exhortation strictly to the case of our inflicting an injury, and thus deprives it of its practical utility. In most quarrels there are mutual offences; and it would be difficult even for an impartial judge to apportion precisely the respective demerits of each party. But, when the functions both of juror and judge are to be discharged within the narrow range of a man's own soul, we may easily foretel that few cases will arise for the application of the rule. Surely, "aught against thee" is the most indefinite expression that can be used; it has a general application: *some* obstacle exists to the flow of truly Christian charity; stay not to inquire nicely which of you has been most active in impeding the fertilising current; but lose no time and spare no pains in removing the impediment. You are not required to "ask pardon" in all cases; whether that will be your duty, depends on the particular circumstances of the quarrel; but in all cases διαλλαγηθι, be it your earnest endeavour to make a *total change* in his uncharitable sentiments towards you; or, as the Vulgate expresses it, *reconciliare*, let sentiments of friendship be renewed between you.

Mr. Bickersteth's quotation of this insulated passage cannot give the reader a correct idea of St. Augustine's mode of interpreting the text. The fact is, that he explains it in a spiritual or figurative sense. Your enemy, he says, may not be standing near the altar when you arrive with your gift. It would be absurd to leave it waiting there, while you perhaps cross the sea in quest of him. We are, therefore, compelled to understand our Lord as enjoining *internal* acts of reconcilement and a *mental* prostration before our offended brother. These we must perform, before we offer up our gift; that is, our religious discourses, our prayers, or our praises.—In the midst of this somewhat too refined explanation, the passage quoted is introduced. Evidently then the "going for reconcilement," the "asking for pardon," and the "forgiving," which in the judgment of Austin are *not* required of the party offended, are also mental acts. Thus, only, can he be reconciled with his recorded sentiments in other passages. For it is a widely different question whether we are not bound to strain every nerve for a reconciliation, which shall be, not merely internal, with no other witnesses than God and our own conscience; but an outward formal act, in which our brother bears as efficient a part as ourselves: and no Christian teacher is more energetic than St. Austin, in urging the necessity of our literally *going to* the offender in order to accomplish this exalted work of Christian charity. "Why art thou to reprove him? Is it because his offence has given thee pain? Far from it. If thou act from self-love, thou doest nothing; if from love to him, thou doest excellently. The very words of our Lord unfold the motive for obeying them; 'If he shall hear

thee, thou hast gained thy brother.' Do it then for his sake, that thou mayest gain him. Thou gainest him by doing it; it follows then, that he would have perished, if thou hadst not done it." Such is the substance of Augustine's argument.—V. 5, Serm. 82, on Matt. xviii. 15. T. B.

ON BEING LED BY THE HOLY SPIRIT.

To the Editor of the Christian Observer.

M. G. H.'s brief paper in your Number for December, in reply to "the inquiry, how may we know when we are led by the Holy Spirit," is scriptural and satisfactory so far as it goes, but it is scarcely an answer to the question; except as it says in substance, that all that is good is from God, and not least our repentance, our faith, our conversion, and our sanctification. But the particular point to be solved lies deeper. "How may I know," says a seriously disposed candidate for the ministry, "that I am really moved by the Holy Ghost, in wishing to take upon me the sacred office?" He was, perhaps, educated for it; and, even if he had never become truly devoted to the service of God, would have applied for Holy Orders. Now that it has pleased God to change his heart, the path to the sacred ministry is still open before him; but he fears lest he should be deceiving himself, and assuming a function to which he is not truly called.

This practical difficulty is found in many instances, and more especially of late years, when many young men who had proceeded to college in a careless spirit, intending almost as a matter of course to go into the Church, have by the grace of God been brought to serious thought, and in consequence dread lest in availing themselves of the facilities offered to them for entering the sacred office, notwithstanding their desires are bent that way, they should be merely following the course of their education, without being moved thereto by the Holy Spirit.

A resolution of this difficulty by some of your elder clerical correspondents would be of great service to many of your younger academical readers; who are anxious to know what is such a call to the sacred ministry as will comport with the strong language of the Ordination Service; and who cannot feel satisfied with the common-place answers which are too currently used to silence an accusing conscience, even in cases where there was not the slightest desire or qualification for this hallowed vocation.

AN ANXIOUS INQUIRER.

UTILITY OF A HISTORY OF MINISTERIAL ERRORS.

To the Editor of the Christian Observer.

IT is remarked by Sir J. Reynolds, that "the history of errors, properly managed, often shortens the road to truth,"—a valuable maxim, which might be acted out (so to speak), with great advantage both to themselves and others, by experienced clergymen. The field before a parochial minister is so large; the composition of sermons, arrangement of time and studies, and the task of dealing with consciences, present so many difficulties, and consequently so many probabilities of error, that he is glad to avail himself of the experience of others. In so doing, he certainly is not destitute of assistance; all approved works on the pastoral care having been confirmed by repeated experiments, if not originally deduced from them. But in general only those experiments are detailed which have *succeeded*; while the *failures*, to which we are sometimes more indebted

than to any thing else for the illustration and confirmation of truth—are kept out of sight. Thus we have our "Young Cottagers," our "Annals of the Poor," and our "Visits to Infirmaries;" all admirable in their way, because all striking examples of pastoral labour graciously prospered; but how few favour us with an account of any of their early *errors*, accompanied with the corrections which subsequent experience has taught them. How few have taken up the pen in the bold, yet humble style of Baxter, when he wrote his affecting reminiscences at the close of his "Life and Times." And yet where can a minister find more instruction in the same number of pages?

Records of this kind are calculated also to *comfort*, as well as to instruct: they would be welcome companions to a young clergyman on many a trying occasion, when he is ready to throw aside the instruments of a shepherd in despair, and to bewail the hour when they were entrusted to his hands. Nor would the benefit be confined to the younger clergy; for ministers of every age are at times too apt to faint in their arduous labours; and they would regard their ill-successes with less of despondence and more of holy resolution in the strength of God to bear up against them, if they had before them more repeated testimony and palpable proof of others having failed in the very same points; and of the fact, that the instructions which, next to the Bible, they regard as the most simple and important in the pastoral work, were written perhaps at the end of a long ministerial life, and collected slowly and painfully from a long train of similar mistakes and disappointments. I trust that some of your readers will consider this subject, and that the result will be seen in various authentic, though anonymous disclosures to the Christian Observer.

ARCA.

ON PARTY SPIRIT.

To the Editor of the Christian Observer.

"PARTY SPIRIT" is an expression so frequently yet so indefinitely used, that the following reflections on the subject may possibly be allowed a place in your valuable miscellany. Were I to attempt the simplest definition of the foregoing term, I should say that it implied a regard to *party* rather than to *principle*. In this sense only can the phrase be legitimately used with respect to the politician, the scholar, the natural philosopher, and the religionist himself. With the last-mentioned character, I have now more immediately to do; and that because against *him* the charge in question is inconsiderately preferred by some, and, I fear, uncharitably by others.

To deny that a spirit of party, as defined above, has sometimes been found in alliance with high religious profession, were to contradict the positive averment of authentic history. Instances of the kind were better forgotten than recorded. Yet while candour requires a plain admission of the fact, it claims for the accused a patient and impartial hearing. And, since it is the practice of the multitude to confound devotedness to Christ with attachment to a party, I will endeavour to institute some *tests* by which the matter may be determined.

First, *where religious principles may have been found previously to any connexion or intimacy with those who confessedly maintain them.* For instance, when Saul of Tarsus was arrested in his sanguinary career by *Jesus*, whom he persecuted, and fell down before Him the captive of redeeming mercy, his immediate change of views, of principles, and of conduct was wholly independent of "*a party.*" Though the Jews scornfully considered him as belonging to the "sect" of the *Nazarenes*, still he never found the latter till he had been "led by the Spirit" of God to embrace the

Christian faith. When Saul united himself to the Christian body at Damascus, he did so in no party spirit, but rather from a deep, a conscientious, a divine conviction that "*Jesus was the Christ.*" And are there not those who *first* inquire, under the influence of the Holy Spirit, "What must I do to be saved?" who, though excited to that inquiry by the instrumentality of some faithful minister, still "search the Scriptures, if these things be so;" and who then associate with men, whose thoughts, feelings, and pursuits are congenial with their own? The charge of party spirit usually attends and harasses such young converts; but since their change of principles preceded their change of society, the latter cannot be said to justify the charge in question.

Another test is, a *candid and devout spirit of investigation.* The slave to a party is apt to turn a deaf ear to whatever is opposed to its interests, or is likely to sever him from its society. He will hear nothing but what accords with his own views, or countenances his own practice, and is, perhaps, so confident in himself as to neglect prayer to God for the guidance of His Holy Spirit. When, therefore, we are accessible to argument, either in books or conversation, however hostile to our own theory, and when we seek wisdom at the feet of an All-wise Counsellor, our love of *truth* may then be said to be superior to our love of *party.* Far different is the course of those of whom the latter is a characterestic. They notoriously read but one class of publications, and it is with them a sufficient recommendation of a work that it is circulated by one Society, and a sufficient condemnation that it issued from another. In thus speaking, I design not to deal in animadversions, but to unveil facts.

A third test is, *a readiness to make sacrifices for truth and conscience sake.* This is absolutely impossible to a "party" man; as the following narrative may prove. A Mohammedan was once so overpowered by the arguments employed against him by a British Missionary as, through Divine Grace, to become a follower of Christ. He even endured the loss of all his temporal possessions for his Saviour's sake; a sacrifice to which he had pledged himself, in case of his being fully satisfied of the truth of Christianity. When he was enabled to redeem that pledge, he might appear to his relatives and friends to be actuated by "a *party* spirit;" since he cordially joined a "sect" which is "every where spoken against," especially in Mohammedan countries: but who can admit the supposition that he was not powerfully governed by the love of *truth?*

A similar remark is applicable to some real professors of Christianity even to the present hour. They have lost, it may be, the favour, the affection, the patronage of their fellow-creatures, and occasionally no small property, rather than offend their conscience and deny their Master. Grant that in the cases I refer to, some indiscretion may possibly have been mixed up with unfeigned love to God and to His "dear Son," and that the ardour of youth may have unduly operated on the judgment. Yet, with all such allowances and abatements, it must be owned by an impartial arbiter, that had *truth* not been dear to them, had conscience not swayed them, such losses had never been encountered.

If the foregoing tests appear to have been fairly instituted, it will follow, that to join a party, or what is called a party, is no indication whatever of a "*party spirit.*" Whether we are or are not supporters of the Christian Knowledge, the Bible, and the Missionary Societies; whether with *Leighton* we join, or with *Doddridge* dissent from, the Establishment; whether the epithet of "orthodox" or "evangelical" be currently attached to us as ministers of Christ, so long as we can abide the *tests* which have now been submitted to your readers, we have nothing to do with *party* in the strict sense of that expression.

After all, it cannot be denied that the generality of men will attach themselves to what is usually denominated *a party*; be it religious or worldly, of a popular or an unpopular description. I might say they do so of necessity, since side they must with a certain portion of society; which portion in Dr. Johnson's * judgment must be content to be identified with party. I might go further and observe, that all who "name the name of Christ" are included in the number either of His disciples or His enemies. There is in fact no neutrality in the Christian life: "He that is not with me is against me." Momentous indeed, then, is the question, Do I follow those who unreservedly follow Christ; or do I "walk according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience?" To reply in the affirmative is easy; since by so doing we may yield to the persuasions of corrupt nature: I should say, to the dictates of self-love. But will "the Judge of all the earth" confirm the favourable sentence, and witness that, instead of sacrificing conscience to the approbation of the world, we in fact sacrificed the approbation of the world to conscience? There will be no concealment, no evasion at His bar; and when He passes the irrevocable sentence, our union with his triumphant saints, or with His despairing enemies, must be immediate, fixed, eternal. And though I would reprobate the thought of following even a company of apostles in *a party spirit*, I would above all deprecate conformity to the world in time and separation from the Saviour in eternity. The bare contemplation of the latter might prove to the youthful mind a preservation from the fear of man; and a shield against every accusation that may be provoked, by the persevering effort to be "not of the world," as our blessed Lord and Saviour was "not of the world." Who that ever lent a thought to the consequences of His second advent, will not fervently breathe the following petition of our Church? "*Number us among thy saints, in glory everlasting.*"

Πιστις.

REFLECTIONS ON THE HISTORY OF THE PROPHET SAMUEL.

To the Editor of the Christian Observer.

The prophet Samuel was privileged from his birth, in being the child of many prayers, and of a religious vow; and as it was affliction that led to those prayers and that vow, we see in his history the blessing of sanctified sorrow. Year by year, as his mother went up to the house of the Lord, she was "provoked sore by an adversary;" her "heart was grieved," therefore she wept, "and did not eat;" she was in bitterness of soul and wept sore. Still she did not relinquish her attendance on Divine ordinances, in consequence of this usage, and "she prayed unto the Lord." Her prayer was remarkable: "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and *remember me*, and *not forget* thine handmaid;" an emphatic repetition, not like the "vain repetition of the heathen," but rather resembling that of Him who prayed again, "saying the same words." The opposition of her open enemy was followed by this additional discouragement, that her case was completely mistaken by Eli himself: just as Job's was by his friends. Under his false conclusion; this "woman of a sorrowful spirit," while simply "pouring out her soul before the Lord," was supposed to be under the influence of an intoxicating potion, and was taken for "a daughter of Belial." How strong must

* In his Dictionary, he thus defines party: "a number of persons confederated by similarity of designs or opinions, in opposition to others."

have been that faith which thus overcame all difficulties, both from within and without, and how gracious was the answer which was awarded to it. A son so long desired, so earnestly sought, was vouchsafed; and as a standing proof of his parent's gratitude, he is made to bear the record of God's mercy in his very name; which forms a perpetual acknowledgment of his having been asked and obtained of the Lord. Hannah's psalm of praise, which is one among the earliest recorded in Scripture, is an abiding memorial of the Majesty and Might, the Loving-kindness and Mercy of the Lord; and it presents a view of the impotence and folly of the wicked, in opposing themselves to his servants. Eli, who had been mistaken in supposing Hannah "a daughter of Belial," was painfully brought to behold his own offspring "sons of Belial;" on which occasion, we find Samuel officiating as an early minister of the sanctuary, full of the grace which was not found in those around him; and employed as an instrument of reproof and alarm, both against the injurious lenity of the father, and the profligacy of his sons. This early selection of Samuel, while it exhibits the free and sovereign grace of God, exceedingly exalts the advantage of affliction, the value of prayer, and the blessing of early piety. How much did this servant of God owe to a pious mother; and how many snares and defilements do they escape, who are thus early separated from the world, and made partakers of that grace of God that bringeth salvation.

The next account which we have of Samuel opens with a recital of his sustaining three exalted characters or offices. The particulars are contained in the seventh chapter of the first book, which takes from him its name.

The first office was that displayed in his public and solemn protest against idolatry. This early sin, against which the Almighty denounced his curse from the beginning, is not more opposed to his own essential glory, than to the happiness of his creatures; and therefore he who knew what was in man, and what was best for him, discerning that a departure from the true worship of himself, as displayed in his own revelation, necessarily includes an abandonment of the worshipper to the service of Satan, to the lusts and cruelties of him who was at once the father of lies and a murderer from the beginning, protested in the very infancy of creation against all these abominations. It was for these pollutions that the Canaanites were overthrown, and for these that even the chosen people of God, in spite of the warnings and judgments of which they themselves were the executioners, perished in their turn, in repeated instances, by relapsing into the same sins, after all the long-suffering of God towards them. Now here Samuel made a direct stand, and "spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines." It affords no small testimony to the truth of Scripture, that this early proof of human depravity should yet exist in the world, but a more awful evidence of the evil of the heart is found in the fact, that even some "who call themselves Christians" should both openly and indirectly countenance such depravity; as, for example, in the case of our East-India possessions; even vindicate such enormities, and claim the privilege of equal "church rights," for avowed heathens, and attempt to set up, under the abused name of religion, a system most abhorrent to the whole tenor of the Scriptures of truth, whether under the Law or the Gospel.

The next great office which we find Samuel sustaining, is that of an intercessor and advocate for the people—evidently typical of the great and only Mediator between God and man, who should afterwards appear in the

fulness of time. We have a clear right to draw this conclusion, because Samuel assumes, by Divine appointment, the office of High Priest, and in that sacred charater offers sacrifice for the sins of the people. This sacrifice, like every other intended as an atonement for sin under the ancient dispensation, was sanctified by blood. It is an innocent victim that he offers, the most innocent that could be found, "a sucking lamb," to shew that "without the shedding of blood there is no remission" of sins. All this was accompanied by, and gave effect to, his earnest and hearty prayers for the people. These efforts on Samuel's part were seconded and blessed by the humiliation and confession of the whole nation; for it is added, "they fasted on that day, and said, We have sinned against the Lord." Such is the unspeakable privilege of a godly priest and prophet. No sooner does Samuel lead the way in the open acknowledgment of national sin, and the humble deprecation of Divine wrath, than the holy example becomes contagious. The people are deeply impressed with a sense of their own corresponding duty, and are solicitous that so great a mercy should be continued to them. Alarmed, as they had abundant cause to be, at the progress of the Philistines, they said to Samuel, "Cease not to cry unto the Lord our God; pray that he will save us out of the hands of the Philistines. And Samuel cried unto the Lord for Israel, and the Lord heard him." God no sooner heard than he answered this prayer, and Samuel, in grateful acknowledgment of the only Source of all this mercy, "set up a stone and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." Neither was this the passing deliverance of a single interposition; for "the Philistines came no more into the coast of Israel, and the hand of the Lord was against the Philistines all the days of Samuel." And have we no recollection of the God of battles interposing for Christian England, and for a praying king and a penitent people? Are we prepared to forget a deliverance actually effected in our own time, and before our own eyes, for this mere speck upon the world's map; when the whole of that world was united as one man in arms against us? Yes, we have forgotten it already; nor can any mercy short of that which is infinite, and therefore may meet an infinite offence, ever endure the gross provocation which all of us have lived to witness in the foul ingratitude of professedly Christian England. I need hardly here advert to our signal contempt for the blessings of the British Reformation, in opening a door for Popery which no man can shut; and our base compliance with the demands of Papists and Socinians, in withdrawing to an awful (perhaps irreparable) extent, the pure word of the living God from the rising population of the sister-kingdom—an evil on which his wrath appears to have been signally visited already, in that wretched portion of the empire.

The next great public office assumed by Samuel was that of a Judge. We learn in the ancient history of the Israelites how great a blessing was good government, from observing how ill it fared with the land when every man did that which was right in his own eyes. And as if all modern history was to be a comment upon, and confirmation of, the word of God, we see from the example of the French Revolution what must be the awful result, when the restraints of human law are removed. How great is that mercy which leaves us in this highly favoured land, to learn such lessons rather from the experience of other nations, than from our own; yet, what we might and must become, with all our boasted virtue and knowledge, may be inferred from the brief history of only forty-eight hours of a few months past, and twenty-four of which hours were the holy Sabbath of God. Let those who would understand the unutterable blessing of well ordered government, and the protection of equal laws, look at that terrible example of a civilized and commercial city, in the present year, and they

may learn what Samuel effected when he judged Israel. Let them also see how closely and inseparably all this provision for human happiness stands connected with that ordinance of God, which constitutes "rulers a terror to evil works," and thus vindicates his own honour; even in this our sinful world. "The powers that be are ordained of God." Civil government is no accidental dispensation, but a matter of Divine appointment. Rulers are the ministers of God to us for good; they hold their commission from Him; are strengthened for their work by Him; and are accountable for their trust to Him. No one felt this truth more than Samuel, though Moses had felt it before him; and accordingly we read, that "at Ramah was Samuel's house; and there he judged Israel; and there he built an altar unto the Lord." It is not always that modern judges have been forward to acknowledge the real and only source of their authority and the utter impotence of all their efforts, except as aided by the only wise God, who is a God of judgment: but, however they may fail in recognising such truths, they are no less true on this account; nor are our obligations the fewer for the incalculable benefits of law and order. How many thousands who have no fear of God before their eyes, and no sense of judgment to come, or the terrors of an eternal world, are yet deterred, by the meaner fear of human punishment alone, from making this earth one vast aceldama of bloodshed and misery. It is remarkable, that what we translate (ch. ix. ver. 17) "this same shall *reign over* my people," is, literally, shall *restrain* my people. "Oh, the corruption" (says Boston) "of man's nature! The awe and dread of the God of heaven restrain them not; but they must have gods on earth to do it, to put them to shame." See Judges xviii. 7. They dwelt careless, quiet, and secure; and there was no magistrate in the land that might put them to shame in any thing.—Samuel's example is the most ancient on record, of the antiquity of judges "going the circuit" (a practice observed to the present moment). "He went from year to year a *circuit* to Bethel and Gilgal and Mizpeh, and judged Israel *in all those places*."

It has pleased God to record, as a painful part of the history of Samuel, the affecting fact, that, in spite of all his own personal holiness, his sons, like those of Eli, "made themselves vile." "They walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." Sensuality was the stumbling-block of one priest's family, and covetousness that of another. "Lord, what is man!" and what shall even the most religious instruction avail, when the Holy Spirit of God does not sanctify those whom mere instruction—though of the holiest description—cannot. True piety is not hereditary; and though it is our obvious and indispensable duty to employ the means of grace for our children, God claims the Divine prerogative of blessing those means or not, as he may see fit; though we may rely in joyful confidence upon his manifold promises made to parents in the use of them. "Train up a child in the way that he should go, and when he is old he shall not depart from it." Still, from first to last, the glory of a sinner's salvation belongs wholly to God. "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

The next remark which occurs in reference to the life of Samuel is, that God himself testifies in favour of this his honoured servant, that the rejection of such a man, and such a message, should turn to the condemnation of his opposers; that, in refusing to hear and obey his minister, they rejected himself, and that he would therefore eventually prove "a swift witness against them." This important fact is not sufficiently considered by the world at large. Men esteem it a matter of light concern

whether they entertain the doctrine propounded by the messengers of God, or not. They consider themselves free to decide upon the nature of the terms proposed in the Gospel; sit in judgment upon the motives of one, and the manner of another, who may come in the name of Jehovah; and hold it more or less a matter of indifference how they entertain the persons thus commissioned, or receive the communication they have to make. God, however, has a totally distinct mode of estimating the duty and responsibility of his creatures: "Whether they will hear, or whether they will forbear," his word is nothing less than "the savour of life unto life, or of death unto death." It might appear to the rebellious Israelites a matter of pure indifference whether Samuel's decision, though speaking under Divine authority, was regarded by them or not; but this is the word concerning them: "They have not rejected thee, but they have rejected me, that I should not reign over them." In vain was even this declaration repeated to them; for with all the means of forming a just conclusion, and after the most minute prophecy of what would be the consequences of their unhallowed choice, they still persisted in following their own course. "The people refused to obey the voice of Samuel; and they said, Nay, but we *will* have a king over us." When it came to this, God instructed his servant in righteous judgment to "hearken unto their voice;" and thus, "choosing darkness rather than light," they had only themselves to blame. Thus it is in our own day, in which God has spoken to us by his Son. Men make light of this revelation from heaven, dispute its authenticity and sanctions; openly deny, or sceptically dispute, the Divinity of the Lord who bought them; or perhaps, under a general profession of the truth of Scripture, (and even while they live in the distribution of it through the world,) reject the two great sacraments of Baptism and the Lord's Supper as essential to salvation*; a fact which, were it not common, and reconciled by great moral decency of life, would strike us with horror. Others deem the terms of the Gospel hard, and avow that they care for none of these things; and thus they live and die without God in the world. Now all this is not done with impunity, and however men may boldly ask "Who are lords over us?" God is not mocked; for "whatsoever a man soweth that shall he also reap." The word which Jesus "has spoken, the same shall judge them in the last day:" and in thus rejecting the counsel of God against themselves, they are not rejecting the Samuels of our own time, but the God of all times, "in whose hand their breath is, and whose are all their ways." Much, if not all of the present impious outcry against the Church of England, when rightly interpreted and weighed in the balance of the sanctuary, will be found to be an infidel rebellion against God and holiness. Those who raise it may affect to wish for a reform in the Church;

* We are always unwilling to interrupt our correspondents without extreme necessity, thinking it better that truth should prevail by fair discussion (and it ought to be *temperate* discussion), than that we should interpose at every turn to settle all questions in our own way. There are some statements in this very paper which appear to us to require, to say the least, considerable modifications; but we leave them to be dealt with by others, not making ourselves responsible for them; but the declaration of baptism and the supper of the Lord being "essential to salvation," *without any qualifying clause*, ought not to be left upon our page unnoticed. Our Church formularies, highly as they regard the importance of baptism and the supper of the Lord, no where so state the matter; and we cannot conceive that our correspondent really means to use the word "essential" in such a way that no Quaker (great as is his error) can possibly be saved, because he interprets the obligation spiritually, and not literally; and no child of an Anti-pædo Baptist, because his parents think that the Scriptures do not warrant the admission of infants, since they are not capable of repentance and faith.

unanimous acquittal which he obtained from the people, less important as tending to exalt God, and to establish his honour; for it is remarkable that, so far from Samuel attempting to raise his own character upon the honourable testimony thus borne to it by the nation, he only immediately takes occasion from it to remind them of the long-suffering of the Almighty, their own perverseness and ingratitude, the might exerted in their deliverance hitherto (in spite of all their perverseness), and the certainty of final destruction being yet the consequence of their continuing to forsake the "God of their fathers." All this seems to indicate that he had been anxious for the vindication of his own character, only for the purpose of giving greater effect to the message he brought, and the better commending to the people the credit of the Master whom he served. From this we may learn the great value of personal character in the ministers of truth, and the manner in which they may best succeed in recommending and illustrating their message. Not only did the people give willing testimony on this appeal, but the Almighty himself was pleased to command a miracle from heaven, in the thunder and rain which were commissioned to attest the sincerity and fidelity of this his chosen servant. Happy they, whose consciences are thus supported by the evidence of an affectionate people, and sooner or later confirmed by a voice from Heaven in addition.

As the history proceeds, we hear more of the disobedient monarch whom Samuel had unwillingly anointed, than of the prophet himself, as even to the present hour we find wickedness public and aggressive, while good, and good men, are thrown into the shade; from which we may learn not to measure the portion of good which may be going on in the world at any particular season by the amount of noise which may be made in the same period by the ungodly. If any man were now, for instance, to take his estimate of the state of public life and public manners, from the most largely circulated diary of public events, what could he think of this nation but that it was a multitude of persons buying and selling, and getting gain, ignorant of God, and reckless of futurity—disgraced by every description of vice, divided by factions, and caring only or supremely for the life that now is. If our leading journalists are told of what is interesting to others, and ought to interest themselves, they would discard it, as unlikely to interest the mass. But still a great work may be, and is advancing, even in this their day, though they know and believe it not. The good that is still going on is silent and unobtrusive; it courts not public observation, but rather avoids it; while only the ungodly are heard of as the great disturbers of the creation, and, except so far as they are restrained, the chief agents of the devil, and the chief sources of sorrow in the world. Thus it has ever been; and all profane as well as sacred history bears witness to the prevalence and publicity of sin, while all that is virtuous and of good report is either not recorded at all, or related under circumstances only calculated to favour evil, and cast discredit upon truth and righteousness.

Next occurs Samuel's sharp reproof of Saul, for offering a burnt-offering, while he waited for his return. This is described as such an act of folly and disobedience united, as led the prophet to predict the fall of his empire, and the choice of David as his successor; but, instead of any repentance being displayed by Saul, we find him immediately proceeding to number the people, as if relying upon an arm of flesh. Samuel next conveys a distinct command to him in regard to Amalek; but instead of obeying it, he spares their king, and the best of their substance, and only destroys the refuse, upon which we find Samuel a whole night in prayer, under the grief he suffered from this cause. The defence of Saul, in either case, is remarkable. In the first, "I *forced* myself, and offered;" in the next, "the

but nothing is farther from those whose hearts are yet unreformed in the sight of God. How far it may please Him to visit the former and present sins of our National Church by a sharp persecution, through such ungodly instrumentality as this, none can anticipate; but the clamour itself was never raised at a period of our history when it was less called for; when the Church had done more towards the revival of its original purity, or could shew the light and love, the piety and labour, which it can at this moment. No admirer is so blind as to argue for her perfection, any more than for her infallibility: but the hatred of her enemies is not because she is so bad, but because she is so good; not because she obstructs the progress of truth, but because she most effectually opposes the progress and triumph of all heresy in doctrine, and all impiety in practice. These men do not, as they pretend, reject merely the Church of England, but the God who founded it; and should it be his good pleasure that they succeed, where is the spiritual churchman who does not tremble for that ark which, after all, affords the only great and effectual barriers under God, at this moment, against the apostasy of that ancient mother of abominations the corrupt Church of Rome, and every modification of infidelity, dissent, and disloyalty which are now joining the Church of Rome, to overthrow our own, simply because it is most opposed to all error and ungodliness, whether of doctrine or practice.

The next occasion in Samuel's history which invites remark is, the overruling Providence which conducted Saul to his house, after first advising Samuel that Saul would be so brought, in order to his being made a king. This event, namely, the provision of a king for Israel, was one against which Samuel himself had, under the Divine direction, openly protested, as in no way desirable for the nation; but as the people would not hearken, and chose their own counsel, in preference to that of God, they were now indulged, in righteous anger, with the very thing they desired. We may learn from this, how little is the mere instrumentality of the most chosen prophet and servant of God, as viewed in itself, and not considered in connexion with the decree and will of God; and how little can be expected from such agency, either for a spiritual or temporal good, when it is exercised in opposition to the recorded purpose of the Most High. He may give his people thus the desire of their hearts, and send leanness withal into their souls; and therefore, though it may then be said to them, as here to Saul, in a certain sense, "God is with thee," as overruling a specific event, and even conveying a certain portion of his Spirit, in order to the desired result and making a prophet of the individual in question, still these are, after all, but the gifts which a Judas might have had, who prophesied and worked miracles in his turn; but not the graces which "accompany salvation," and which are only bestowed upon those "whose names are written in heaven." In this, therefore, only are we to rejoice, and not because we may be made kings, or honoured with any other advantages of a worldly nature, which must still leave us as destitute of all good as Saul was, if we have nothing better.

Samuel's next appearance is on occasion of the solemn and affecting protest which he made in his old age against the cupidity and partiality, the unrighteousness and wrong, which, under the possession of so much influence and power as he had long enjoyed, he might have found abundant opportunity to have exercised, if his heart had not been right in the sight of God, and if he had not kept a single eye to his glory. "Witness against me before the Lord and before his anointed; whose ox have I taken, or whose ass have I taken, or whom have I defrauded? whom have I oppressed, or of whose hand have I received any bribe to blind mine eyes therewith, and I will restore it to you." Nor is the deduction from the

people spared the best;" and again, "the people took of the spoil to *sacrifice unto the Lord*"—"doing evil that good might come;" all which induced that memorable expostulation, "Hath the Lord as great delight in burnt-offerings and sacrifice, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Still Saul's repentance rather evinces a desire to reign, and the fear of being publicly disgraced, than the result of any genuine contrition for sin, or the least spiritual sense of it, though he does confess it in words. Samuel, however, so far complies with his wish as to honour him before the people; but, after providing for the execution of Agag, he quits Saul for ever; though he does not cease to mourn for him. Samuel then fills a more delightful office, in appointing David to the throne; and the peculiar providence of God in directing the selection of a young shepherd; in bringing this stripling to the court of which he was one day to be the head; in causing him to find favour even with Saul himself, and giving him victory over Goliath, are all so many splendid instances of *his* might and mercy, by whom alone "kings reign," and "the beggar is taken from the dung-hill." Saul now occupies, as usual, a foremost place in the history, till Samuel again appears as the protector of David from his rage. Saul goes on filling up the measure of his iniquity, in seeking innocent blood, and *that* notwithstanding the plainest proofs of David's desire, that he should rather live and repent, and the grossest ingratitude on his part against one who had repeatedly saved him, when he was in his power. Samuel's death is recorded in the midst of this unjust pursuit, and with no particular notice beyond the mere fact; and Saul himself soon follows, and forms the second instance mentioned in the Old Testament, of suicide. However pressing his danger might be, and however unlikely his escape, it was yet infinitely criminal to put himself to death. The word of God concerning him is, "Saul died for his trangression, which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David."

The prominent features of Samuel's history which have been noticed, are, 1st, His personal piety: 2d, His early and late denunciations of the divine wrath against sin—as in the case both of Eli and Saul, where we see his boldness and consistency in rebuking sin, whether in the high priest or the king, when the occasion demanded it: 3d, His fearless protection and love of the children of God, in his espousing the cause of the persecuted and oppressed David and his followers: 4th, His intercessory and supplicatory character, as a powerful and constant advocate for the people, and a mourner for their trangressions and follies: 5th, His determined stand for the known laws and public decrees of the Almighty, at all hazards, and under all circumstances, so as personally to inflict the Divine wrath upon one who had made many childless, because God had commanded a temporal monarch to inflict the same vengeance, but without effect: 6th, His vindication of the honour of God, as a just and righteous rewarder of godliness, and avenger of iniquity, even in the present state of being; for although that particular dispensation was a theocracy, in which temporal good and evil more certainly followed upon human actions than since men have been placed more directly under a dispensation of grace, it still remains more or less true, that "godliness has the promise of the life that now is." "As for me, God forbid that I should sin against the Lord, in ceasing to pray for you; but I will teach you the good and the right way. Only fear the Lord and serve him in truth, with all your heart; for consider how great things he hath done for you: but, if ye shall still do wickedly,

ye shall be consumed, both ye and your king." This was a noble vindication of God's moral government. The people chose to disbelieve it, and we know the result.

ON THE DOCTRINE OF IMPUTED RIGHTEOUSNESS.

To the Editor of the Christian Observer.

A CORRESPONDENT, in the last Number of your miscellany, brings forward Mr. Wesley as characterizing the doctrine of imputed righteousness as imputed nonsense. While perusing this statement I was strongly inclined to suppose that your correspondent was mistaken in ascribing such a form of expression to that eminent servant of God, it being so remarkably different from his usual style. Your correspondent, therefore, will not think it too much trouble to establish his quotation, by a reference to that part of Mr. Wesley's works in which it may be found.

The assumption of the unquestionable truth of this charge, which is implied in the mode of its introduction, led me to refer to my copy of Mr. Wesley's works on the subject, and I beg leave to lay before your readers the result of my investigation. It was natural to advert to Mr. Wesley's Sermon on Imputed Righteousness, grounded upon that well known passage in the prophecy of Jeremiah, xxiii. 6. In this discourse he gives the following summary of his own views on the point in question. "If we take the phrase of imputing Christ's righteousness for the bestowing, as it were, the righteousness of Christ, including his obedience, as well passive as active, in the return of it; that is, in the privileges, blessings, and benefits purchased by it; so a believer may be said to be justified by the righteousness of Christ imputed." Again: "The righteousness of Christ, both his active and passive righteousness, is the meritorious cause of our justification, and has procured for us at God's right hand, that, upon our believing, we should be accounted righteous by him." Mr. Wesley was therefore fully justified in asserting, in reply to his impugners of that day, that "he no more denied the righteousness of Christ than his Godhead;" and he immediately subjoins the following decisive words: "Neither do I deny imputed righteousness; this is another unkind and unjust accusation. I always did and do continually affirm that the righteousness of Christ is imputed to every believer." Mr. Wesley then proceeds to specify the various classes of persons who deny the doctrine, which in this discourse he so clearly defines and strongly affirms. "It is well known," says he, "that Mr. Law absolutely and zealously denied the imputation of the righteousness of Christ; as did Robert Barclay, who scruples not to say, '*imputed righteousness—imputed nonsense.*'"

During Mr. Wesley's long career, as himself most strikingly denominates it, "*of glory and of shame,*" he had frequently to complain of "unkind and unjust accusations." The same treatment has more or less pursued him during the forty years which have now elapsed since he finished his course. And yet how important a share in the revival of genuine Christianity in the British Isles, which distinguished the latter half of the eighteenth century, is unquestionably attributable to the life and labours of this much calumniated servant of God. In that part of Grecian history which relates to the invasion of Xerxes, it is reported of a celebrated Athenian, that, while each of the allies claimed for its own division of the fleet the primary part in the decisive victory of Salamis, the second was unanimously allotted to Themistocles. And one is forcibly reminded of this observation, in adverting to the degree of usefulness which all parties, however differing in other respects, agree in allotting to the instrumentality of Mr. Wesley,

in bringing about that improved state of evangelical profession and practice, the benefits of which, all serious Christians now happily realize in the British empire. It cannot, therefore, be unreasonable to claim for him justice at the hands of those to whom his unexampled labours have, whether directly or indirectly, been productive of so great advantage.

You will perhaps give an opinion whether Mr. Wesley's view of imputed righteousness, or that which "W. D. V." quotes with so much approbation from Dr. Owen, is more conformable to Scripture and the doctrine of the Church of England. They both appear to me to involve the substantial truth of the Gospel on this subject.

PHILALETHES*.

A LITTLE BOOK *NOT* A GREAT EVIL.

To the Editor of the Christian Observer.

A CORRESPONDENT, in your Number for November, under the signature of "A Tract Distributor," has directed the attention of your readers to the class of little books designated Religious Tracts, many of which, he assures them, are "mere trash;" and others, he says, "are dressed up in the attractive form of narratives, abounding in rather romantic incidents and in religious sentimentality." So far as religious tracts come under these descriptions, I readily concur with your correspondent in condemning their circulation; but surely he should have been a little more definite in his charges. A man who feels no interest for the souls of his fellow-creatures, who loves to live to himself, will be glad to find some reasons for discontinuing his support to one of the best modes of diffusing Divine truth; and

* The above statement has been shewn to the writer who made the remark objected to, which was in truth not a part of "W. D. V.'s" paper, but a parenthesis in the manuscript by another hand, in reply to Dr. Owen's statement there quoted. "This is the doctrine of the Church of England;" ("so asserts Dr. Owen," &c.) The writer says, that, retracting the offensive charge of "levity," he is still not convinced that Mr. Wesley did not use the phrase in question, having received the statement thirty years since from one who knew Mr. Wesley well, and conversed much with him fifty years ago, and who has since followed him to a world where there is no strife or misconception; but that he feels assured, after reading the passages adduced by "Philalethes," that if Mr. Wesley did so speak, it was not with an intention of disparaging the doctrine of the imputation of Christ's righteousness in the sense in which he explains it, but only in reference to what he considered an unscriptural view of it.

In reply to the request of "Philalethes" in his concluding sentence, we think it better to leave the discussion in the hands of our correspondents. "Philalethes" considers that the views both of Dr. Owen and Mr. Wesley involve "the substantial truth of the Gospel on this subject;" and yet, if he will look at the passages adduced, he will find Dr. Owen affirming, that "in this imputation the thing itself is first imputed unto us, *and not any of the effects of it;* but they are made ours by virtue of that imputation:" whereas Mr. Wesley says, that the imputation is "*in the return* (effects) *of it*, that is, in the privileges, blessings, and benefits purchased by it." Dr. Owen says, that God "makes an effectual grant and donation" of the righteousness of Christ to us, in such a manner that it becomes our own, and then acquits us *because* we are thus righteous: whereas Mr. Wesley says, that God imputes to us the righteousness of Christ only "in the return of it," that is, in our acquittal; not first making it our own, and then treating us as if it were so. Owen says in substance, that God justifies the believer because he views him by imputation as righteous; and Wesley, that he justifies him, not because he views him as righteous, but because he accepts the righteousness of Christ on his behalf. Owen, it is clear, embodies more in his notion of the imputation of Christ's righteousness than Wesley does; and whether the latter used the express word "nonsense" to characterize the opinion of the former, or did not, it is indisputable that he accounted it an unscriptural and extravagant notion. He imputed only the effects or return of Christ's righteousness; whereas Owen imputed the righteousness itself.

the Christian, who too often tires in the work of the Lord, may justify his lukewarmness by reference to the sentiments contained in the remarks of the "Tract Distributor." When any religious tracts are designated "*mere trash,*" surely there ought to be a few guarded remarks. I have long been attached to some of the societies which issue tracts both in England and Ireland, and of those to which I allude I can truly say that wise and holy men have always had the management of them; and I should be sorry if they had been the means of sending out publications which deserve the sweeping condemnation of your correspondent. Many of these tracts are records of actual facts; and I hope that important religious truth, though conveyed in the form of narrative, does not merit the description of "trash." The Holy Spirit speaks to the church by inspired tracts; and history, narratives, and parables form a very large portion of the Divine word. Permit me, however, to reply to the two leading objections stated by your correspondent.

The first is, that the distribution of these works "has been carried to a greater extent than is consistent with the good of the receivers." This is an assertion without proof. Your correspondent possibly founds his remarks on the circumstances of some favoured spot where he happens to reside, and which he has himself perhaps long cultivated with watchful care; but is he acquainted with the general wants of the country, particularly of the manufacturing districts? Is he aware that in many places religious tracts are the only means by which access can be gained to a Sabbath-breaking population? I know a town in the north of England, where the population amounts to 78,000 persons; but the average attendance upon all the places of worship, including the Roman Catholic, is under six thousand. What is to become of the awful number who never visit the sanctuary of God? The only way of doing them good, except by praying for them, and such slight occasional personal intercourse as may be practicable, is by a constant diffusion of small religious publications. There are many thousands of our countrymen who will never read at all, if they do not read *small* books; and unless small books are distributed, where are we to obtain the needful funds for gratuitously distributing large ones? The reports of some of the Religious Tract Societies contain numerous facts illustrative of the benefits which, by the blessing of God, have resulted from the small books which have been distributed; and the very short tracts have often been the most useful ones. Literary and scientific knowledge, and even works of an injurious tendency, are now circulated to an astonishing extent in *small* portions, and should not religious information flow to the poor in the same form?

I submit these remarks to "A Tract Distributor;" and I hope that, because in small books, as in most human things, there may be found imperfections, he will not impede the progress of religious knowledge, in a form which God has so frequently blessed. "Mere trash" may justly characterize many large books, and ought not to be confined exclusively to small publications.

The second objection urged by your correspondent is, that the distributor loses much valuable time in reading the works before he can conscientiously venture to distribute them; since even the tracts which are "found to be useful and instructive, are not so much so to ourselves as to some poor neighbour; for the subject has no reference to our case and circumstances, and the time occupied in reading them is lost." Now many of the little books issued by some of the religious tract societies are the matured and condensed thoughts of the greatest men our country has produced, including not only many of our holy reformers and venerable bishops, but also the productions of the most eminent Nonconformists, as, Howe, Owen, Flavel,

Hervey, Watts, Doddridge, and numerous other writers of former times; with those of John Newton, Legh Richmond, Thomas Scott, Basil Woodd, Richard Cecil, Robert Hall, and many others who have recently finished their earthly course. Now I should hope that your correspondent would think the time spent in reading the little books of such men not lost, but richly improved. In reference to the other part of his objection, "that the tract may not have reference to our case and circumstances, and therefore the time occupied in reading it is lost," may I beg of him daily to remember the words of the holy Apostle St. Paul, "None of us liveth *to himself*." I have offered these remarks lest his strictures should prove prejudicial to the progress of religion, though I am quite sure he had no such intention.

A LOVER OF SMALL BOOKS.

ON THE ABUSE OF "THE SENTENCE OF GOD'S PREDESTINATION."

To the Editor of the Christian Observer.

I WAS glad to see the inquiry of your correspondent J. in the Christian Observer for November, p. 716; and I anxiously hope that it may induce some experienced Christian to send to your pages such directions as may be useful to those who may hear the absurd reasoning he describes alleged as an excuse for idleness in religion, and an apology for living without God in the world. One great danger to be apprehended is, lest the preacher should be deterred by such perverse arguments from setting forth the great fundamental doctrine of free justification, and of attempting to qualify and mix it up with any efforts on the part of man; whereas the true and faithful servant of Jesus Christ should never for a moment forget that it is his duty fearlessly to state the whole message from God to man, to explain the whole plan of redemption and peculiarities of the Gospel, notwithstanding the unstable may wrest the doctrine to their own destruction.

With regard to those, however, who argue "I *wish* I was what I know I ought to be; I feel that I am a sinner, but I cannot change my own heart," I think it would be safe to assure them, that if they speak sincerely, if they really do *wish* to be in the right way, if they really *feel* themselves sinners, the work of the Holy Spirit has already commenced in their hearts; for I believe no man ever really felt his condition as a sinner in the sight of God, and wished from his heart to be a true follower of Christ, unless he were convinced by the Spirit of God. Let not such then be discouraged by the stilness and slowness of his operations, but diligently use the means of searching the Scriptures, with earnest prayer that they may be taught of God; seeking, watching, asking, knocking, all which are positive duties commanded by their Heavenly Master, who has no where said "it is useless to pray or strive." Let none presume to say "I must wait till God works in me," for "this night their souls may be required of them;" and then, when the day of grace is for ever gone, what will be the awful account of the talent neglected? what the doom of the *unprofitable* servant?

It is true "I cannot change my own heart;" but has not God promised His Holy Spirit to them that ask him; and I would appeal to such objectors, whether they have ever earnestly sought in prayer for his blessed influence? Let not the anxious inquirer expect or wait for any sudden impulse or perceptible work of the Holy Spirit, His modes of operation being probably extremely various and numerous. This variety is intimated by our Saviour's comparing his operations to the blowing of the wind. A change of heart may be sudden, but the more ordinary course of the grace of God is gradual; and the work of sanctification is generally carried on

slowly, and meets with many obstructions; the Spirit of God within us being continually grieved by our reluctance, backslidings, and positive sins.

I am no advocate for the doctrine of spiritual regeneration being *necessarily* a part of baptism; for the lives of too many evidence that no change of heart, no death unto sin, no new birth unto righteousness, has accompanied the outward and visible sign. Still, however, no one can assert that spiritual grace may not be conferred upon an infant, in answer to the prayers of the pious minister, the parents and the sponsors, who, in full reliance on the blessed promise "Ask and ye shall have," have asked in faith, believing that "He is faithful who has promised." May not this have been the case with any one of us? May it not be particularly hoped in the case of those who "feel they are sinners," and *wish* to be what they know is right; and may they not be told that the Spirit of God, so long passive, has begun to work within them, and that it is their part to hope and to pray that, having been washed by the laver of regeneration, they may be daily renewed by the Holy Ghost. Let them believe that every good thought, every act done from love to God, and in obedience to the commands of His Son, is done by the suggestion of the Divine Spirit within. Let them not grieve that Spirit by unbelief; let them not look for new revelations, and enthusiastic phantasies apart from the Gospel; but let them rest in the promises of that Divine system: and when they do this, let them be assured that the Holy Spirit works effectually in them.

To those "who prefer the vanities of the world," and who argue that it "would be hypocrisy to pretend to religion, and that to break off a few things that are wrong would be only outward reformation, and not true conversion," I can only say, Beware! for ye know not the day nor the hour in which you may be called to give in your account; and then what will such excuses avail? I would urge them instantly, as they value their souls, not to trifle any longer, to break off without delay the "few things that are wrong," to turn to their Bible at once, and with prayer for Divine help to set about the study of it, as if their lives depended upon the knowledge. The task may be difficult at first, but let them try the experiment EARNESTLY and SERIOUSLY for a week, giving up for the time the few things that are wrong, and they will then probably find a desire to persevere, and an uneasiness when worldly business interferes. Let them continue the practice daily, till they feel that it would be painful to omit it, and still more painful to return to "the things that are wrong." Christ himself told the Sadducees, that they "erred because they knew not the Scriptures;" and it is to be feared that errors in matters of religion proceed from ignorance, and from want of due attention to all parts of the sacred volume, taking up one favourite doctrine to the exclusion of others, which must be the case with those who pervert the doctrine of justification; that doctrine, which, in the words of an eminent divine, is confirmed the more by every vain attempt to question its application to the penitent, or to withhold its balm from the wounded spirit and broken heart; the doctrine at once, and *practice* of true Scripture holiness. A diligent study of St. Paul's Epistles will prove that the same inspired writer who most fully established, and most earnestly argues for, the doctrines of grace, is also most exact and particular in exhorting Christians to their various duties.

A. C.

ON THE ABUSE OF "THE SENTENCE OF GOD'S PREDESTINATION."

To the Editor of the Christian Observer.

A correspondent in your Number for November asks, "What is the most proper method of dealing with irreligious persons, who attempt to justify or mitigate their neglect of God and their souls, by a species of fatalism grounded on perverted views of human impotence and Divine predestination." A paper in reply to this inquiry appeared in your last Number, being an illustration derived from a case that occurred to Dr. Lathrop. Permit me to offer a few observations, the result of some experience in the kind of cases referred to, as well as of diligent examination of the word of God.

It appears to me, that the difficulty so naturally arising out of a hasty view of the doctrine of Predestination, is only to be solved by an application to that very volume in which it is contained; and that such an application, if rightly conducted, will solve it. In the Scriptures, we read of the Predestinator as well as the predestined; and we find Him represented not merely as a Being of infinite power and unlimited sovereignty, but also of perfect rectitude; as wise, just, and good, as well as omnipotent. He possesses infinite perfection; or, if we may so speak, the highest moral grandeur of character; so that we dare not impute inconsistency to His decrees, or injustice to His decision: and yet this would be the case, if the doctrine alluded to interfered with, or nullified, his repeated declarations of mercy and offers of pardon to all who are willing to accept them. If the Bible tells us that God predestinates, it tell us also that man is a free and accountable creature. Every command, warning, threatening, expostulation, or invitation, proves that God views him as such. Not only every law and precept given for the regulation of his moral conduct proves it, but the very mode in which the Gospel is addressed to him proves it also. "Go ye into all the world, and preach the Gospel to every creature," said our Saviour, in his parting command; adding, "He that *believeth*, and is baptized, shall be saved: but he that *believeth not* shall be damned." Here, then, we see that the reception or rejection of the Gospel was to decide the destiny of men. "Ye will not come unto me, that ye might have life," said the Saviour in another place. And in his most beautiful and affecting appeal to Jerusalem, he declares, that it was her own obstinacy which occasioned her destruction. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which were sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye *would not*." "How shall we escape," says St. Paul, "if we *neglect* so great salvation?" "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." Where is the force of all this, if man is not accountable for "the deeds done in the body;" for his acceptance or refusal of the salvation offered him?

How then is the apparent contradiction to be reconciled? I think that the decrees of the infinite Jehovah, with whom a thousand years are as one day, are the result of his fore-knowledge; "Whom he did *fore-know* he did predestinate:" "Elect according to the *fore-knowledge* of God:" "God did not cast away His people whom he *fore-knew*." That predestination should sometimes be spoken of *without* reference to fore-knowledge does not make against the fact. St. Paul might omit sometimes alluding to a truth, but he would never assert that which was untrue. The mind of God, little as we can comprehend the infinitude of its power, is doubtless as familiar

with the future as with the past, or He could not carry on His mighty purposes. Indeed, we cannot conceive of God as destitute of fore-knowledge. Whether His decrees be the result of fore-knowledge or not, we cannot deny that He possesses such knowledge. It is clearly told us, that he does. And can we, dare we, believe, that possessing it, He decrees unjustly; that because, and simply because, He has the power He ordains some to happiness, and others to misery, without reference to any purpose, motive, or principle of justice? Is this in unison with the revealed character of God? There is no caprice with Jehovah. He is not a mere despotic sovereign. He wills, but he always wills equitably. If He wills to bestow mercy, He has a reason for it. If He hardens, He has a reason for it. He hardened Pharaoh's heart, but like other obdurate sinners Pharaoh had hardened his heart first: he was a wicked and an oppressive tyrant, and God made known the power of His wrath on this vessel of His wrath, fitted for destruction, not by him, but by sin.

It may be said, that fore-knowledge itself is fate; that as our destiny is known, we are no longer free agents. But the case is not so; for the knowledge of an action cannot influence it, unless power were put forth also. That it gives the opportunity for the exercise of power we know, but God has determined that we shall not be mere machines; for although He does much for us in our fallen circumstances, He leaves us at liberty to seek heaven or to neglect it. He will bring us to judgment; and we are to be judged by the laws under which we have lived, (see Rom. ii.) and according to the deeds done in the body. If it should be urged that there are many passages in Scripture, representing man as powerless and utterly unable to do any thing of himself, and as perfectly opposite to the idea of free agency as predestination can be; I answer, that man, though originally a free agent, and still so to a certain extent, has become so corrupted by the Fall and all his moral faculties so weakened and perverted, that he has no longer the power to practise virtue and piety in his own strength;—the principle of evil is so powerful within him, that, in another sense, he may be said not to be a free agent. But God has met the difficulty by imparting additional strength, through the influence of the Holy Spirit: and to all to whom the Gospel is offered, is this gift offered too. "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them who ask Him," was the declaration of the Son of God. "Ask, and ye shall receive." It is indeed true, that in us dwelleth no good thing; that we are insufficient of ourselves to do any thing as of ourselves; that we cannot even come to the Son "except the Father draw us;" and that "faith is the gift of God." But is there not sufficiency in Him who has promised to assist us; and does He withhold it when we seek it? Has our heavenly Father kept back that influence we all need, before we can approach the Son? Has He not drawn us even by the cords of love? Does He ever offer mercy, and withhold the power to accept it? And does He ever deny the gift of faith to those who ask it? Sinners, I mean those who continue in sin, will be condemned, not because they were by nature unholy, but because they sought not to be made holy; not because as fallen creatures they had forfeited heaven, but because they made no effort to obtain it,—their culpability consists in neglecting or refusing salvation; and not in their natural depravity. "If he who broke Moses' law died without mercy, of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden *under foot* the Son of God, and done *despite* to the *Spirit of grace*." We cannot save ourselves, we cannot change our hearts, we cannot sanctify them. God must do this for us; but we may refuse to be saved, we may *oppose* the operations of God; for there is such a thing as "resisting

the Spirit," We are told not to "grieve the Holy Spirit," "not to quench the Spirit;" and there are proofs enough, that the consequences rest on the sinner's own head, if he be not reconciled to God, and loses heaven. Let it not be supposed that co-operation on our parts, if I may so speak, takes away from the glory of God, or ascribes merit to the sinner: certainly not; unless the traitor has ought to boast of, because he supplicates for pardon, and takes the necessary steps to procure it; or the destitute can claim merit, because he asks for food, or partakes of the offered bounty.

Let none therefore declare that the decrees of God are against him. God has, it is true, told us that he knows all things from the beginning to the end; that he rules all people; and as the Supreme Governor of all worlds, he has a right to do as he pleases, and that he has predestinated those whom he foreknew. But he has also told us something more. He has told us that *he* decrees righteous decrees; that he judges according to truth; that he is just and holy in all his ways. He has told us too that he will "bring us to judgment." He has shewn us that we are sinful, and has offered us pardon: He has told us we are weak, but has provided us strength, And that we may never urge our inability to go to Christ, he sends the Holy Spirit into our hearts, operating on them by all those means which he deems most likely to draw us to him. He has told us the consequence, if we refuse his grace; and has enforced his declarations by all that is awful and terrible in his anger, all that is touching and winning in his love and compassion. Knowing all these things, is it difficult to decide how to act? Shall we presumptuously trust to the security of our salvation, because He who knows all results has come to certain decisions, or as presumptuously despair when he tells us he wills "that all men should be saved," and urges us by every argument his wisdom can suggest, to flee to the cross of Christ, to believe and live; and if there is aught that is irreconcileable to our finite capacities, let us remember how high his thoughts are above our thoughts, and that the ways of God must necessarily be past our comprehension. And we may rest assured, that since the God with whom we have to do is kind and good, He does not mock us by offering that which He denies us the power to accept.

I have merely suggested a few arguments by which the objection so often raised may be met. I have not pretended to argue the subject fully; but I feel persuaded that any who feel perplexed by this partially revealed truth, for it is no where so fully revealed as those which are necessary to salvation, will find much advantage by getting from Scripture a full acquaintance with the character of God and all that he distinctly states he requires of us. I trust I have advanced nothing unscriptural, though I fear I may have failed in my desire to offer your correspondent the assistance he requested.

R. D.*

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* We are greatly indebted to the correspondents who have endeavoured to elucidate the particular subject of inquiry; but we apprehend, that if the discussion proceeds much further it will terminate in a controversy on the doctrine of election and predestination, which we should not think for edification in our pages. The Inquirer, in our Number for November, taking for granted, in the language of the Seventeenth Article, that there are persons who, "lacking the Spirit of Christ," find "in the sentence of God's predestination" "a most dangerous downfall," proceeded to ask in what manner such persons should be dealt with. Neither the question of the nature of God's predestination, nor the doctrine of the Church of England in the Article just mentioned, was the direct object of investigation; it being pre-supposed that all pious churchmen concur in the statements in the Seventeenth Article, though they may construe them

ON COTTAGE ALLOTMENTS.

To the Editor of the Christian Observer.

My best thanks are due to you for your excellent remarks on Cottage Allotments, in reply to correspondents, which appeared in the Appendix to the last volume of the *Christian Observer*. Nothing so good has been offered to my notice, amidst all the various publications on the subject which I have read. My only regret is, that you have expressed a wish not to carry the discussion into a new volume; for I can assure you that the office of a Christian observer is intimately connected with the discussion of means for the improvement of the temporal condition of the poor; and that you are specially called upon to inculcate just views on this subject, at a time when so much is said and written in opposition to those views, and when so many persons have been induced by fallacious arguments to enter upon a scheme which will ultimately involve the poor, and with them the country at large, in difficulties inextricable.

Allow me, then, to request that you will not lay aside that topic which you have so well and ably handled; but that you will still admit the letters of your correspondents, and occasionally yourself introduce such remarks as may be necessary to expose error, and, if possible, to allay the existing mania for cottage allotments. I have taken up my pen chiefly for the purpose of persuading you to adopt this course; but I am desirous also to write a few lines, in answer to J. W. D. on the question of population. He seems aware that the system of cottage allotments will really tend to increase the number of people in places where it is tried; but he entertains no difficulties on that account, and imagines that, *without any anxiety or care of ours, population will regulate itself according to the demand for it,*

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differently. But it appears clear from the papers which we have inserted, that the answer of different persons to those who abuse "the sentence of God's predestination" will be affected by their views of the doctrine itself; and that those who differ in their sentiments on that doctrine cannot concur in one common reply, except generally, that if the end be predestinated the means are predestinated also. R. D.'s view is, that predestination is connected with fore-knowledge. He does not indeed say that the decrees of God are the result of fore-knowledge; but his argument glances that way: thus then we are landed in the very midst of the controversy between the Arminian and the Calvinist. A. C. thinks that good use may be made of the argument of baptismal regeneration; and Archbishop Usher, who embraced both the doctrine of election and the doctrine of baptismal regeneration, reconciled them by saying, if we recollect rightly, that the elected only were truly baptised, and that in their case the spiritual life in the soul commenced in baptism.

If after the thousands of publications which have treated of this subject, we saw the slightest prospect that any new light would be shed upon it in our pages, we should, even at this late hour gladly open them for that purpose; but as we indulge no such hope, we think it better not to enter upon a fruitless controversy. The case supposed in the hypothesis is grounded upon an alleged abuse of the Calvinistic view of the question, to which any reply grounded on the Arminian view would not be accepted by the objector an answer. The real question was, how may a person who holds the doctrine abused refute the abuser; not, how may another person refute him upon other principles, and by shewing him that the Calvinistic view is incorrect. The person supposed grounds his recklessness upon the notion of unconditional election; an answer, therefore, which takes for granted that election is conditional would not satisfy him, unless it led him to consider as untenable not only his own inference, but his first teacher's statements from which it was derived. The Seventeenth Article alludes to the abuse, but does not go into the question of the way in which it is to be met. The danger appears to us to spring from quoting one half of Scripture, and omitting the other; and the remedy consists in giving a consistent view of the whole. Man's responsibility is quite as clear as God's predestination, whatever that predestination may be; and the declared will, not the unknown counsel, of the Omniscient, is the guide of human conduct.

increasing or diminishing as circumstances arise. "*The demand for people will create a supply, and the redundancy will soon be got off.*" So writes your correspondent; and he writes truly, that a *demand for labourers will create a supply:* but is it also true, that a redundancy will so easily be disposed of? Far from it; want, misery, and death in every variety of affliction will attend a redundancy; and it is by way of remedy for the manifold evils necessarily attendant on it, that Poor Laws were originally framed, and all the various plans and contrivances resorted to from the first enactment of those laws down to the cottage system of the present day. This redundancy is in fact the fruitful source of all the pauperism and wretchedness which we are continually called upon to witness and lament in our country. Why, for instance, are wages depreciated to so distressing an extent, but because too many people are offering themselves in the market for labour? Why, again, are many able hands totally destitute of employment, but because no profitable employment can be found for their increasing number? Why, besides, do many well-meaning persons in the present day resort to the spade-husbandry system, but because they find themselves involved in difficulties as to the means of setting all hands to work? Is it not redundancy that puts the very scheme into their minds, and leads them to give it effect? Is it not, moreover, redundancy which has raised a spirit of discontent among the labouring classes, and driven many to acts of desperation? Does not the hard pressure of population on the means of subsistence force numbers continually into the paths of dishonesty and villainy; and occasion vagrancies, thefts, burglaries, burnings, and other deeds of darkness? And in fine, has not a most grievous disproportion between the means of employment, and the suitors for it, been notoriously the great crying evil of our day, even though those means have been advancing with a rapid pace? How then can it be maintained that *a redundancy will soon be got rid of?* A more palpable misconception of the true state of the case cannot well be conceived. Redundancy is in truth an evil which all the diligence and ingenuity of man appear never able to surmount. It is felt, and bitterly felt, in almost every portion of the wide world. The savage Indian roving in quest of prey over lands wholly uncultivated, and the civilized European extracting the produce of a well-tilled soil, both feel its inconveniencies, and suffer from its pressure. A population, subsisting on the precarious products of hunting or fishing, and thinly scattered over a wide extent of territory, is no less exposed to its evils than one of a different description densely crowded on a rich cultivated region. The redundancy arises not from actual numbers, but from the disproportion between the numbers of people, and the means of their subsistence. Just as its pressure bears with more or less force on the circumstances of the country, so are its inhabitants more or less at ease. In the United States of America and Canada, labouring people enjoy plenty, and obtain good wages, over and above the supply of their necessary wants, because their numbers have not yet come up to the demand for labour. There the natural tendency of population to exceed the means of subsistence, has not yet reached its limit; and hence there is, and will be for a long period of time, abundance for all. In England, wonderful improvements in commerce, manufactures, and agriculture have during past years given an extraordinary impulse to the population; and for a long period the large demand for labour produced high wages, and imparted many comforts to the labouring classes; so that until the conclusion of the last war the evils of redundancy were little felt or complained of. Though the population was rapidly augmenting its numbers, the increasing demand gave large employment; and few murmurs were heard. If any partial redundancy did prevail, and operated favourably in keeping wages at a fair level, thus enabling the employers to derive a

sufficient profit from their outlay of capital without injury to their workmen. This one good effect is indeed found to result from a redundancy when not carried to a great extent; that it keeps up a useful competition for work in the market, and induces a necessity for exertion. Many needful but disagreeable employments would otherwise be relinquished. Who, for instance, would submit, to toil underneath the earth in coal pits, or to take a loathsome and unhealthy part in manufacturing many articles of value, were he not compelled thereto by the necessity of earning subsistence? And if no competitors in quest of work were to be found, who would not choose rather to engage himself in offices of a less dangerous and irksome kind? Thus far, therefore, a population may to a certain extent be tending to excess with benefit rather than injury to society; that is, when the proportion between demand and supply is so regulated, as to ensure the performance of work for the employer, at remunerating prices, with adequate compensation also to the employed. But when, as in the present circumstances of our country, the population is become so disproportionately numerous, that wages are insufficient for the support of a family; and many hands are almost wholly unemployed, then the evils of redundancy become manifest, and it is a problem yet to be solved how this redundancy shall be got rid of.

The plan of J. W. D. is certainly not calculated to effect this riddance. Its tendency, indeed, is to multiply in a rapidly increasing ratio the very evil complained of, and to introduce all the worst evils of the Irish system into England. I do not mean to say that this will be its immediate or primary effect. The system may apparently work well for some years, and promise fair to realize the best hopes of its advocates as to its permanent adoption; besides that, it will, with the cultivators of the ground, be certainly a most popular measure. But you, Mr. Editor, have well shewn that it cannot answer in the end, and on a national scale; that it must be propped up by charitable aid to keep it from falling; and that spade labour can no more compete with the plough than the *handcrank with the steam engine.* All this, and much more that you have written on this subject, is excellent; but, in addition to this, I think that the evils of redundancy to which the system will inevitably lead, and with which the resources of the nation will be dried up, cannot be too strongly represented. My own opinion, not lightly formed on this subject, is, that the excessive and rapid increase of population occasioned by the spade-labour system, will eventually pauperize our whole land, if unchecked, and that every vestige of its former wealth and prosperity will be lost. Our system of husbandry, as at present constituted, (I mean the large farm system,) yields annually a large surplus over and above the wants of the country for the great towns. There is a rich stream continually flowing from our farms to the manufacturing places, which is returned back again in abundance from the latter to the former. The country and the town reciprocally benefit each other, and remunerate each other's industry. But if the spade system is to be introduced into full operation, the whole produce of the land will ere long be eaten up in the country; and the towns will be left either to fall into decay, or to depend wholly on foreign supplies. Nothing can then be purchased for country use. The spade husbandmen, having no surplus above family wants, can send nothing to market, and of course bring nothing home in exchange. They must therefore manufacture for themselves. Articles once cheaply supplied from the manufacturing districts must now be made, if made at all, at home. The cultivation of the ground, and the manufacture of goods necessary for household purposes, must be performed by the same hands; for when nothing remains to be sold, nothing certainly can be bought. Each householder will then be placed in nearly the same situation as

Robinson Crusoe in his uninhabited isle; that is, as to the supply of his wants, not as to his social state: for of society he will have abundance. Such being the condition of the country, the great towns can no longer be maintained in their wonted opulence. Trade cannot exist without customers. A failure of corn from the usual sources of supply must be attended by a failure of those shopkeepers who used to supply the corn growers; and it is hence abundantly clear, that if the cultivators of the land exist in such numbers as to eat up the whole of its produce, all our numerous towns must dwindle into poor miserable hamlets, and ultimately fall into ruin. It is vain to say that the system of spade husbandry is intended only to be adopted on a limited scale. When once put into operation it cannot be suspended. A dense population, once planted on the soil, cannot be removed but by the harshest means. It will unavoidably go on increasing so long as any land can be obtained, and as any means of subsistence can be eked out. One universal aspect of poverty will overspread the land. England's boasted wealth and glory will disappear, its aristocracy will fade away, and all remains of former wealth and grandeur will perish.

May we then, through the mercy of God, be restrained from adopting this hazardous system ere it be too late. I cannot think of the consequences to which it will lead without extreme apprehension; and I feel convinced that there is no plan which can tend to the real and permanent welfare of the poorer classes, but that of setting forth to them the necessary results of vicious and imprudent conduct. It is only by being made better and wiser that they can become happier. Providence has ordained that they who sin shall suffer for it. So long as the younger members of society become the authors of a numerous progeny, for whom no provision is made, and on whose education no pains are bestowed, so long will misery predominate in the land. Happiness in later life cannot reasonably be expected, unless a good foundation be laid at the beginning. "If any man," said our Lord, "will come after me, let him deny himself, and take up his cross and follow me." Self-denial is therefore necessary to constitute the Christian character, and without it no fair prospects of improvement can be entertained. Deficiency in this particular is the great source from which the miseries of the poor arise. Hence comes redundancy with all its accompanying evils, and hence proceed the plans and schemes which have been of late tried as remedies. Of these, the best yet resorted to is that of voluntary emigration. As a temporary expedient for relieving present difficulties it is advisable, and has in many cases afforded much benefit both to the emigrant families and to the parishes which have paid their expenses. But, as a permanent measure, no good effects will flow from its adoption. The natural tendency of population to outstrip the means of subsistence would effectually counteract any benefits to be expected from it. The only sure preventive againt redundancy results from the practice of religious precepts. In the words of an illustrious senator, the eloquent Burke, "*Patience, labour, frugality, sobriety, prudence, and religion should be recommended to them; all the rest is downright fraud.*"

THE MINISTER OF A COUNTRY PARISH*.

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* A word or two with our correspondent. We concur with him in the importance of the question of cottage allotments; but so much has been written upon it in our pages, not only in our last volume but during thirty years, that we scarcely think it necessary to renew the discussion, notwithstanding the very obliging views which our correspondent is pleased to take of our labours. We wish, however, that our readers should remember the exact ground which we have always assumed: because it would be truly painful to us, even to *seem* to advocate the harsh notions which are sometimes unjustly attributed to sound political economy, as if it were hostile to charity, to marriage, and to the comforts of the poor; in short, to every thing good; and in league

REVIEW OF NEW PUBLICATIONS.

THE LIFE AND WRITINGS OF ROBERT HALL.

The Works of Robert Hall, A. M. with a brief Memoir of his Life, by Dr. Gregory, and Observations on his Character as a Preacher, by John Foster. Edited by Dr. OLYNTHUS GREGORY. Six Vols. 8vo. London. 1832.

WE have asked ourselves, as we have looked through the contents of these six large volumes, what is it that has gained for the name of Robert Hall a celebrity which extends far beyond the pale of his own limited communion, or of the dissenting body generally? Why is it that his publications have found their way to high places; and that thousands of persons who utterly disapprove both of his political notions and of his peculiarities as a Dissenter and a Baptist, should yet admit his works among their most favoured authors? Mr. Hall's extraordinary talents and eloquence, and his inimitably felicitous powers of language, doubtless account in a great measure for the phenomenon; so that men read his works as standard English classics, and are enchanted with a religious discussion because it is served up in the form of a literary banquet.

But even genius does not of necessity lead to fame; and had Robert Hall lived in many a remote village or country town, he might very probably have gained nothing more than a local celebrity, and the occasional discourses which have been rapturously applauded by the highest tribunals of criticism, and been eagerly devoured by statesmen, philosophers, and

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with all that is hard-hearted and unjust. Charity is a religious duty far too scantily practised; and most earnestly would we urge it by every motive of tender sympathy and the constraining love of Christ; but it does not follow that we ought therefore to espouse the cause of poor laws, which we do not believe to be true charity, but opposed to it. Again, of marriage; we think that the labouring classes of society ought to be trained to cherish those provident views which are generally prevalent among the more educated classes; and not to look to the parish to support their family for them, and in this hope to plunge with utter thoughtlessness and inexperience into domestic life, before they have the slightest prospect of maintaining a household. Such being our views, we cannot but regard it as ill-advised and contrary to true charity, to offer a bonus upon improvident marriages, as is done by the English poor laws: but in this opinion there is nothing harsh, or hostile to the virtue or happiness of the poor; and to our minds it is not the least evil of the present state of pauperism, that, instead of the poor being left, as they ought to be, to their own volitions, they are perpetually harassed either to marry, or to refrain from marriage, by parochial and interested interference. The whole matter should be left where God has left it, and not be interfered with on either side by the tampering of human legislation.

With regard to small cottage gardens, we have always urged the value of them; and no cottage ought to be without one; and even with regard to husbandry allotments, our object was chiefly to moderate those over-sanguine expectations which could not but lead to disappointment; and we purposely abstained from entering upon the discussion of some of the topics to which our present correspondent has alluded. We wished to guard our readers against supposing that the allotment system would work the wonders popularly attributed to it; and to shew that, in order effectually to relieve the poor, two classes of measures must be provided: First, we must get rid of the immediate pressure, by opening new channels to trade, removing the restrictions on the importation of food, facilitating emigration where desirable, and lastly it may be by employing this very system of cottage allotments and spade husbandry to a certain extent, and as a temporary measure, where circumstances render such a species of labour profitable. Consistently with this first class of measures for procuring immediate relief, we must in the second place guard against the recurrence of the evil, which can be effected only by the abolition of poor laws, and the moral, intellectual, and, above all, religious training of the people.

divines, might have been heard of only in the neighbouring bookseller's shop, and among the deacons and communicants of a Baptist meeting. But it was Mr. Hall's lot, after a promising academical career, to settle early in life at Cambridge, where the attention of not a few of the academics of the place had been already attracted to an obscure Baptist meeting-house by the talents of the unhappy Mr. Robinson; and the genius and eloquence of his youthful successor soon became a theme of conversation within college walls, and attracted to forbidden haunts not a few young men, and some older men, who certainly would not have strayed to a conventicle to listen to an ordinary five-points sermon. Added to this, political parties ran high, and Robert Hall was a zealous liberal; and he soon distinguished himself by a publication, his Apology for the Freedom of the Press, which the spirit of party took ample care should not pass unnoticed. From this time, whoever went to Cambridge, whether Whig, Tory, or Democrat, must as a matter of course go to the Baptist meeting to hear and admire Robert Hall; and as his discourses were at that time, to say the least, not so peculiarly marked by scriptural doctrine as they ought to have been, and as they afterwards became, the lovers of literature, philosophy, and oratory thought it no disgrace to be found listening to Robert Hall, since every person would know that it was not from any fanatical propensity, but only as a mental and musical entertainment. Many, however, afterwards went for better motives, and were better rewarded; and as our universities radiate intelligence to every part of the land, a name which was so well known at Cambridge could not fail to become well known throughout the country. At length burst forth his celebrated sermon on "Modern Infidelity;" and afterwards his "Sentiments proper to the present Crisis." His Cambridge friends and his political advocates had already respectively urged his claims to celebrity: but now he obtained admirers in far other circles, and those whom his first publication had most displeased were among the most zealous patrons of these; and Mr. Hall assumed at once that high place in the public estimation which he never lost. We have said that there were some peculiar circumstances which led to that extraordinary reputation which he gained beyond the circle of his own communion, and which so far broke down even the pale of collegiate order that when the heads of houses met to consider the expediency of preventing the gownsmen frequenting his meeting, the proposition was overruled; but no concurrence of circumstances could have raised and sustained this celebrity, had there not been a substratum of splendid talent and eloquence on which to base it. We wish we could say that the love of piety is as popular and prevailing a feeling as the adoration of talent; but as it is not, we are thankful if any who would not have condescended to think upon the most important of all subjects for their intrinsic moment, are led to give their minds to the study of them by the attraction of intellectual gratification. It ought not however to be forgotten, and least of all when perusing the works of a man to whose name is correctly prefixed the epithets of splendid and eloquent; that an Apostle affirmed that he came not with excellency of speech or of wisdom, declaring the testimony of God; and that he determined to know nothing among men save Jesus Christ and him crucified. If Robert Hall had been only splendid and eloquent, miserable had been the pretensions of works entitled theological with no better attraction, and jealous should we be over our spirit lest these should lead us to accept tinsel for gold; but the works of this writer abound in solid scriptural instruction, and, where he is not led astray by political or sectarian prejudices, are such as Christians of every name may read with as great advantage as delight.

Prefixed to the first of the six volumes before us, is a memoir of the author, by Dr. Gregory, with gleanings from Mr. Hall's conversational

remarks; quotations respecting him from Sir James Mackintosh, Dr. Parr, and others; and an elaborate paper on his character as a preacher, by Mr. Foster. We purpose confining ourselves in our present Number chiefly to a series of interesting extracts from these memorials, leaving the whole of Mr. Hall's own works to some future distinct notice, should we, upon further consideration, think it necessary, after all that has been said by ourselves and our correspondents respecting the author and his works, from the commencement of our publication. There is matter in these volumes, either wholly new or little known, for one or more interesting and valuable notices, notwithstanding all we have written on the subject; but we at present confine ourselves to the memoir. This was to have been drawn up by his surviving friend, Sir James Mackintosh, who had been his college companion at Aberdeen, and had cherished towards him through life the greatest admiration and affection; but the lamented death of that statesman, which was hastened by his parliamentary fatigues during the progress of the Reform Bill, and as chairman of the committee on East-India affairs, prevented his accomplishing the object; and the office was undertaken, at the request of Mr. Hall's friends, by Dr. Gregory, who had also had the advantage of a long and confidential intercourse with the subject of his memoir. What we have lost we know not; but what we have is so interesting, that we will not occupy a single line with useless regrets.

Robert Hall was born at Arnsby, near Leicester, in the year 1764. He was the son of a Baptist minister, who was much esteemed in his connexion for his wisdom, piety, pulpit eloquence, and useful publications. Robert was the youngest of fourteen children, and was so feeble that he was not expected to reach maturity. Till he was two years old he could neither walk nor speak; but his nurse taught him to speak by teaching him to read; the lesson book being the inscriptions on the grave stones in the village burial ground. From this moment he became a rapid talker. One day at three years old, when told by his mother that he spoke fast, he replied, "No; *I only keep at it.*"

He began his education at a dame's school, and soon evinced an extraordinary thirst for knowledge, and became an infant collector of books. He used to take one of these much loved treasures after school hours into the church yard, which he regarded as his study, and lie down on the grass reading till the shades of evening compelled him to retire. At six years of age he was sent to a school four miles off, but the complaint in his back, from which he suffered pain often amounting to torture through life, distressed him so much that he was frequently obliged to lie down in the road, till his brother or school-fellows, compassionating his misery, carried him home on their shoulders; thinking themselves well repaid for their trouble by his amusing stories. His father, discovering his inability to walk so far, took lodgings for him near his schoolmaster: but as he returned home every Saturday to spend the Sunday under the paternal roof, he was allowed access to his father's books; and he always set out for school on the Monday morning with a good supply of them for the week. Among his favourites we are told were Jonathan Edwards, and Bishop Butler's Analogy, which he perused and re-perused with intense interest before he was nine years of age. One of his amusements was to get his brothers and sisters round him *to hear him preach.* At eleven years of age, he had learned all that his schoolmaster could teach; so that the latter, who was a conscientious man, told his father that he was often obliged to sit up the whole night to prepare lessons to keep pace with him; the fatigue of which he could bear no longer, and he therefore entreated that his favourite pupil might be removed.

With these indications of extraordinary talent young Hall evinced, what was of far greater value, such marks of early piety, that his father soon began to think, says Dr. Gregory, of "devoting him to the sacred office;" though we can scarcely understand how this could comport with the sentiments of an Anti-pædo-Baptist minister*. Mr. Hall took his child to Kettering, to consult with "an influential and valued friend" upon the matter, and it was agreed that Robert should go to a boarding-school. This good friend, Wallis by name, was more kind than wise, as appears from the following statements:—

"The pallid and sickly appearance of the boy exciting Mr. Wallis's sympathy, he prevailed upon his father to leave him at his house for a few weeks, in the hope that change of air would improve his health. This gentleman was so greatly astonished at the precocity of talent of his youthful visitor, that he several times requested him to deliver a short address to a select auditory invited for the purpose. The juvenile orator often afterwards adverted to the injury done him by the incongruous elevation to which he was thus raised. 'Mr. Wallis,' said he, 'was one whom every body loved. He belonged to a family in which probity, candour, and benevolence, constituted the general likeness: but conceive, sir, if you can, the egregious impropriety of setting a boy of eleven to preach to a company of grave gentlemen, full half of whom wore wigs. I never call the circumstance to mind but with grief at the vanity it inspired; nor, when I think of such mistakes of good men, am I inclined to question the correctness of Baxter's language, strong as it is, where he says, "Nor should men turn preachers as the river Nilus breeds frogs (saith Herodotus), when one half *moveth* before the other is *made*, and while it is yet *but plain mud!*" p. 5.

The only way in which we can account for this absurd conduct is by supposing, what appears probable, that Mr. Wallis had guaranteed for young Robert's education, to which his father's resources were unequal; and that he was exhibiting his colt upon his paces, either to justify his choice, or to make up a purse among his friends.

The school chosen was that kept by the eminently pious and useful, but somewhat eccentric, John Ryland of Northampton; of whom some thirty or forty years ago, many theological facetiæ were in circulation among the religious circles†. Young Hall soon made great progress in Latin and Greek under his new instructor, and began to acquire a taste for chaste and eloquent

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* Can Dr. Gregory tell us when, where, or how Robert Hall was baptised? Of course not in infancy, and there is no allusion that we can perceive to his being baptised in after life.

† The following may serve as a specimen. It was mentioned to the writer of these lines some quarter of a century since by a venerable clergyman as characteristic of John Ryland's oddities, but we presume is not known to three persons of the present generation. Mrs. Ryland, notwithstanding all her husband's attempts to console her, suffered greatly for many years from depression of mind; she considered herself an outcast from Divine mercy, and was constantly asserting that she should soon be the companion of evil spirits beyond the reach of hope; yet amidst all her distress she was ever entreating mercy in that all-prevailing Name which is never invoked in vain. Her affectionate husband, wearied out with her complaints, after exhausting without effect every consolatory promise, argument, and persuasion, one day turned gravely round, and, looking stedfastly at her, said in a solemn tone, "I believe you are right; Satan will undoubtedly have you; you will go"—the woman looked aghast;—"Yes you will go where you say; and when you get there they will all cry out, 'Pray take this woman away; we want no praying people here; such persons are only fit for heaven; take her to her own place.'" Such was the substance of the story, omitting only an allusion to that name which should not be introduced into an eccentric anecdote. But the pith of the narrative was, that Mrs. Ryland was so struck with the strangeness of this rough remedy that all her fears left her in a moment, and never returned; and that Mr. Ryland used to adduce the anecdote in proof that God may condescend to employ very unlikely means to effect his purposes; a very weighty doctrine to hang on so fantastic a tablet. One quite as eccentric as Mr. Ryland once pleaded in favour of his odd sayings in the pulpit, that God made use of "the foolishness of preaching;" upon which a more solid friend (the late Mr. Groves, the last surviving of the six expelled students of Edmund Hall, Oxford) replied that there was a great distinction to be made between the foolishness of

composition; not, however, except it were by way of contrast, from his uncouth preceptor, but by hearing a sermon, which happened, from its classical purity of style, to turn his thoughts into this channel. He was soon removed from Northampton, and studied under his father till he was drafted to the Baptist Academy at Bristol; where, under the care of Dr. Evans, he read divinity, metaphysics, the learned languages, and the rudiments of science. His themes were much admired; but none of them have been preserved. His first essay in extempore speaking was not so successful; it was indeed a mortifying, but perhaps a salutary failure. His biographer says:

"There is reason to apprehend that at this period of his life, Mr. Hall, notwithstanding the correctness and excellence of his general principles, and the regularity of his devotional habits, had set too high an estimate on merely intellectual attainments, and valued himself, not more perhaps than was natural to youth, yet too much, on the extent of his mental possessions. No wonder, then, that he should experience salutary mortification. And thus it happened. He was appointed, agreeably to the arrangement already mentioned, to deliver an address in the vestry of Broadmead Chapel, on 1 Tim. iv. 10. 'Therefore, we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men; specially of those that believe.' After proceeding, for a short time, much to the gratification of his auditory, he suddenly paused, covered his face with his hands, exclaimed, 'Oh! I have lost all my ideas,' and sat down, his hands still hiding his face. The failure, however painful as it was to his tutors, and humiliating to himself, was such as rather augmented than diminished their persuasion of what he could accomplish, if once he acquired self-possession. He was, therefore, appointed to speak again, on the same subject, at the same place, the ensuing week. This second attempt was accompanied by a second failure, still more painful to witness, and still more grievous to bear. He hastened from the vestry, and on retiring to his room, exclaimed, 'If *this* does not humble me, the devil *must* have me!' Such were the early efforts of him whose humility afterwards became as conspicuous as his talents, and who for nearly half a century, excited universal attention and admiration by the splendour of his pulpit eloquence." pp. 7, 8.

During his vacation he visited his father, who was so fully satisfied of his piety, as well as of his talents, though he was but sixteen years of age, that he expressed his desire that he should be "set apart for the sacred work;" but not wishing to be led away by his own paternal partialities he committed the decision to the members of his flock.

"'Accordingly,' as the following extract from 'the Church-book' testifies, on the 13th of August, 1780, 'he was examined by his father before the church, respecting his inclination, motives, and end, in reference to the ministry, and was likewise desired to make a declaration of his religious sentiments. All which being done to the entire satisfaction of the church, they therefore set him apart by lifting up their right hands, and by solemn prayer.

"His father then delivered a discourse to him, from 2 Tim. ii. 1. 'Thou, therefore, my son, be strong in the grace that is in Christ Jesus.' Being thus sent forth, he preached in the afternoon from 2 Thess. i. 7, 8. 'The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.'—May the Lord bless him, and grant him great success!'

"It is worthy of observation that, on this solemn occasion, as well as when he preached at Clipstone, Mr. Hall selected texts of the class most calculated to elicit those peculiar powers for which he was through life distinguished." pp. 9, 10.

A few months after this solemn dedication, we find young Hall entering as a pupil at King's College, Aberdeen. It sadly baffles our notions, and

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preaching and *foolish preaching*; and that his was of the latter kind, which he did not believe God ever sanctioned or blessed. Mr. Hall's semi-atheistic, and we believe deranged, predecessor Robinson was notorious for these fooleries: his edition of Claude on the Composition of Sermons, which Mr. Simeon expurgated, is an ecclesiastical Joe Miller; but we doubt whether any one of those pulpit mountebanks is to be found in the present day. Where there is not more seriousness there is at least better judgment. Religion has suffered much by eccentric anecdotes; and we are almost displeased with ourselves for adding one to the number, though it was to ground on it a caution, and not to invite imitation.

our addiction to the solemnity of episcopal ordination at that more mature age at which candidates for the sacred ministry are wont to be ordained in the Church of England, to find a mere boy thus brought forward as a public instructor, and then almost immediately after sent as a pupil to college. We should have thought it better that the order of proceedings had been reversed; and that St. Paul's advice of "not a novice" had been more literally complied with. We do not find practically in the Church of England, that young men of three and twenty are always mature; but what they would be from sixteen to eighteen may be easily imagined. Robert Hall was never a child; he was early full-blown: but even in his case, it was a perilous step to urge a mere lad into the pulpit; and in many instances it would have been almost certain destruction to the budding graces of the Christian character.

At Aberdeen, Mr. Hall had the advantage of studying under Dr. Gerard, of his own college, and Dr. Beattie and Dr. Campbell of the Marischal; and he addicted himself to his literary duties with conspicuous success. The death of his old academical friend, Sir James Mackintosh, leaves a blank in this part of his history which no other pen can supply; but Dr. Gregory has collected the following particulars from Sir James's conversations.

"When these two eminent men first became acquainted, Sir James was in his eighteenth year, Mr. Hall about a year older. Sir James described Mr. Hall, as attracting notice by a most ingenuous and intelligent countenance, by the liveliness of his manner, and by such indications of mental activity as could not be misinterpreted. His appearance was that of health, yet not of robust health; and he often suffered from paroxysms of pain, during which he would roll about on the carpet, in the utmost agony; but no sooner had the pain subsided than he would resume his part in conversation with as much cheerfulness and vivacity as before he had been thus interrupted. Sir James said he became attached to Mr. Hall, 'because he could not help it.' There wanted many of the supposed constituents of friendship. Their tastes, at the commencement of their intercourse, were widely different; and upon most of the important topics of inquiry, there was no congeniality of sentiment: yet notwithstanding this, the *substratum* of their minds seemed of the same cast, and upon this, Sir James thought, the edifice of their mutual regard first rested. Yet he, ere long, became fascinated by his brilliancy and acumen, in love with his cordiality and ardour, and 'awe-struck' (I think that was the term employed) by the transparency of his conduct and the purity of his principles. They read together; they sat together at lecture, if possible; they walked together. In their joint studies, they read much of Xenophon, and Herodotus, and more of Plato; and so well was all this known, exciting admiration in some, in others envy, that it was not unusual, as they went along, for their class-fellows to point at them and say, '*There go Plato and Herodotus.*' But the arena in which they met most frequently was that of morals and metaphysics; furnishing topics of incessant disputation. After having sharpened their weapons by reading, they often repaired to the spacious sands upon the sea shore, and still more frequently to the picturesque scenery on the banks of the Don, above the old town, to discuss with eagerness the various subjects to which their attention had been directed. There was scarcely an important position in Berkeley's Minute Philosopher, in Butler's Analogy, or in Edwards on the Will, over which they had not thus debated with the utmost intensity. Night after night, nay, month after month, for two sessions, they met only to study or to dispute; yet no unkindly feeling ensued. The process seemed rather, like blows in that of welding iron, to knit them closer together. Sir James said, that his companion as well as himself often contended for victory, yet never, so far as he could then judge, did either make a voluntary sacrifice of truth, or stoop to draw to and fro the *serra λογομαχίας*, as is too often the case with ordinary controvertists. From these discussions, and from subsequent meditation upon them, Sir James learnt more *as to principles*, (such, at least, he assured me, was his deliberate conviction) than from all the books he ever read. On the other hand, Mr. Hall through life reiterated his persuasion, that his friend possessed an intellect more analogus to that of Bacon, than any person of modern times; and that if he had devoted his powerful understanding to metaphysics, instead of law and politics, he would have thrown an unusual light upon that intricate but valuable region of inquiry. Such was the cordial, reciprocal testimony of these two distinguished men. And, in many respects—latterly, I hope and believe, in *all* the most essential—it might be truly said of both 'as face answereth to face in a glass, so does the heart of a man to his friend.'" pp. 14, 15.

Mr. Hall, during his college vacations and after completing his academi-

cal course, employed himself as "assistant pastor" to Dr. Caleb Evans, of the Baptist chapel, Broadmead, Bristol, where his preaching excited unusual attention; and "many of the most distinguished persons in Bristol," we are informed, including "several clergymen," were his occasional auditors. We may be thought uncandid; but we have firmly made up our minds to the conviction, that a clergyman who wishes to act consistently, and to set a right example to those committed to his charge, should wholly abstain from indulging even the casual temptation, if he feels it one, to wander after a popular preacher, even were it for no other reason than that of not casting a stumbling block in the way of the weak—to say nothing of the strong—of his flock. The late Reverend Basil Woodd, a man of remarkably conciliating temper and catholic feelings, being told of the great popularity of Mr. Irving, when he first came to London, and that great numbers of clergymen had been attracted by curiosity to the Caledonian chapel, and being asked whether he intended to follow their example, replied, that many years since he had gone to hear some popular preacher of that day, but that he had been led to see the evil of what he had done, by the following incident. He was visiting a dying person—we believe a respectable tradesman—who expressed the most affectionate gratitude to him as having been the means, by the blessing of God, of leading him many years before to an earnest regard to his spiritual interests, and the salvation of his soul, which till then he had neglected. Mr. Woodd expressed surprise at the communication, never having to his knowledge seen the individual. The dying man's reply, so far as is recollected, was to the following effect: "No, sir; it is not likely that you should remember me, as I have not attended your ministry for many years: but I used occasionally to hear you preach, and what you said went to my heart; and I considered you a faithful and consistent minister of the church; but passing one week evening ——— chapel, I saw you coming out of it; and it seemed to me such an inconsistency in a clergyman, that I was much perplexed and disheartened, and I never went to hear you again." Mr. Woodd added, that he never forgot the lesson; and that it led him more than ever to feel that, while it is the duty of a Christian to cherish the most candid spirit towards those who believe in the same Lord, and hope to meet in the same world of eternal blessedness; yet, that if a man conscientiously entertain a principle, whether of doctrine or church government, as being grounded in his opinion upon a scriptural sanction, he ought not practically to contravene it by his conduct, or to lead others to think that he views, as of little account, what he seriously believes to be important. We believe that in all churches it will be found, that the path of consistency is the path of duty; and, were there no other reason to induce a clergyman to refrain from any given act, than that his flock would reasonably think it inconsistent with his character and professions, this alone would be a sufficient argument. "If meat," even were it lawful meat, "make my weak brother to offend, I will eat no meat," said the Apostle, "while the world standeth."

Three months after quitting Aberdeen, at the early age of twenty-one, he was appointed classical tutor in the Bristol Baptist Academy. He was at this period altogether in a perilous situation for a young man: admired as a preacher; the life of every society into which he entered; full of wit, keen in satire, and very far from settled in his religious opinions on some most important topics of scriptural truth, his best friends trembled for his future course. In the private diaries of his senior brethren, Mr. Fuller and Dr. Ryland, occur such remarks as the following.

"Mr. Fuller writes. '1784, May 7. Heard Mr. Robert Hall, jun., from "He that increaseth knowledge increaseth sorrow." Felt very solemn in hearing some parts.—The Lord keep that young man!'

"Again, '1785, June 14. Taken up with the company of Mr. Robert Hall, jun.;

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feel much pain for him. The Lord, in mercy to him and his churches in this country, keep him in the path of truth and righteousness.'

"In like manner, Dr. Ryland. 'June 8, 1785. Robert Hall, jun. preached wonderfully from Rom. viii. 18, "For I reckon that the sufferings of the present time are not worthy to be compared to the glory that shall be revealed in us." I admire many things in this young man exceedingly, though there are others that make me fear for him. O that the Lord may keep him humble, and make him prudent!'" p. 18.

In the year 1791, Mr. Hall was invited to take charge of the Baptist flock at Cambridge; Mr. Robinson having died suddenly, just as his people were about to call upon him to resign his office on account of his connexion with Dr. Priestley, and his increasingly heretical opinions. This change was probably the more agreeable to Mr. Hall, as he was involved in a bitter dispute with his colleague, Dr. Evans, and had also given much pain to the congregation at Broadmead, by some extraordinary notions which he held, and by the general style of preaching which he had adopted. He confesses in a pastoral letter, in answer to their remonstrances, that he was a Materialist, "believing that the nature of man is simple and uniform; that the thinking powers and faculties are a result of a certain organization of matter; and that after death he ceases to be conscious until the resurrection." But this monstrous doctrine he never broached in the pulpit; and he explicitly states that he was a firm believer in the proper Divinity of Jesus Christ, his merits as the sole ground of acceptance with God, "without admitting works to have any share in the great business of justification," and in the necessity of Divine influence to regenerate and sanctify the mind of every man, in order to his becoming a real Christian. He was, however, he adds, "not a Calvinist;" he did not maintain "the federal headship of Adam, or the imputation of sin to his posterity," or personal "election and reprobation." But whatever were his doctrines, his sermons were grievously deficient in the exhibition of those blessed truths which are immediately connected with the scheme of redemption; such as the infinite love and mercy of God; the benefits of the incarnation, humiliation, and sacrifice of his adorable Son; the privileges of the believer; and the sacred mysteries of the spiritual life.

Mr. Hall's system rendered him less distasteful to his Cambridge flock, the majority of whom had been lamentably perverted by Mr. Robinson, than if he had been what he afterwards became. But by the mercy of God both he and his people grew together in soundness of doctrine, and in devotion of heart and life.

"Their looseness of sentiment on many points, which even then he thought momentous, led him to enforce them frequently with the utmost energy: while *his* known freedom of opinion in other points, which they had also been led to canvass freely, preserved him from the odium of orthodoxy. Thinking themselves liberal and unshackled, they could not but congratulate one another that their new pastor, a man of splendid talents, was *almost* as liberal and unshackled as they were. Then again, their want of devotional seriousness, by the force of contrast, heightened his estimate of the value of true piety; and this produced an augmented earnestness and fidelity, which they first learnt to tolerate, and afterwards to admire. Thus, by the operation of an incessant action and re-action, continued for years, each party exerted a salutary influence on the other; and at length both church and pastor became so distinguished for piety, harmony, and affection, that they, who had known and lamented their former state, were compelled to exclaim, 'This hath God wrought.'" pp. 29, 30.

Mr. Hall had just lost his father when he settled at Cambridge; and this affliction had greatly sobered his spirit, and improved his religious character. It had also led him to renounce his absurd notion of Materialism, which he says he buried in his father's grave. Hence we find him entering upon his labours with much solemnity, determining by Divine grace to commend himself to every man's conscience in the sight of God. He had however much to contend with, as the following statement will shew.

"Feeling that to him was consigned the charge of transforming, with God's assistance, a cold and sterile soil into a fruitful field, he determined not to satisfy himself

with half measures, but proceeded to expose error, and defend what he regarded as essential truth. The first sermon, therefore, which he delivered at Cambridge, after he had assumed the office of pastor, was on the doctrine of the atonement, and its practical tendencies. Immediately after the conclusion of the service, one of the congregation, who had followed poor Mr. Robinson through all his changes of sentiment, went into the vestry, and said, 'Mr. Hall, this preaching won't do for us: it will only suit a congregation of old women.' 'Do you mean my sermon, sir, or the doctrine?' 'Your *doctrine*.' 'Why is it that the *doctrine* is fit only for old women?' 'Because it may suit the musings of people tottering upon the brink of the grave, and who are eagerly seeking comfort.' 'Thank you, sir, for your concession. The doctrine will not *suit* people of *any* age, unless it be true; and if it *be true*, it is not fitted for old women alone, but is equally important at *every* age.'

"This individual, and three or four other men of influence, with about twenty from the poorer classes, shortly afterwards withdrew from the congregation, and met together on the Sunday evenings at a private house. The then Rev. William Frend, fellow and tutor of Jesus College, an avowed Socinian, became their religious instructor. This separate assembly, however, did not continue many months; for the person at whose house they met, was, ere long, taken up and tried for sedition, and convicted; and the proceedings against Mr. Frend, on account of his pamphlet entitled 'Peace and Union,' which for so long a time kept the University of Cambridge in a state of great agitation, and which ended in his expulsion from it, drew away his attention from the little band of seceders." pp. 30, 31.

His ministerial labours at this interesting period of his life were beginning to be blessed with the most happy results, when unhappily the French Revolution of 1789 drove him, and many of his flock and neighbours, to take a zealous part in political contentions, to the serious decay, we fear, of a devotional spirit, and the lovely graces of the Christian character. We have seen a similar result in many circles during the last two or three years; so much so, that we do not wonder that some good men have tried at once to escape from the evil, by deciding that Christians have nothing to do with politics; a notion correct and scriptural, if by politics be meant mere party strifes: but quite erroneous, if the word be employed to express the important affairs of states and empires; in which every Christian ought to feel a lively interest, especially in regard to the moral and religious bearings of public questions. The result in Mr. Hall's case was, that he was induced to publish his work on the freedom of the press; the popularity of which drew him out of the sphere of his duties, introduced him to the society of men whose character and conduct he could not approve, and led him bitterly to feel how much the Christian ministry is in danger of losing, by embarking upon the stormy element of political debate. His eulogy on Dr. Priestley led him to be suspected of Socinianism; which caused him to exclaim in his own strong but not most commendable style, "If that were ever the case, I should deserve to be tied to the tail of the great red dragon, and whipped round the nethermost hell to all eternity."

We find the following notices of his habits and manners at this period.

"In argument he was impetuous, and sometimes overbearing; but if he lost his temper he was deeply humbled, and would often acknowledge himself to blame. On one of these occasions, when a discussion had become warm, and he had evinced unusual agitation, he suddenly closed the debate, quitted his seat, and, retiring to a remote part of the room, was overheard by a lady who was just entering, to ejaculate with deep feeling, 'Lamb of God! Lamb of God! calm my perturbed spirit!'

"Mr. Hall's personal habits, not only at the time of which I am now speaking, but in a certain degree through life, though not precisely those of an absent man, were those of one whose mental occupations kept his thoughts at a distance from various matters of ordinary observance, and made him regardless of a thousand things which most persons never forget. Thus on his return from an evening visit, if not watched, he would take a wrong hat or great coat;—if not sought after by some of the congregation, he would mistake the proper evening of a week-day service, having in such cases been so absorbed in study, as to lose a day in his reckoning;—for the same reason, he often mistook the day or the hour of an appointment;—when on any of his journeys to London he engaged to take up the letters of his friends, it was not unusual, after his return, to find them all in his portmanteau, or in his great-coat

pocket. These, or similar instances of forgetfulness, occurred daily; but, exciting the attention of his affectionate and watchful friends, they seldom exposed him to serious inconvenience.

"None of these peculiarities sprung from an affectation of singularity; they simply marked an inattention to things of minor importance. Nor was there united with them a regardlessness of the proprieties of society, a disdain of such civilities and attentions as were usual in the classes with whom he most associated. He had never aimed to acquire a facility in the manners and habits of genteel life; but he had a native ease and grace, which was obviously distinguishable from any acquired habit. It was a grace that could neither be bought nor borrowed; on all proper occasions heightened by the dignity which naturally comported with his character and office: and uniformly blended with that genuine simplicity which often accompanies intellectual greatness, and is always, if I mistake not, an attribute of moral greatness."

"His religious conversation in company was not frequent, and for the most part doctrinal; but, in private, his experimental communications were in beauty, elevation, and compass, beyond all I ever heard." "In his manners he was a close imitator of Dr. Johnson; fond of tea-table talk, and of the society of cultivated females, who had the taste to lend *him* an ear, and the ability requisite to make attention a favour. He has confessed to me the taking thirty cups of tea in an afternoon, and told me his method was to visit four families and drink seven or eight cups at each."

"He did not, then, read much; but was probably more hindered by pain than by indolence. A page, indeed, was to him more serviceable than a volume to many. Hints from reading or discourse, passing through his great mind, expanded into treatises and systems, until the adopted was lost in the begotten; so much so, that the whole appeared original." pp. 36—38.

Dr. Gregory who became intimately acquainted with him in 1797, adds many other particulars respecting his habits and feelings; as for example:

"When I first saw Mr. Hall, I was struck with his well-proportioned athletic figure, the unassuming dignity of his deportment, the winning frankness which marked all that he uttered, and the peculiarities of the most speaking countenance I ever contemplated, animated by eyes radiating with the brilliancy imparted to them by benevolence, wit, and intellectual energy. When he spoke, except in the most ordinary chit-chat, to which, however, *he* seldom descended, he seemed not merely to communicate his words, but himself: and I then first learnt the difference between one who feels while he is speaking, and whose communicative features tell you that *he* does, and one who after he has spoken long and with apparent earnestness, still does not feel." p. 39.

"For some years, he made it a rule to pay a pastoral visit to every member of his church, once each quarter. He did the same, also, with regard to such of his ordinary hearers as he thought willing to receive him as a minister of religion. These were not calls, but *visits*, and usually paid on evenings, that he might meet the whole assembled family. Among the lower classes, to make them quite at their ease, he would sit down with them at supper; and, that this might involve them in no extra expense, he took care they should all know that he preferred a bason of milk." p. 40.

"His kindness to children, to servants, to the indigent, nay, to animals, was uniformly manifest. And such was his prevailing cheerfulness that he seemed to move and breathe in an atmosphere of hilarity, which, indeed, his countenance always indicated, except when the pain in his back affected his spirits, and caused his imagination to dwell upon the evils of Cambridgeshire scenery.

"This was, in his case, far from a hypothetical grievance. It seriously diminished his happiness at Cambridge, and, at length, was the main cause of his quitting it. In one of my early interviews with him, before I had been a month at that place, he said to me 'What do you think of Cambridge, sir?' 'It is a very interesting place.' 'Yes, the place where Bacon, and Barrow, and Newton studied, and where Jeremy Taylor was born, cannot but be *interesting*. But that is not what I mean; what do you say to the scenery, sir?' 'Some of the public buildings are very striking, and the college walks very pleasing; but—' and there I hesitated: he immediately added —'but there is nothing else to be said. What do you think of the surrounding country, sir? Does not it strike you as very insipid?' 'No, not precisely so.' 'Aye, aye: I had forgotten; you come from a flat country; yet you *must* love hills; there are no hills here.' I replied, 'Yes, there are; there are Madingley hill, and the Castle hill, and Gogmagog hill.' This amused him exceedingly,—and he said, 'Why, as to Madingley, there is something in that; it reminds you of the Cottons, and the Cottonian Library; but that is not because Madingley is a high hill, but because Sir Robert Cotton was a great man; and even he was not born *there*. Then, as to your second example, do you know that the Castle hill is the place of the public executions? that is no very pleasant association, sir; and as to your last example, Gogmagog hill is five miles off, and many who go there are puzzled to say whether it is natural or artificial. 'Tis a dismally flat country, sir; dismally flat. Ely is

twelve miles distant, but the road from Cambridge thither scarcely deviates twelve inches from the same level; and *that's* not very interesting. Before I came to Cambridge, I had read in the prize poems, and in some other works of fancy, of 'the banks of the Cam,' of 'the sweetly flowing stream,' and so on; but when I arrived here, I was sadly disappointed. When I first saw the river as I passed over King's College Bridge, I could not help exclaiming, Why, the stream is standing still to see people drown themselves! and that I am sorry to say is a permanent feeling with me.' I questioned the correctness of this impression, but he immediately rejoined, 'Shocking place for the spirits, sir; I wish you may not find it so; it must be the very focus of suicides. Were you ever at Bristol, sir? there is scenery, scenery worth looking upon, and worth thinking of: and so there is even at Aberdeen, with all its surrounding barrenness. The trees on the banks of the Don, are as fine as those on the banks of the Cam; and the river is alive, sir; it falls over precipices, and foams and dashes, so as to invigorate and inspire those who witness it. The Don *is a river*, sir, and the Severn *is a river;* but not even a poet would so designate *the Cam* unless by an obvious figure he termed it the *sleeping* river." pp. 41—43.

"His love of sincerity in words and actions was constantly apparent. Once, while he was spending an evening at the house of a friend, a lady who was there on a visit, retired, that her little girl, of four years old, might go to bed. She returned in about half an hour, and said to a lady near her—'She is gone to sleep. I put on my night-cap, and lay down by her, and she soon dropped off.' Mr. Hall, who overheard this, said—'Excuse me, madam: do you wish your child to grow up a liar?' 'Oh dear no, sir; I should be shocked at such a thing.' 'Then bear with me while I say, you must never act a lie before her: children are very quick observers, and soon learn that that which assumes to be what it is not, is a lie, whether acted or spoken.' This was uttered with a kindness which precluded offence, yet with a seriousness that could not be forgotten." p. 49.

"In one of my early interviews with Mr. Hall, I used the word felicity three or four times in rather quick succession. He asked—'Why do you say felicity, sir? Happiness is a better word, more musical and genuine English, coming from the Saxon.' 'Not more musical, I think, sir.' 'Yes, more musical, and so are words derived from the Saxon generally. Listen, sir: 'My heart is smitten, and withered like grass;'—there's plaintive music. Listen again, sir: 'Under the shadow of thy wings will I rejoice;'—there's cheerful music.' 'Yes, but *rejoice* is French.' 'True, but all the rest is Saxon, and rejoice is almost out of tune with the other words. Listen again: 'Thou hast delivered my eyes from tears, my soul from death, and my feet from falling:' all Saxon, sir, except *delivered*. I could think of the word *tear*, sir, till I wept. Then again, for another noble specimen, and almost all good old Saxon-English: 'Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.'" p. 50.

Mr. Hall continued to be a diligent student, and this not only in divinity, but in natural science, mathematics, metaphysics, the classics, and whatever he thought was calculated to enlarge his mind and fit him for usefulness as a preacher. But it was in far higher matters that he was seen to make the most rapid advances. The following was one of the steps in his spiritual progress:

"Early in the year 1799, a severe fever, which brought him, in his own apprehension, and that of his friends, to the brink of the grave, gave him an opportunity of experiencing the support yielded by the doctrines of the cross 'in the near views of death and judgment.' He 'never before felt his mind so calm and happy.' The impression was not only salutary, but abiding; and it again prompted him to the investigation of one or two points, with regard to which he had long felt himself floating in uncertainty. Although he had for some years steadily and earnestly enforced the necessity of Divine influence in the transformation of character, and in perseverance in a course of consistent, holy, obedience, yet he spoke of it as 'the influence of God,' and never in express terms, as 'the influence of the Holy Spirit.' The reason was, that though he fully believed the necessity of spiritual agency in commencing and continuing the spiritual life, he doubted the doctrine of the distinct personality of the Holy Spirit. But about this time he was struck with the fact that, whenever in private prayer he was in the most deeply devotional frame, 'most overwhelmed with the sense that he was nothing, and God was all in all,' he always felt himself inclined to adopt a Trinitarian doxology. This circumstance, occurring frequently, and more frequently meditated upon in a tone of honest and anxious inquiry, issued at length in a persuasion that the Holy Spirit is really and truly God, and not an emanation. It was not, however, until 1800, that he publicly included the personality of the Holy Spirit, in his statements on the doctrine of spiritual influence." p. 52.

Of Mr. Hall's pulpit eloquence and his habits as a preacher, so much has

appeared in our pages, that we readily pass over this part of the memoir. In composing for the press he was slow, and it might be thought fastidious; but his readers have no cause to regret his care, except that it lessened the quantity of his compositions.

We have already adverted to Mr. Hall's sermon on Modern Infidelity, published in 1800, which was followed two years after by his "Reflections on War;" and the splendid series, as it may be considered, was concluded in 1803, by his "Sentiments proper to the present Crisis." It were impossible to add to the just eulogies which all these discourses called forth throughout the country, and needless at this late hour to point out their defects, some of which were glaring both in matter and manner, and not the least of which was the classical strain of elevated oratory which distinguished them. Mr. Pitt said, that the last ten pages of the discourse on "The Sentiments proper to the Crisis," were equal in eloquence to any passage of the same length in any author ancient or modern. But, with all our admiration for Robert Hall, we cannot altogether approve it, as the genuine eloquence of the Christian pulpit; it is splendid declamation; declamation, we admit, based on solid truth, and warmed by lofty patriotism; but still not exactly what we expect from the lips of a minister of Christ: it is too much in the style of the Philippics, or the Cataline Orations, or of some passages in Edmund Burke; but it wants the simplicity, the sobriety, the meekness, the sacred unction which befit the house of God. If we are fastidiously wrong in this opinion, our fastidiousness is at least on the safe side. Take, for instance, the splendid peroration of the discourse; in which he is addressing a company of volunteers, before whom the discourse was delivered:

"Should you fall in this struggle, should the nation fall, you will have the satisfaction (the purest allotted to man) of having performed your part; your names will be enrolled with the most illustrious dead, while posterity, to the end of time, as often as they revolve the events of this period (and they will incessantly revolve them) will turn to you a reverential eye, while they mourn over the freedom which is entombed in your sepulchre. I cannot but imagine the virtuous heroes, legislators, and patriots, of every age and country, are bending from their elevated seats to witness this contest, as if they were incapable, till it be brought to a favourable issue, of enjoying their eternal repose. Enjoy that repose, illustrious immortals! Your mantle fell when you ascended! and thousands inflamed with your spirit, and impatient to tread in your steps, are ready to swear by Him that sitteth upon the throne, and liveth for ever and ever, they will protect freedom in her last asylum, and never desert that cause which you sustained by your labours, and cemented with your blood. And Thou, sole Ruler among the children of men, to whom the shields of the earth belong, gird on thy sword, thou Most Mighty: go forth with our hosts to the day of battle! Impart, in addition to their hereditary valour, that confidence of success which springs from thy presence," &c. &c.

This is sublime, but it is heathenish. The placing the virtuous pagans in the mansions which our Saviour Christ went to prepare, and making them look down from their blessedness upon the Cambridge volunteers; and the exaggerated declamation about posterity never forgetting names which no man remembers at this moment; and the allusion to Elijah's mantle; and the irreverent introduction of the most solemn oath for oratorical effect; and making a prayer to God a vehicle of compliment to the hereditary valour of Britons; in short, the whole passage is any thing but Christian; and Mr. Hall himself would, we believe, in his later years, have condemned this style as much as we do. We say this once for all, in regard to many of his eloquent passages. No man wrote more glowingly; no man reined-in his imagination less. Having reserved thus much for the rights of our conscience, we can afford to praise for the rest as highly as any of Mr. Hall's admirers, not excepting Sir James Mackintosh, who writes as follows of the admirable sermon on "Modern Infidelity."

"From the enclosed letter, you will see the opinion which the Bishop of London

(Dr. Porteus) has formed of your sermon, and you will observe that he does some justice to your merit. Mr. Archdeacon Eaton, to whom the letter was written, has allowed me to send it to you; and I thought it might not be disagreeable to you to have it, as the opinion of a man, not indeed of very vigorous understanding, but an elegant writer, a man of taste and virtue, not to mention his high station in the church.

"I last night had a conversation about the sermon with a man of much greater talents, at a place where theological, or even literary discussions, are seldom heard. It was with *Mr. Windham, at the Duchess of Gordon's rout.* I asked him whether he had read it. He told me that he had, that he recommended it to every body; and, among others, on that very day, to the new Bishop of Bangor (Dr. Cleaver), who had dined with him. He said that he was exceedingly struck with the style, but still more with the matter. He particularly praised the passage on vanity as an admirable commentary on Mr. Burke's observations on vanity in his character of Rousseau. He did not like it the worse, he said, for being taken from the source of all good, as he considered Mr. Burke's works to be. He thought, however, that you had carried your attack on vanity rather too far. He had recommended the sermon to Lord Grenville, who seemed sceptical about any thing good coming from the pastor of a Baptist congregation, especially at Cambridge." p. 65.

The reputation which these publications brought to their author caused his chapel to be thronged with auditors; among whom might be seen gentlemen who had taken a journey from London to Cambridge expressly for the purpose of hearing Mr. Hall preach, with several score members of the university, including some of the fellows and tutors. A meeting of heads of houses was in consequence held to prevent this irregularity; but the matter dropped, in consequence chiefly of the refusal of the master of Trinity College (Dr. Mansel, afterwards Bishop of Bristol) to concur in it. He said that "he admired and revered Mr. Hall, both for his talents and his genuine liberality; that his preaching was not that of a partisan, but of an enlightened minister of Christ; that if he were not the master of Trinity, he should often attend himself; and that even now he had experienced a severe struggle before he could make up his mind to relinquish so great a benefit." He also endeavoured to persuade Mr. Hall, through a common friend, to conform to the Established Church, in which he would not long have wanted preferment; but Mr. Hall, much to the honour of his integrity, though we regret his decision, declined the invitation.

Dr. Gregory, in referring to this period of Mr. Hall's life, laments that he did not make the best use of his great powers for religious edification. He was impetuous in argument; his conversation in ordinary society was intellectual, brilliant, but not systematic in its bearing towards positive utility; a defect of no slight nature in a Christian minister, whose whole conversation ought to be decidedly of a religiously profitable character. Mr. Hall himself lamented his failing in this respect, remarking to Dr. Gregory, as he went home from a party, "Ah, sir, I have again contributed to the loss of an evening, as to every thing truly valuable; go home with me, that we may spend at least one hour in a manner which becomes us." Men of intellectual and lively character have often uttered similar lamentations, and have felt deeply humbled, that in point of practical usefulness as ministers of Christ in the hours of social intercourse, they have been so much exceeded by persons of far inferior talents and less expanded minds, who with quiet persevering uniformity have been ever on the watch for occasions of introducing religious conversation. Many men, whose station required them to live much in the eyes of others, have recorded how painfully they felt their deficiencies in this respect; and Archbishop Tillotson, though he was a man of guarded conversation, and not guilty of indiscreet sallies, says, in one of his secret short-hand notes, which some friend contrived to decipher after his death, "It is surely an uneasy thing to sit always in a frame, and to be perpetually on one's guard, not to be able to speak a careless word, or to use a negligent posture, without observation and censure."

We must not pass by Dr. Gregory's account of Mr. Hall's style of preaching.

"The commencement of his sermons did not excite much expectation in strangers, except they were such as recollected how the mental agitation produced by diffidence characterised the first sentences of some of the orators of antiquity. He began with hesitation, and often in a very low and feeble tone, coughing frequently, as though he were oppressed by asthmatic obstructions. As he proceeded his manner became easy, graceful, and at length highly impassioned; his voice also acquired more flexibility, body, and sweetness, and in all his happier and more successful efforts, swelled into a stream of the most touching and impressive melody. The farther he advanced, the more spontaneous, natural, and free from labour, seemed the progression of thought. He announced the results of the most extensive reading, of the most patient investigation, or of the profoundest thinking, with such unassuming simplicity, yet set them in such a position of obvious and lucid reality, that the auditors wondered how things so simple and manifest should have escaped them. Throughout his sermons he kept his subject thoroughly in view, and so incessantly brought forward new arguments, or new illustrations, to confirm or to explain it, that with him amplification was almost invariably accumulative in its tendency. One thought was succeeded by another, and that by another, and another, each more weighty than the preceding, each more calculated to deepen and render permanent the ultimate impression." p. 54.

"From the commencement of his discourse an almost breathless silence prevailed, deeply impressive and solemnizing from its singular intenseness. Not a sound was heard but that of the preacher's voice—scarcely an eye but was fixed upon him—not a countenance that he did not watch, and read, and interpret, as he surveyed them again and again with his rapid, ever-excursive glance. As he advanced and increased in animation, five or six of the auditors would be seen to rise and lean forward over the front of their pews, still keeping their eyes upon him. Some new or striking sentiment or expression would, in a few minutes, cause others to rise in like manner: shortly afterwards still more, and so on, until long before the close of the sermon, it often happened that a considerable portion of the congregation were seen standing, every eye directed to the preacher, yet now and then for a moment glancing from one to another, thus transmitting and reciprocating thought and feeling:—Mr. Hall himself, though manifestly absorbed in his subject, conscious of the whole, receiving new animation from what he thus witnessed, reflecting it back upon those who were already alive to the inspiration, until all that were susceptible of thought and emotion seemed wound up to the utmost limit of elevation *on earth*,—when he would close, and they reluctantly and slowly resume their seats." p. 55.

Interesting as is this account of Mr. Hall's style of preaching, we are much more pleased with what Dr. Gregory informs us respecting the character of his prayers.

"His prayers were remarkable for their simplicity and their devotional feeling. No person could listen to them without being persuaded, that he who uttered them was really engaged in prayer, was holding communion with his God and Father in Christ Jesus. His tones and his countenance throughout these exercises were those of one most deeply imbued with a sense of his unworthiness, and throwing himself at the feet of the Great Eternal, conscious that he could present no claim for a single blessing, but the blood of atonement, yet animated by the cheering hope that the voice of that blood would prevail. The structure of these prayers never indicated any preconceived plan. They were the genuine effusions of a truly devotional spirit, animated by a vivid recollection of what in his own state, in that of the congregation, of the town and vicinity, needed most ardently to be laid before the Father of Mercies. Thus they were remarkably comprehensive, and furnished a far greater variety on the successive occasions of public worship, than those of any other minister whom I have ever known. The portions which were devoted to intercession, operated most happily in drawing the affections of his people towards himself; since they shewed how completely his Christian sympathy had prepared him to make their respective cases his own." p. 53.

We have already attended to the severe and almost constant agony which Mr. Hall experienced, and which proved after his death to be caused chiefly by large and sharp-pointed renal calculi. Doubtless this thorn in the flesh was known to his heavenly Instructor to be necessary for wise and merciful purposes; yet, as if to shew how much severe discipline such a man needed to prevent his being exalted above measure, he was arrested in the meridian of his fame with that afflicting malady which most painfully shews how frail a possession is human intellect. This was in the year

1804 during his residence at Shelford, a village about five miles from Cambridge, whither he had retired for his health, being much exhausted in body and depressed in spirit by pain and want of sleep. He recovered in about two months, but had a return of his malady the next year, in consequence of which it was thought requisite that he should relinquish his pastoral office, and quit Cambridge and its neighbourhood altogether. It was with extreme reluctance that his flock accepted his resignation, after fifteen years of affectionate pastoral union; and they expressed their gratitude and attachment in every way in their power, and among others by purchasing for him a liberal life annuity.

Upon his second recovery Mr. Hall found a letter written to him from India by his old friend Sir James Mackintosh, then the Recorder of Bombay. It is a letter of warm friendship and philosophical sentiment, but it painfully shows how little even a mind like that of the amiable and highly endowed writer understood the character of Christian piety. After stating the deep impression which had been left on his mind by his friend's brilliant fancy and acute intellect, though he confesses that in their youthful days at college he had failed to appreciate that "extreme purity" of mind which had led his young companion to renounce the world and become "an inhabitant of regions where alone it is possible to be always active without impurity, and where the ardour of sensibility has unbounded scope amidst the inexhaustible combinations of beauty and excellence;" he goes on to suggest in very delicate but significant terms, that this "extreme purity" had made him mad; veiling the statement, however, in such elegant eulogy that, if Mr. Hall had not been under a higher guidance than that of any earthly friend, he might too probably have wrought upon the hint, and thrown off his religion to get rid of his melancholy. We rejoice in believing, as we gather from Dr. Gregory's passing statement elsewhere, that Sir James before he died viewed this infinitely important subject with far other feelings: but a portion of his letter is worth quoting, besides its literary beauty, as an exhibition of the notions of too many men of philosophical mind in regard to the practical duty of "working out our salvation with fear and trembling," of their latent belief that spiritual feelings are allied to insanity; and the dangerous methods which they are accustomed to suggest for throwing off morbid sensations, by avoiding that heavenly mindedness which they imagine to be connected with them. But it is now abundantly demonstrated that Mr. Hall's insanity was not the result of those "contemplations" which Sir James considered the cause of it; but of bodily pain and irritation, under which heavenly thoughts, as in the kindred case of Cowper, were the best consolation. The letter is also of value for the sake of the concluding remarks, which shew that Sir James had a secret feeling, after all, that his friend was right and himself wrong; and our earnest trust is that by the mercy of God that feeling ripened into a principle which led him to die even such a one as his gifted friend. The following is Sir James's statement:—

"It is not given to us to preserve an exact medium. Nothing is so difficult as to decide how much ideal models ought to be combined with experience; how much of the future should be let into the present, in the progress of the human mind. To ennoble and purify, without raising us above the sphere of our usefulness; to qualify us for what we ought to seek, without unfitting us for that to which we must submit; are great and difficult problems, which can be but imperfectly solved.

"It is certain the child may be too manly, not only for his present enjoyments, but for his future prospects. Perhaps, my good friend, you have fallen into this error of superior natures. From this error has, I think, arisen that calamity with which it has pleased Providence to visit you, which, to a mind less fortified by reason and religion, I should not dare to mention, but which I really consider in you as little more than the indignant struggles of a pure mind with the low realities which surround it,—the fervent aspirations after regions more congenial to it,—and a mo-

mentary blindness, produced by the fixed contemplation of objects too bright for human vision. I may say, in this case, in a far grander sense than that in which the words were originally spoken by our great poet,

'——————————— And yet
The light which led astray was light from heaven.'

"On your return to us, you must surely have found consolation in the only terrestrial produce which is pure and truly exquisite; in the affections and attachments you have inspired, which you were most worthy to inspire, and which no human pollution can rob of their heavenly nature. If I were to prosecute the reflections, and indulge the feelings, which at this moment fill my mind, I should soon venture to doubt, whether, for a calamity derived from such a source, and attended with such consolations, I should so far yield to the views and opinions of men, as to seek to condole with you. But I check myself, and I exhort you, my most worthy friend, to check your best propensities, for the sake of attaining their object. You cannot live *for* men without living *with* them. Serve God then by the active service of men. Contemplate more the good you *can* do than the evil you can only lament. Allow yourself to see the loveliness of virtue amidst all its imperfections; and employ your moral imagination, not so much by bringing it into contrast with the model of ideal perfection, as in gently blending some of the fainter colours of the latter with the brighter hues of real experienced excellence; thus heightening their beauty, instead of broadening the shade which must surround us till we awaken from this dream in other spheres of existence.

"My habits of life have not been favourable to this train of meditation. I have been too busy or too trifling. My nature perhaps would have been better consulted if I had been placed in a *quieter* station, where speculation might have been my business, and visions of the fair and good my chief recreation. When I approach you, I feel a powerful attraction towards this which seems the natural destiny of my mind; but habit opposes obstacles, and duty calls me off, and reason frowns on him who wastes that reflection on a destiny independent of him, which he ought to reserve for actions of which he is the master.

"In another letter I may write to you on miscellaneous subjects; at present I cannot bring my mind to speak of them." pp. 76—78.

These painful visitations were of great service to Mr. Hall's religious character; for long after his spirits had recovered their wonted tone, he was accustomed to say that whatever might have been the correctness of his doctrine or life in former years, it was not till after the first of these afflicting seizures that "he underwent a thorough transformation of character, a complete renewal of his heart and affections." But be this as it may, it is certain that from this period he became more decidedly devoted to the service of God; and his conversation and preaching were henceforth characterised by a more scriptural, spiritual, and edifying strain of thought and elevation of feeling. Of this we have a most affecting illustration in a document which has been found among his private papers since his death, and which he entitles, "An Act of solemn Dedication of myself to God." Such written covenants have been strongly recommended by many eminent Christians; while they have been objected to by others, both as being a snare to the conscience, and also as unnecessary, since they are implied in the stipulations of baptism, and also in the mental act of self-dedication to God. But without discussing the general question, we can truly say that among all the papers of this kind which we have read in religious biographies and diaries, we never perused one more affecting and more characterised by scriptural doctrine and deep humility than that which we are about to transcribe:

"'*An Act of solemn Dedication of myself to God.*

"'O Lord, thou that searchest the heart and triest the reins of the children of men, be thou the witness of what I am now about, in the strength of thy grace, to attempt: that grace I humbly and earnestly implore, to give validity and effect to that act of solemn engagement of myself to thy service, on which I am about to enter. 'Thou knowest my foolishness, and my sins are none of them hid from thee.' 'I was born in sin, and in iniquity did my mother conceive me.' I am an apostate, guilty branch of an apostate guilty root, and my life has been a series of rebellions and transgressions, in which I have walked 'according to the course of this world; according to the prince of the power of the air, the *spirit that now worketh in the children of*

disobedience.' How shall I confess my transgression before thee; what numbers can reach; what words can adequately express them! '*My iniquities have increased over my head, and my transgressions have grown up unto Heaven.*' O Lord, I esteem it a wonderful mercy that I have not long since been cut off in the midst of my sins, and been sent to hell before I had an opportunity or a heart to repent. Being assured from the word of God of thy gracious and merciful nature, and of thy willingness to pardon and accept penitent believing sinners on the ground of the blood and righteousness of thine own adorable Son, who died, 'the Just for the unjust, to bring them to God,' and that 'him that cometh to him he will in no wise cast out,' I do most humbly prostrate myself at the footstool of his cross, and through him enter into thy covenant. I disclaim all right to myself from henceforth; to my soul, my body, my time, my health, my reputation, my talents, or any thing that belongs to me. I confess myself to be the property of the glorious Redeemer, as one whom I humbly hope he has redeemed by his blood to be part of 'the first fruits of his creatures.'

"I do most cheerfully and cordially receive him in all his offices, as my Priest, my Prophet, and my King. I dedicate myself to him, to serve, love, and trust in him as my life and my salvation to my life's end.

"I renounce the devil and all his works, the flesh, and the world, with heartfelt regret that I should have been enslaved by them so long. I do solemnly and deliberately take thee to be my full and satisfying good, and eternal portion in and through thine adorable Son the Redeemer, and by the assistance of the blessed Spirit of all grace, the third person in the triune God, whom I take to be my Sanctifier and Comforter to the end of time, and through a happy eternity, praying that the Holy Spirit may deign to take perpetual possession of my heart and fix his abode there.

"I do most solemnly devote and give up myself to the Father, the Son, and the Holy Ghost, agreeably to the terms of the Gospel covenant, and in humble expectation of the blessings it ascertains to sincere believers. I call thee to witness, O God! the truth and reality of this surrender of all I have, and all I am, to thee; and, conscious of the unspeakable deceitfulness of my heart, I humbly and earnestly implore the influence of thy Spirit to enable me to stand stedfast in this covenant, as well as an interest in the blood of thy Son, that I may be forgiven in those instances (alas! that such an idea should be possible,) in which I may, in any degree, swerve from it.

"Done this [2d] day of May, 1809, seven o'clock in the evening, Leicester.

"ROBERT HALL."

pp. 79, 80.

We have now exhibited Mr. Hall in various aspects, but we must give a specimen of his familiar conversation, his "table talk," which was distinguished by great originality and vivacity; and which, had a Boswell been at hand, might have furnished an entertaining and instructive volume. The Rev. Mr. Balmer, of Berwick-upon-Tweed, has Boswellized three or four conversations, from which we copy the following passages. They are presumed not to be above his ordinary style in unbending with any literary and religious friend, and they are not equal to many of his occasional effusions.

"On informing him, that I had been perplexed with doubts as to the extent of the death of Christ, and expressing a wish to know his opinion, he replied, 'There, sir, my sentiments give me the advantage of you; for on that point I entertain no doubts whatever: I believe firmly in "general redemption;" I often preach it, and I consider the fact that "Christ died for all men" as the only basis that can support the universal offer of the Gospel.'—'But you admit the doctrine of election, which necessarily implies limitation. Do you not think that election and particular redemption are inseparably connected?'—'I believe firmly,' he rejoined, 'in election, but I do not think it involves particular redemption; I consider the sacrifice of Christ as a remedy, not only adapted, but intended for all, and as placing all in a salvable state; as removing all barriers to their salvation, except such as arise from their own perversity and depravity. But God foresaw or knew that none would accept the remedy, merely of themselves, and therefore, by what may be regarded as a separate arrangement, he resolved to glorify his mercy, by effectually applying salvation to a certain number of our race, through the agency of his Holy Spirit. I apprehend, then, that the limiting clause implied in election, refers not to the purchase but to the application of redemption.'"

"In the course of our conversation respecting the extent of Christ's death, Mr. Hall expatiated at considerable length on the number and variety of the Scripture expressions, in which it seems to be either explicitly asserted or necessarily implied, that it was intended not for the elect exclusively, but for mankind generally, such as 'the world,' 'all,' 'all men,' 'every man,' &c. He made some striking remarks on the danger of twisting such expressions from their natural and obvious import, and on

the absurdity of the interpretations put on them by some of the advocates of particular redemption. He mentioned, especially, the absurdity of explaining 'the world' John iii. 16, to signify the elect world, as the text would then teach that some of the elect may not believe. He noticed farther, that the doctrine of general redemption was not only asserted expressly in many texts, but presupposed in others, such as 'Destroy not with thy meat,' &c. and 'Denying the Lord that bought them;' and that it was incorporated with other parts of the Christian system, particularly with the universal offers and invitation of the Gospel."

"With regard to the question of 'Terms of Communion,' we had repeated conversations. On this subject he spoke with uncommon interest and animation; and seemed surprised at the arguments of those who were opposed to his views. I recollect, in particular, the effect produced on him, when I stated that I had heard Dr. Lawson, of Selkirk, declare, that he would not admit a Roman Catholic, not even Fenelon, or Pascal, to the table of the Lord: Mr. H., who had been previously reclining on three chairs, instantly raised himself on his elbow, and spoke without intermission and with great rapidity for nearly a quarter of an hour; expatiating on the amazing absurdity and presumption of rejecting those whom Christ receives, and of refusing to hold communion on earth with those with whom we hope to associate in heaven. During all this time his manner was exceedingly vehement, his other arm was in continual motion, and his eyes, naturally most piercing, were lighted up with unusual brilliancy.

"It was interesting and amusing to observe how Mr. Hall's exquisite sensibility to literary beauty, intermingled with, and qualified the operation of his principles and leanings, both as a Christian and Dissenter. Of this, I recollect various instances; but shall give only one. While conversing respecting Archbishop Magee, his talents, sentiments, conduct, &c., I quoted, as a proof of his high-church principles, a remark from a charge then newly published: it was to this effect: That the Roman Catholics have a church without a religion; the Dissenters have a religion without a church; but the Establishment has both a church and a religion. Mr. Hall had not heard the remark before, and was exceedingly struck with it. 'That, sir,' he exclaimed, smiling, 'is a beautiful saying. I have not heard so fine an observation for a long time. It is admirable, sir.' You admire it, I presume, for its point, not for its truth. *H.* 'I admire it, sir, for its plausibility and cleverness. It is false, and yet it seems to contain a mass of truth. It is an excellent stone for a churchman to pelt with."

"*Balmer.* May I ask, sir, what writers you would most recommend to a young minister? *H.* 'Why, sir, I feel very incompetent to give directions on that head; I can only say that I have learned far more from John Howe, than from any other author I ever read. There is an astonishing magnificence in his conceptions. He had not the same perception of the beautiful, as of the sublime; and hence his endless subdivisions.' *B.* That was the fault of his age. *H.* 'In part, sir; but he has more of it than many of the writers of that period, than Barrow, for example, who was somewhat earlier. There was, I think, an innate inaptitude in Howe's mind for discerning minute graces and proprieties, and hence his sentences are often long and cumbersome. Still he was unquestionably the greatest of the Puritan divines.'

"After adverting to several of Howe's works, Mr. H. said, in reference to his 'Blessedness of the Righteous:' "Perhaps, Baxter's 'Saint's Rest' is fitted to make a deeper impression on the majority of readers. Baxter enforces a particular idea with extraordinary clearness, force, and earnestness. His appeals to the conscience are irresistible. Howe, again, is distinguished by calmness, self-possession, majesty, and comprehensiveness; and for my own part, I decidedly prefer him to Baxter. I admire, exceedingly, his 'Living Temple,' his sermon on the 'Redeemer's Tears,' &c.; but, in my opinion, the best thing he ever wrote, is his defence of the sincerity of the Gospel offer. I refer to the treatise, called, the 'Reconcilableness of God's Prescience of the Sins of Men, with his Counsels, Exhortations, and whatever other Means he used to prevent them' This I regard as the most profound, the most philosophical, and the most valuable of all Howe's writings."

"*B.* 'Do you think highly of Dr. Owen?' *H.* 'No, sir, by no means. Have *you* read much of Owen, sir; do you admire him?' *B.* 'I have read his Preliminary Exercitations to his great work on the Hebrews; his exposition of particular verses here and there; his book on church government; and some of his smaller treatises. I do not greatly admire him, nor have I learned much from him.' *H.* 'You astonish me, sir, by your patience. You have accomplished a Herculean undertaking in reading Owen's Preliminary Exercitations. To me he is intolerably heavy and prolix.'"

"'Pray, sir,' I said, 'do you admire Macknight as a commentator?' 'Yes, sir,' he replied, 'I do, very much; I think it would be exceedingly difficult indeed to come after him in expounding the Apostolic Epistles. I admit, at the same time, that he has grievous deficiencies: there is a lamentable want of spirituality and elevation about him. He never sets his foot in the other world if he can get a hole to step into in this; and he never gives a passage a meaning which would render it applicable and useful in all ages, if he can find in it any local or temporary allusion. He makes

fearful havoc, sir, of the text on which you preached to-day. His exposition of it is inimitably absurd.' The text referred to was Ephesians i. 8. 'Wherein he hath abounded towards us in all wisdom and prudence;' and the 'wisdom and prudence' are explained by Macknight, not of the wisdom of God, as displayed in the scheme of redemption, but of the wisdom and prudence granted to the Apostles to enable them to discharge their office.

"Mr. Hall repeatedly referred to Dr. ——," (query, Chalmers?) "and always in high admiration of his general character. The following are some remarks, respecting that extraordinary individual. 'Pray, sir, did you ever know any man who had that singular faculty of repetition possessed by Dr. ——? Why, sir, he often reiterates the same thing ten or twelve times in the course of a few pages. Even Burke himself had not so much of that peculiarity. His mind resembles that optical instrument lately invented: what do you call it?' *B.* 'You mean, I presume, the kaleidoscope.' *H.* 'Yes, sir, it is just as if thrown into a kaleidoscope. Every turn presents the object in a new and a beautiful form; but the object presented is still the same. Have you not been struck, sir, with the degree in which Dr. —— possesses this faculty?' 'Do you not think, sir,' I replied, 'that he has either far too much of this faculty, or that he indulges it to a faulty excess?' *H.* 'Yes, sir, certainly: his mind seems to move on hinges, not on wheels. There is incessant motion, but no progress. When he was at Leicester, he preached a most admirable sermon, on the necessity of immediate repentance; but there were only two ideas in it, and on these his mind revolved as on a pivot.'" pp. 118—122.

The following are specimens of table talk communicated by other friends.

"On the return of the Bourbons to France, in 1814, a gentleman called upon Mr. Hall, in the expectation that he would express himself in terms of the utmost delight on account of that signal event. Mr. Hall said, 'I am sorry for it, sir. The cause of knowledge, science, freedom, and pure religion, on the Continent, will be thrown back half a century; the intrigues of the Jesuits will be revived; and Popery will be resumed in France with all its mummery, but with no power, except the power of persecution.' This opinion was expressed about six weeks before the issuing of the Pope's bull for the revival of the order of Jesuits in Europe, 7th August, 1814.

"A few years afterwards, Mr. Hall, on an allusion being made to the battle of Waterloo, remarked, 'I have scarcely thought of the unfulfilled prophecies, since that event. It overturned all the interpretations which had been previously advanced by those who had been thought sound theologians, and gave new energy to the Pope and the Jesuits, both of whom seemed rapidly coming to nothing, as the predictions seemed to teach. That battle, and its results, seemed to me to put back the clock of the world six degrees.'" p. 124.

"On being asked if he had read the Life of Bishop Watson, then (in 1818) recently published, he replied that he had, and regretted it, as it had lowered his estimate of the bishop's character. Being asked, why? he expressed his reluctance to enlarge upon the subject; but added, 'Poor man, I pity him! He married public virtue in his early days, but seemed for ever afterwards to be quarrelling with his wife.'

"He did not like Dr. Gill as an author. When Mr. Christmas Evans was in Bristol, he was talking to Mr. Hall about the Welch language, which he said was very copious and expressive. 'How I wish, Mr. Hall, that Dr. Gill's works had been written in Welch.' 'I wish they had, sir; I wish they had, with all my heart, for then I should never have read them. They are a continent of mud, sir.'

"John Wesley having been mentioned, he said, 'The most extraordinary thing about him was, that while he set all in motion, he was himself perfectly calm and phlegmatic: he was the quiescence of turbulence.'

"He spoke of Whitfield as presenting a contrast in the mediocrity of his writings to the wonderful power of his preaching: of the latter there could be no doubt, however; but it was of a kind not to be represented in writing; 'it is impossible to paint eloquence.'" p. 125.

From Cambridge Mr. Hall removed to Leicester; where, after recovering his health, he presided over a large and increasing congregation till the year 1826; when, in consequence of the death of Dr. Ryland, of Bristol (the son of his old preceptor at Northampton), he was induced to return to the scene of his early labours, where he remained till he was taken to a better world. During these years, his own religious advancement of character became conspicuous in the increasingly spiritual character of his discourses. In reference to these we need add nothing to the valuable specimens which appeared in our volume for 1831; to which our readers may turn back, as well as to various other papers in that volume, including our Review of several discourses published on occasion

of his death, for such other memorials as are requisite to fill up the present brief sketch. It would be quite unnecessary for us, after these recent notices, to follow Dr. Gregory where he goes over the same ground; more especially as the outline we have just given will doubtless incite not a few of our readers to repair to Dr. Gregory's own interesting narrative; where they will find, as well as in Mr. Foster's sketch of Mr. Hall's character as a preacher, much to instruct and gratify them. Of the volumes themselves, to which the memoir is subsidiary, we need say nothing; unless, as before remarked, we should devote a future paper to the subject. It is enough to say, that they are the collected works of Robert Hall; the impress of that powerful, elegant, and devout mind which for so many years stood at the highest elevation of intellectual fame, and gave force to the most sacred strains of piety, clothed in the richest garb of more than classical eloquence. The majority of our readers are, doubtless, well acquainted with the more popular of Mr. Hall's publications; but in these volumes they will find treasures which few of them have yet surveyed; including memoirs, reviews, prefaces, letters, detached pamphlets, and above all, sermons; most of these last snatched from oblivion, and given to the world, by his admiring hearers.

VIEW OF PUBLIC AFFAIRS.

Within a few hours of the time from which we are writing, the first Reformed Parliament—so in name, may it prove so in reality—will meet for the consideration of some of the most important questions which ever came under the deliberation of a legislative assembly. We are about to be governed, we may say (for whatever may be the popular complaints of the power of the Crown or the Lords, it is demonstrable that, so far from being inordinate, it has become utterly unable to withstand for any long time, the violations of the third order of the realm; so that the prerogative both of legislation and execution, has virtually merged into the fiat of the House of Commons, and that unto the fiat of the people,)—we are therefore, we say, about to be governed by a representative body chosen by a far larger proportion of the public than ever had a voice before in selecting the national representatives. If the mass of the electors have acted as become Christians and Britons, all will be well; but knowing how much of a wrong spirit has gone abroad in various quarters; what theories of spoliation and subversion are extant; and how readily even some well-meaning men are seduced by specious declaimers, it is not without anxiety that any Christian can look to this first great experiment of the results of the new system of legislative suffrage. Never was the crisis more solemn; and never did an assembly meet within the walls of St. Stephen's chapel, which more emphatically needed the prayers of every friend of religion, every lover of his country, that God would be pleased to prosper its consultations to the glory of his name, the good of his church, and the safety, honour, and welfare of our sovereign and his dominions.

Among the subjects which must speedily come before the notice of the great council of the realm, we will only at present refer to a few which more peculiarly call for the attentive consideration of the religious part of the community, more especially the clergy, and members of the Established Church. Every Christian patriot is indeed interested in all that concerns the welfare of his beloved country, in every part of its arrangements, domestic and foreign; nor even in a religious view, will he of necessity consider all secular questions as beneath his notice; for besides their general bearing upon the national prosperity, they, in almost every instance, involve considerations of high moral and religious importance. The regulation of courts of law and justice, the extension or diminution of parliamentary suffrage, voting by name or by ballot, the corn laws, free trade, the Bank and East-India Company's Charter, and other points of approaching discussion, though more immediately secular questions, might all be easily shewn to be connected with matters which no Christian of enlarged mind can look at with indifference, even in regard to their ultimate moral and spiritual bearings *.

* An illustration of this occurs in the Report of the House-of-Commons Committee, on the question of the renewal of

But our present remarks shall be confined to points more directly within the range of a religious publication, and respecting which it is very important that Christian men should come to an early and decided understanding.

The first that presents itself to our minds is the overwhelming topic of church reform, on which we have already written so much that we fear we might repel many of our readers if we again dilated upon it in a manner proportioned to its importance. We need only recapitulate what we have often urged in detail, especially in our last volume; comprising our views under two heads: first, what a proposed church reform ought to be; and, secondly, what it ought *not* to be.

We will take the negative side first; for we lament to say that a spirit has gone abroad which threatens not the amendment of the church, but its extinction; and that this unholy flame has been fanned by some of whom we had hoped better things, but who have suffered their radical politics to pervert their better judgment in matters of far higher than mere political importance. If our readers will refer back to our Number for this very month of last year, they will find us stating (see p. 103), that as we had been sketching a plan of "cathedral reform," which we considered "ample, practicable, and efficient, yet not one of spoliation, or revolution," and as we were about to propose "a very extensive system of church reform in general," to which we trusted the same epithets would be appropriate, we were most anxious, "considering the revolutionary spirit of the present times," "to lay a solid basis for improvement, by shewing the security of the foundation on which the whole structure reposes." We added, that it was "precisely because we felt intensely the importance, necessity, and scriptural sanction of an established church, that we wished to see its breaches repaired:" it was "because we dreaded and deprecated subversion, that we desired reformation;" and this not for the sake of upholding "secular interests," but *in* order that, by the Divine blessing, "the glory of God and the salvation of men might be increasingly promoted:" in a word, that church reform should be solely with a regard to religious efficiency. In reviewing therefore Dr. Dealtry's Charge, on "The Church and its Endowments," and in extracting some passages from a tract which had been recently published by the Society for promoting Christian Knowledge, on the scriptural sanction and practical value of a national religious establishment, we endeavoured *to* guard against those systematic attacks which we foresaw were coming upon the church, not merely on account of what required amendment, but on account of what is in itself excellent and scriptural.

It is highly important, then, that the friends of religion in the Established Church should keep distinctly in view what the projected changes ought *not* to be, as well as what they ought to be. They ought *not* to be such as would subvert the Church of England as a national establishment, under the notion that church establishments are unscriptural; which is the special ground of objection now urged by the Dissenters of almost every denomination. We can only repeat, what we have so often said, that though we believe it to be the duty of the friends of the Church to act honestly and boldly as regards Reform, advocating no abuse, and endeavouring to supply every defect; yet that all their proceedings, whether by petitions to the Legislature or otherwise, should recognize this fundamental point, of the value and scriptural sanction of a church establishment, and the manifold blessings which, by the mercy of God, we enjoy under our own.

And if on all former occasions we so thought and so wrote, much more do we feel the necessity of so writing at the present moment; for we lament to state that, during the last year, the spirit of many, even of the better portion of the Dissenting communions, has greatly changed in regard to our venerated Church. We say it more in grief than in anger,—grief, on account of our common Christianity,—that, among too many of those Dissenters who adhere in the main to the same *code* of doctrine as their brethren of the Establishment, there has been evinced of late a spirit of sectarianism, of bitterness, of political partizanship—not to say of contemptuous triumph—which augurs no spiritual good, either to them or to the friends of the Church; unless, indeed, it lead the latter to greater watchfulness over their own spirit, that they do not imitate so bad an example. Look at the conduct of some Dissenters, of Evangelical name, in regard to the late elections: see how strenuously they have exerted themselves

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the East-India Company's Charter, where the subject of the pilgrim tax in India is touched upon. The committee refrain from giving any opinion upon the question, on account of its being under the consideration of the proper authorities; but even their silence is condemnatory, and much more so are the facts to which they allude; so that we cannot doubt that if the religious—or let us say only the moral, the patriotic—members of the House of Commons will keep their eye on the matter, this foul blot will be speedily effaced, and British coffers no longer be polluted with the blood-stained exactions of the most cruel and licentious idolatry. Those who understand little about a commercial charter, may feel much, and do much for the abolition of the horrid rites of Jaggernaut.

to promote the return of members of known anti-scriptural sentiments, in opposition to others of religious character and consistent Christian life. We might mention many other things; but we forbear. It may be necessary for us to revert to the topic; and if we do so, we shall not shrink from going into it fully and fairly; but we are unwilling to provoke irritation without extreme necessity, more especially as many of the most pious and sound-minded men among the religious Dissenters mourn over these things not less than ourselves. Most heartily can we use, from our inmost soul, the prayer which was appropriately introduced by the rulers of our Church into one of the Fast-Day Services in the beginning of the late war (we do not recollect whether it was a new prayer, or how often it was used); "Give us all grace, to put away from us all religious dissension; that they who agree in the essentials of our most holy faith, and look for pardon through the merits and intercession of the Saviour, may, notwithstanding the differences upon points of doubtful opinion, and in the forms of external worship, still be united in the bonds of Christian charity, and fulfil thy blessed Son's commandment, of loving one another as He hath loved them *."

* Our Dissenting friends may remind us that there are, or have been, churchmen who would not use this prayer; as was the case with the late Dr. Daubeny, and the present rector of Mary-le-bone, who preferred violating their ecclesiastical obedience to reading it; because it recognized some persons as holding the essentials of our most holy faith, who do not agree with us in external worship. We know, and lament, that such a spirit has been displayed, and that Dissenters have made it recoil upon our Church, which is the farthest possible from being an intolerant church. But while the well-disposed members of the Church of England have been increasingly anxious to regard in a Christian spirit "all who agree in the essentials of our most holy faith, and look for pardon through the merits and mediation of the Saviour;" some of the Dissenting ministers of the present day adopt a style of exclusionism which—to say nothing of its violating truth—does no honour to their candour. There happen to lie on our table a number of *The Times* newspaper, which announces that the Bishop of London has been preaching a charity sermon at Hounslow, and a pamphlet entitled "The Sacred Trust; a Charge delivered at the Ordination of the Rev. T. Atkinson over the Church assembling at Hounslow, by Andrew Reed." Now, what a miserable, narrow-minded exclusionism is this; "THE church assembling at Hounslow!" Thus the Episcopal church at that place is no church; the Bishop of London and Dr. Benson are mere pretenders; while Bishop Reed and the Rev. Mr. Atkinson are "THE church," the true church, the only church in the place. We the more readily notice this exclusionism in connexion with this particular sermon or "Charge," because there is nothing in the discourse itself to offend any Christian mind—quite the contrary: it is wholly free from controversy: it does not touch upon the matter of Dissent; and it is so full of excellent and scriptural instruction, that even the no-bishop of London might have preached it before the no-church of the Episcopalians with great edification to all parties. Would that we could add as much of some twenty recent Dissenting publications which we might advert to, in proof of all, and more than all, we have said of the bad spirit which is afloat among a portion, at least, of the Dissenting body.

So much for the negative side: but, though we deprecate subversion, we implore amendment; and accordingly, in several of our Numbers, and especially the last, we have suggested several heads of reform, which it appeared to us very desirable to embody in petitions to Parliament; but, considering the great importance of the subject, we think it will be useful to expand those heads in a more distinct manner, as follows. We will suppose them embodied in a petition to the following effect.—

"Your Petitioners presume humbly to suggest a few particulars in which amendment appears to them both needful and attainable.

"1. In the first place, they cannot but lament the want of specific professional and religious education, and due probation, for candidates for Holy Orders; which they believe might be provided for, as is done in all other Protestant Churches, either by means of theological seminaries, or by some arrangement with the Universities.

"2. With a view to check the entrance into Holy Orders of persons not heartily disposed to the duties of the sacred office, your Petitioners pray for a diminution of the temptations to assume that function merely as a temporal provision and an easy profession; it being manifest, that in proportion as good discipline is kept up—as pluralities, sinecures, and inordinate emoluments are curtailed—and as the Clergy are expected to reside in their parishes, and to attend diligently to pastoral duties—persons who are not conscientiously devoted to such employments will be less inclined to enter the Church than under a more lax system.

"3. Your Petitioners think it indispensable to the purity and spiritual efficiency of the Church, that the holding of two be-

nefices having cure of souls should be wholly prohibited.

"4. Your Petitioners further entreat, that every Clergyman may be obliged to reside upon his benefice, having cure of souls: and as many such benefices are too poorly endowed to afford a suitable maintenance, they pray that they may be augmented.

"5. Your Petitioners respectfully urge, that large and populous parishes should be divided or subdivided into convenient pastoral districts; and that adequate facilities should be given to the building and opening of new churches or chapels, wherever necessary; for though much has been effected of late years for this end, more is requisite, especially as regards the wants of the very poor. They would suggest, that, wherever there is a population needing church room, any suitable buildings may be permitted to be fitted up and opened for Divine Worship, with no other formality than the licence of the Bishop.

"6. Your Petitioners pray for the speedy commutation of Tithes for land, corn-rent, or some other source of equally permanent and fairly adjusted income, if such can be discovered; being persuaded, that, without this essential measure, the Clergy and their Parishioners cannot be expected to live on those terms of harmony which are requisite for pastoral usefulness and the promotion of the purposes of a Church Establishment.

"7. Your Petitioners respectfully suggest the necessity of a better distribution both of the labours and the resources of the Bishops, as requisite for effectual episcopal supervision, and to diminish the evil of translations. If it should be found that any of the sees are too large to allow of adequate episcopal superintendence, they would submit the propriety of dividing them; and also that the Bishops should be relieved, where the public service will allow of it, of some of the extra-professional burdens which at present press upon them; so as to enable them to cultivate a more intimate acquaintance with their Clergy, and to devote themselves with less distraction to the care of their dioceses.

"8. Your Petitioners submit, that the laws and usages of ecclesiastical patronage require considerable modifications, so as to subject the parties presenting to greater responsibility than at present. They would allow the parishioners ready means of appeal, upon any charge of unsound doctrine or unbecoming life, to be decided openly and solemnly by the Bishop upon the merits of the case.

"9. In regard to the Crown and Episcopal patronage, which your Petitioners view as held for public, and not private or political, objects, they submit that a plan should be devised for so disposing of it as to give to the whole body of the Clergy, under due regulations, and having respect to character and attainments, a fair prospect of arriving in succession at a benefice: whereby there would be afforded to pious and industrious curates, or incumbents with small benefices, that reasonable hope of eventually bettering their temporal condition which is held forth to all other public functionaries.

"10. Your Petitioners desire to see a salutary system of ecclesiastical discipline, befitting modern usages and feelings, in place of the cumbrous and expensive forms of the ecclesiastical courts, useless churchwardens' presentments, and other obsolete and unheeded checks. They are anxious for a more effectual supervision of the Clergy, and for facilities for the prompt removal of all gross scandals from the Church.

"11. Your Petitioners pray, that, in any large measure of Church Reform, a plan may be devised for extending the ordinances of National Religion to every spot where the British flag is unfurled; that our countrymen, wherever their lot is cast, may find themselves not expatriated from the ministrations of the Christian faith as enjoyed in their native land."

These heads appear to us to comprise the chief matters of effectual church reform; we mean in reference to external arrangements, for we have not included the often proposed amendments of the liturgy, for the reasons assigned in our former volumes. Our opinion on this matter cannot be better expressed than in the words of the preface to the Prayer-book itself, to which we refer our readers. If we could hope for a revision of our church formularies, for such reasons as are there specified, and in the spirit there recommended, we should heartily rejoice in the measure; for what human work is faultless? but at present we cannot but entertain considerable fears as to the result of such an experiment; unless the proposed amendments could be confined to a very few particulars which a large number of persons of true piety and friendly to the Church of England would wish to see modified.

The chief reason which has led us for so many years, and especially of late, to write so much upon church reform, wherever reform may be required, is, that it is right in itself; but we might add, as a secondary reason, that it is the best practical answer to Dissenters. Robert Hall remarked, as long ago as 1818: "The old grounds of dissent are the true ones; our recent apologists have mixed up too much of a political cast in their reasonings upon this subject. Though I should deprecate the founding of any established church, in the popular sense of that term, I think it very injudicious to lay that as the corner-stone of dissent. We have much stronger ground in the *specific* corruptions of the Church of England; ground which our pious ancestors occu-

pied, and which may safely defy every attempt of the most powerful and acute minds to subvert." It appears then, that in the opinion of this highly-gifted and enlightened Dissenter, if the church were divested of "specific corruptions," the *strongest ground* for dissent would be lost. Let churchmen learn a lesson from this admission, and cleanse their communion from every "corruption." Dissenters *have* learned a lesson from it; namely, to fall back upon the "political" argument, so that if the church were ever so pure, many of them would now still object that it is a national establishment, and therefore unlawful. But if the church prove true to itself, and to the public, and become as thoroughly rooted as it ought to be in the affections of the people, we entertain no great alarm from arguments of this speculative and "political cast." A national religious establishment is not only an institution so scriptural, but so congenial to the wants and feelings of the people of a Christian land, that, provided it rises to the measure of its high duties, it will be acceptable to the public in spite of all that either dissent or infidelity can urge on speculative grounds against it. Masses of men seldom speculate discontentedly when they are practically satisfied.

From England we pass over to Ireland, where church subversion appears more probable than church reform; and seriously as we think of the forthcoming session, in regard to our own branch of the United Church, we think far more seriously in regard to its more immediately exposed offset in Ireland. In our observations respecting the former, we said that there are two points for the friends of the church to keep in mind; namely, reform and conservation: but in Ireland there is a third; namely, the great question between Protestantism and Popery. In England, if our legislators shall duly feel the importance of a national church, and the need of reforming and not destroying our own, all will yet be well; but in regard to Ireland, there is likely to arise the question of providing for the Roman-Catholic Clergy, and devoting to this object a part at least of the funds which belong to the Protestant Episcopal Church. We shall rejoice if no such measure is proposed; but if it be, it ought to be met by the most strenuous resistance upon the part of Protestant England. We think nothing comparatively of the temporal emoluments of the church; we could submit to much injustice and spoliation, if that should be the particular trial which God should permit his church to undergo for its purification; but to countenance the corruptions of Popery, by providing for its ministers from the public purse, would be a national sin, of which we trust this Protestant country will never be guilty. And yet this begins to be familiarly talked of in some of our political circles, as "the only panacea for the troubles of Ireland." When we contemplate the convulsed state of that portion of the empire, and the assassinations and massacres which are becoming so trite as to pass unnoticed as ordinary occurences, as if the murder of a Protestant Clergyman were a meritorious act of patriotism and religion, we feel willing to give a great price for peace; but there is *one* price we may not give—and that is *conscience;* and the conscience of a true Protestant cannot admit any compromise with Popery. It may yield equal political rights, but to support an idolatrous altar were an offence against God. What measures are to be pursued in regard to the Protestant Church of Ireland, we, of course, know not; but should a national endowment of Popery be proposed, the religious part of the community of all creeds may and will make a determined stand. It were better far that the ecclesiastical revenues of Ireland should be at once transferred to the tax office, than that Protestant England should nationalize the corruptions of the Church of Rome. The first would be simple robbery; the second would involve the additional guilt of applying the spoil to unlawful purposes.

With regard to the clergy of Ireland, they cannot well be worse off than they are at present, and one of the first duties of the new parliament ought to be to devise prompt and adequate measures for their relief. Our readers will perceive by a paper under our cover, that their case has become so urgent, that a public subscription has been judged requisite for their immediate assistance. The Archbishop of Armagh's statement in that paper will shew the character and vast extent of the distress; its severity may be judged of by the following brief extracts from a mass of private letters which abound in similar details. We pledge ourselves that the passages are authentic, and that the writers are persons of the highest respectability.

1. "Mr. —— assured me that he had just left a Clergyman in his neighbourhood so reduced as only to be able to give bread to his wife alone, who was in delicate health, and he (the father), and the rest of the family, were living on potatoes and water. I heard of several others not much better off; some having no firing for the winter but what they themselves gathered: and their delicacy in complaining or applying for assistance renders such facts as these little known.

2. "The state of the Clergy in this diocese is deplorable.....Poor ——, and ——, and ——, and ——, &c. are in a state of great destitution. I have been myself mainly supported by the bounty of friends for upwards of a year; and have been glad to avail myself, with —— and

——; of their hospitality. This, however, cannot last long."

3. "The deprivation at this moment, where the income of the Clergy depends exclusively upon Tithe, is very universal; and there is not one Clergyman in Ireland, I believe, who does not more or less suffer."

4. "A friend of mine yesterday informed me of a Clergyman's daughter whose father and family were reduced to such distress that she absolutely offered herself as a maid-servant to a lady of my acquaintance."

5. "Many of the Clergy are in actual want; glad to obtain potatoes and milk for their families."

It would be unnecessary to add a single word to urge this affecting appeal; it must and it will be met by the warmest Christian sympathy, and by such a measure of pecuniary aid as will greatly relieve the present distress, and prevent much actual suffering till government and parliament can take up the matter, which they are bound to do, and we trust will do, and prosecute it with firmness to a just and wise termination. It cannot be that the affairs of Ireland either in church or state can be allowed to remain for many weeks in their present condition. Even the sternness of martial law were more just and pacific than the reign of terrorism; but we believe even yet, that Ireland may be tranquillized without any expedient of repulsive severity, if only Great Britain will do its duty, and throw in its moral weight, to adjust the balance. There is one hope which we fondly cherish as arising out of the agitations of both islands, namely, that right-minded, patriotic, and Christian men of whatever party will forget their private animosities for the public good, and unite in a powerful phalanx against the common disturbers of the national repose; the common architects of national ruin, whether in England or Ireland. This we are persuaded might be done without any unworthy compromise; and the union would be a bright omen for the national welfare.

Among other projected remedies for the troubles of Ireland, the introduction of Poor Laws is again likely to undergo discussion. The object proposed is to better the condition of the poor in Ireland, to mitigate distress, and to cut off the sources of discontent and disaffection. The intention is benevolent; but the measure proposed would, we feel assured, be neither expedient nor humane. The advocates for the proposition assume that they are urging the claims of humanity, and their opponents those of sordid self-interest. They lay it down as a first principle that a legislature is bound to find work for every body, and to maintain every body; but they might as truly say, that it is bound to see that the sun shines at midnight. The matter is not within the compass of legislation, nor can kings or parliaments control it, except to augment the evil by injudicious interference. They assume that by the introduction of poor laws into Ireland, the condition of the poor would be bettered; whereas it is demonstrable that, bad as it is, it would be deteriorated. Suppose that on board a vessel, on short allowance in the Atlantic, some passenger under the notion of humanity were to get a resolution passed that every person had a right to a full diet; would this really be wise or humane? No, it is replied, because they could not get more provisions, and must soon starve if they consumed all that they have at once. And how does this differ from the case of a nation, unless indeed as a free-trade importation of corn from abroad, might in part destroy the parallel? Some persons speak as if setting men to work of necessity made more food; and as if it were the want of industry that is the chief bane of the poor. No statement can be more incorrect; there are of course idle profligates in every country, but the poor generally speaking in England, Ireland, and Scotland, are willing—nay, anxious—to work, and often even beyond their strength, if they can obtain comfortable food, clothing, and lodging, in return for their exertions. If by any process we could make every person in the three kingdoms do twice as much work next year as he did this, (and no more corn were brought to market from abroad,) no person would be better off as regards food, with the exception of a temporary fragment wrung from the soil by a new stimulus, but which cannot continue to advance, and is at best scarcely worth naming. The only result would be, that with exhausted health, a man would work twice as many hours for a loaf next year as he did this; but there would not be one pauper the less. It is a strange fancy that labour is of necessity bread. Would it be so in the aforesaid ship? Would double hours of toil produce a single biscuit? The poor can but eat what is grown, and we might as well affirm that every man has a right to venison and claret, as that a nation is bound to see that every person is maintained. It is not bound to do so, because it cannot do so. Corn cannot be grown upon parchment. A case is said to have been alluded to, in the last session of parliament, of a person worth 12,000*l.* a year giving away nothing in charity. Let us take this extreme case, and we hope it is a solitary one. The sin and the crime of the individual would be great; to him would apply some of the severest denunciations of God's word; but speaking in a mere economical manner, as many persons are benefited by the expenditure of the 12,000*l.*, in the ordinary modes of life, as if one thousand of it had been given in poor's rates. If this hard-hearted man—

whose crime will be his punishment—were forced to give one thousand pounds to the poor rates, he would have but eleven thousand left, so that he must curtail his expenses by one twelfth, that is, in other words, dismiss one twelfth; of the labourers he now directly or indirectly employs; and this twelfth must go for work to the overseer of the parish, instead of being supported in honest independence. But is this just or desirable? Is it humane or Christian? Set a million of paupers of unemployed persons, next year, in Ireland to work, and give them food for their labour: what have you done? You have taken just that quantity of food and work out of the market; so that another million who were living by their industry will now be reduced to pauperism: or, to speak more correctly, the operation will be divided among the whole population, so that not one million only, but many, will suffer by short allowance; just as the whole crew of the supposed ship would, if the captain gave an extra biscuit to one part of them, while no new supply could be procured. The duty of individual charity is quite another matter. Captain Bligh humanely gave a fainting sailor a little of the slender stock of wine in his boat; and humanity is justice: but he did not lay down a law that every man had a right to a full glass, when to give one was impossible. A rich man does not personally eat or drink all his money: he employs it, or lends it upon interest for others to employ: and if any be taken away for poor's rates, there is so much the less for other purposes; so that not more, nor in truth so much, work is given to the poor by poor laws, as by leaving each person to spend his income in his own way. The claims on every one to devote as large a portion of his substance as he can to charity, rest upon other grounds. The portion given in voluntary charity does not, any more than that given in poor's rates, produce a larger accession of work or food to the poor generally than if the same sum had been expended in goods or wages, or even in mere luxuries; but it assists some particular poor man, whose wants are personally known to the individual, and whom he is peculiarly bound to relieve. The donor subtracts something that would have gone to employ and feed workmen, servants, or others in the ordinary course of life, in order to relieve a miserable object whom he is specially acquainted with. And this is a duty, and a public benefit: and not to do so would be selfish, hard-hearted, and unchristian. But laws and lawgivers can only view mankind in masses, and consult for the general welfare upon large principles of wisdom and justice. Individuals ought to make personal sacrifices, to assist the poor; but when this is attempted to be done by parliamentary enactments the order of Divine Providence is inverted, and evil invariably ensues. To benefit Ireland, we must educate, civilize, and Christianize the rude masses of its inhabitants, and open channels to their industry; but forcibly to take a part of one man's bread to give to another, so far from benefiting the people, will only add to their improvidence, immorality, and wretchedness.

Another important and pressing question for legislative consideration, (still confining ourselves to questions directly involving matters of religious duty,) is the best means of terminating West-Indian Slavery. Its extinction is a matter settled and irrevocable; and no man who consults either private conscience or public opinion will venture to re-open this part of the question, the only point that remains for the legislature to decide upon is the best practicable means of arranging the detail of emancipation in a spirit of justice and mercy, both to the master and the slave. The evidence before the House of Commons' Committee of last session has fully established the two following points: first "that the slaves, if emancipated, would maintain themselves, would be industrious, and disposed to acquire property by labour;" and secondly, "that the dangers of emancipation are greater from freedom withheld than from freedom granted." An elaborate and most valuable analysis of this evidence has been published by the Anti-slavery Society. The evidence before the House of Lords' Committee has also been ably and acutely analysed by a writer under the name of Legion, in a letter to the Duke of Richmond, the chairman of the committee; and though the writer's style is not to our taste, yet the matter which he details is of great value. The proposers of that committee little foresaw what an exposition they should be compelled to make of the atrocious system which they had hoped to whitewash and decorate in holiday colours. Of evidence we have now a superfluity: there remains, therefore, but one duty—to strike off the fetter in the safest and speediest manner possible. But this last effort will yet require a giant arm; for the hydra of slavery has never yielded without a powerful struggle: and so far from thinking that the friends of the slave ought to sleep at their posts, we would alarm them to new and unwonted energy; more especially in urging upon the parliamentary representatives in their respective vicinities the duty of zealously aiding this great work of Christian justice and mercy. The Society of Friends are, as usual, active in the cause; and they have just issued a most impressive, affecting, and scriptural Appeal to their fellow-Christians in its behalf. The Evangelical Dissenters, in the solemn services of the day which they lately set apart for prayer and thanksgiving to God on account of the abundant harvest, and

the deliverance from the cholera, devoted a marked portion of their attention to the sorrowful sighing of the captive in our colonial possessions. Let not the members of the Church of England be the only portion of his Majesty's subjects who regard with indifference the affecting appeal of nearly a million of men made of one blood with themselves, and imploring, both for body and soul, deliverance from that inhuman oppression in which they are at present held.

The case of the emancipated bondmen of South Africa, furnishes a striking illustration of the ease and safety with which a large body of disaffected and degraded serfs may be transformed to loyal and rapidly improving free citizens. On the promulgation of the emancipating Ordinance of 1828, this class of men were liberated at once from the iniquitous laws, regulations, and disabilities by which they had been placed under the foot of the White colonists; and the predictions of those who maintained that they would generally betake themselves to vagrancy and robbery were completely falsified. Some of the farmers, who in their day of power had treated these people like dogs, complained that, owing to their refusal when freed to continue in their service, they, "the Christian men," were obliged to drive their own waggons, and send their children to tend their own flocks—the latter task being considered in that colony too servile for White men to perform. All the crimes, too, which occurred in the provinces were, without hesitation, ascribed to the free coloured class; and, though the official reports of the circuit courts of justice told a somewhat different tale, a violent outcry was kept up on this topic for a considerable period; and a revocation of the obnoxious ordinance was clamorously advocated, as a measure imperatively required to save the White colonists from ruin.

Happily for the Hottentots and the colony, these preposterous clamours were not listened to by the home government; and the local authorities had no power to act on their own discretion. The obnoxious ordinance was allowed to take effect: and, after a time, the fierce vituperations and sinister predictions of the "South-African Patriots," as they termed themselves, subsided. Their hostility was not extinguished; but the quiet and orderly conduct of the maligned Hottentots left them without any rational pretext for its avowal. The general condition of these emancipated bondmen, after four years of freedom, is described in the most glowing terms by very competent witnesses.

Another urgent question to which the attention of Parliament will, we trust, be early called, is the cruel exaction of infant labour in our factories. This is no new theme in our pages; for those of our readers who have perused our volumes for a quarter of a century past, well know how often and earnestly we have urged the subject upon every ground of religion, humanity, and political wisdom. We rejoice to find that the afflicting expositions in the evidence on Mr. Sadler's humane Factory Bill have at length produced so powerful an effect upon the public feeling and intelligence, that some measure for limiting the hours of infantile manufacturing labour seems likely to be carried during the ensuing session. In lately adverting to the subject, in our Review of the Bishop of Lichfield's Charge, we shewed, against the Joseph-Hume school of political economy, that such a measure is wise, just, and necessary—on the general ground, that the principle of non-interference between masters and workmen does not apply in a case like this; the children being practically in the condition of slaves, and not, like adults, able to contend for their own rights. Their parents, also, are nearly powerless; their necessities pressing them on, and the system having grown too gigantic for individuals to contend with, without legislative protection. At the same time we admitted, that the limitation of hours would lessen the children's gains; and that hence those thoughtless or selfish parents, who looked merely at the number of pence earned, and did not consider the ultimate welfare of their children, in soul, in mind, and in body, would be the first to complain of the restriction, and be ready to unite with a selfish master to exceed the limitation. We therefore warned the friends of the measure to be prepared for some disappointment, and perhaps ingratitude; but not to let this weigh with them to impede a measure so humane and Christian; a measure necessary to rescue our highly-favoured land from a system of the most grinding and oppressive barbarity. It is not, indeed, strictly slavery; because the parent has his option to send his child to the factory, or not, as he pleases: but, with regard to the child, it involves the worst features of slavery—ignorance, vice, cruelty, misery, and irreligion. We should be grieved, therefore, if our measured reply to the cold-blooded Political Economists should be thought to comprise all that we feel or think upon the subject. It is a question in which all the arguments of Mr. Hume are as weak, sophistical, and hard-hearted as his apologies for Negro Slavery. We trust that his Majesty's Government will itself take up Mr. Sadler's lapsed bill, and prosecute it to its consummation.

We have before mentioned that a bill, as we trust, is likely to be brought in for the better observance of the Lord's day. The Report and Evidence of the late House of Commons have had a powerful effect in calling the attention of the country to this important topic: Sabbath

Protection Societies are springing up in various places; and some even of our newspapers are urging the necessity of protecting the poorer classes from the evils which fall upon them in consequence of Sunday trading. These are but secondary motives: and the Christian will mainly consider the express command of God, and the welfare of the souls of men; but, even as a social, physical, and political arrangement, the observance of the Lord's day is a benefit of such incalculable moment that, we trust, many statesmen, and others, who may not be adequately impressed with the religious obligation, will be disposed to favour the introduction of a bill to secure the general object. It is requisite, however, that in petitions to the Legislature, and also in their private representations, the friends of religion, while they duly urge secondary motives, should keep prominently in view the higher obligation, and explicitly ground their proceedings upon the revealed will of God. Nor in the discussions in the Legislature, or in any proposed bill, ought this ground to be relinquished: for sure we are, that the more Christians act with simplicity of heart upon the plain dictates of faith and duty, the more likely are they in the end to attain their object. "Them that honour me I will honour," is a scriptural declaration which applies to all efforts made to promote any good and holy cause in a sinful world. This, however, precludes not the proper use of other motives; and we rejoice, therefore, that tradesmen should protect each other in the observance of the Sabbath, more especially as many, who viewed the matter at first only in a secular light, may find the rest of the Sabbath blessed, by the mercy of God, to their spiritual and eternal welfare.

We wish again to remind our readers, and particularly clergymen and laymen of influence, of the importance of turning their minds in time to the consideration of the great question of National Education. Lord Brougham's proposed measure of 1820, which confided the guardianship of popular instruction to the clergy, and identified the schools with the Church of England, failed through a singular concurrence of circumstances. The Dissenters opposed it because it required that the master should be a churchman, that he should be recommended by a clergyman, and that though the election was to be in the householders of the parish, yet that the clergyman should have a veto upon the appointment. The Dissenters, however, could not have frustrated the bill, and great numbers of the most religious and well-judging among them would not have attempted to do so, had not the government and the clergy fomented the feud; the government in a mere party spirit, and with a hearty rejoicing in mortifying a political opponent who was thwarting them in all their measures, and particularly in the proceedings against Queen Caroline; and the clergy, we doubt not, with a very sincere apprehension as to any plan which should originate with any member of the then opposition party.—We remonstrated against this miserable short-sighted policy at the time, and we now bewail it more than ever, since we have little hope that a measure so good and so favourable to the Church of England can now be hoped for. But let the friends of Christianity and of the Church of England, be admonished once more, before the evil day arrives in which it shall be proposed to found a system of National Education from which religious instruction shall be systematically banished. If we cannot recover all that Mr. Brougham proposed to give us, let us at least be awake before we are threatened with the infidel schemes of Mr. Owen and Mr. Hume. We have no fear, indeed, that the latter will be allowed to be carried into effect; but we have many fears that they may be so urged as materially to obstruct the accomplishment of any measure for public education founded upon right and scriptural principles.

The misunderstanding among the American States still wears a painful aspect; but we trust the question will be adjusted without the horrors of civil war. Even a peaceful separation between those States whose interests differ would, for many years to come, be attended with manifold evils. It would divide some of the strongest ties both of private life and of public society. Among others, our brethren of the Episcopal Church will be exposed to a very serious trial. They are one church; they meet together from all parts of the Union; and they have just held their triennial General Convention at New York *; all the states sending their

* The General Convention has accepted Bishop Chase's resignation: and Dr. M'Ilvaine is the new bishop. Those of our readers who had the pleasure of becoming acquainted with Dr. M'Ilvaine when he visited England will rejoice with us that the choice has fallen upon a clergyman so eminently qualified to adorn that sacred office; and those who had not that privilege will judge of the spirit of the man by the following extract from a letter to a friend in England.

"Brooklyn, Nov. 6, 1832.

"My dear friend,—I have delayed writing you till our General Convention should decide upon my future residence. The decision for life is made. My consecration as Bishop of Ohio took place last week. May it be daily renewed under the imposition of the hands of the great High Priest, and the anointing of the Holy Ghost.

representatives to meet in peaceful discussion for the common cause. To have this union destroyed would be mournful indeed. The writer of these lines, in frequent conversations with Bishop Hobart and Bishop Chase when they were in England, respecting the controversy between them in regard to the theological seminary in New York, and the projected college in Ohio, and some sectional feelings which had arisen out of the controversy, once remarked to Bishop Hobart, that the Union carried with it the seeds of ultimate dissolution; that a Dehon in Charlestown, and a Hobart in New York, would before long, though brethren in spirit, not be members of one State, or perhaps of one church; for that it was unlikely that the habits and interests of the manufacturing, agricultural, and commercial states would not fail to produce a separation. We shall never forget the energy with which Bishop Hobart replied, "I do not say that this is improbable; but let it happen whenever it will, may the members of the church have no hand in it." It may not be displeasing to our fellow-episcopalians in the United States to be reminded of this sentiment of their fellow-patriot and fellow-churchman. Whatever may be the political strifes of the country, let them cleave together in spirit as members of one church, and not be induced in the most extreme case to admit a separation even of their external organization without an absolute uncontrollable necessity. They have begun, by the mercy of God, to be a flourishing church; let them take heed that the enemy of all good sow not strifes among them.

The American Temperance Societies have agreed to hold simultaneous meetings of all the friends of temperance, in every village, town, city, and hamlet in the United States, on Tuesday, the 26th of February, and they have stated that it would be highly gratifying to them if similar meetings were held in England, Scotland, and Ireland on the same day.—"Nothing," say they, "could be more encouraging to the heart of the philanthropist, while engaged in the benevolent work of rescuing his fellow-men from the degrading vice of intemperance, from temporal and eternal ruin, than the reflection, that a million of hearts, both in Europe and America were at the same moment animated by the same spirit, and were beating in unison with his own." We understand that this wish had been anticipated by the Temperance Society in London, and that it is recommended to be carried into effect.

It appears that State Temperance Societies have already been formed in twenty-one of the United States of America, in connexion with the American Temperance Society as a general head. In the State of New-York alone, where the State Society was formed only a little more than three years since, there are already more than eleven hundred Auxiliary Societies in the several counties, cities, towns, villages, and common school districts, containing more than one hundred and sixty thousand members, pledged to the principle of total abstinence from the use of ardent spirits. Among this number will be found the greatest part of the most respectable and influential citizens, judges, legislators, and magistrates. And what is still more important in reference to the future, nearly all of the respectable young men, whose habits were not previously corrupt in this respect, have totally abandoned the use of spirits, and have become members of some of these societies. Already are the beneficial effects of this great combination of moral force felt in the manifest diminution of pauperism and crime, in the improvement of the condition of the labouring classes of the community, and in the extension of peace and righteousness, and the kingdom of our blessed Redeemer. In the desolating pestilence which recently visited New York and many other parts of the State, and which swept off thousands of those who were in the habit of using ardent spirits, the members of Temperance Societies are stated to have almost uniformly escaped.

The Government of the United States has made an effort to produce in its armies, by compulsion, that abstinence which the people have elsewhere adopted from choice. The Secretary of the War Department has issued the following order:—"1. Hereafter no ardent spirits will be issued to the troops of the United States, as a component part of the ration; nor shall any commutation in money therefor be paid to them:—2. No ardent

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I desire to endure hardness as a good soldier of Jesus Christ. To leave this beloved, harmonious, most affectionate, congregation, where we enjoy every comfort and blessing; and go 600 miles beyond the mountains into a new, rough, and often wilderness, country; where habits, society, modes of living are all new; to leave all our relatives, and encounter a life altogether untried, is, indeed, to Mrs. M'Ilvaine and myself, a severe trial. We feel it deeply; but we are ready, we trust, to go out, as Abraham, to a country to which we are sure the Lord has called us, *walking by faith*. We greatly need your prayers.

"The season is too far advanced for the present removal of my family. I shall, therefore, set out next week with out them, and make a visit of abou two months to the Diocese and Kenyon College, for the purpose of doing what episcopal duties are immediately needed, and of making arrangements for my household. About May we expect to take our final leave of this dear people."

spirits will be introduced into any fort, camp, or garrison of the United States, nor sold by any sutler to the troops, nor will any permit be granted for the purchase of ardent spirits:—3. As a substitute for the ardent spirits issued previously, or the commutation in money, 8lbs. of sugar and 4lbs. of coffee will be allowed to every 100 of rations; and at those posts where the troops may prefer it, 10lbs. of rice may be issued to every 100 rations, in lieu of the eight quarts of beans allowed by the existing regulations."

Nothing has been settled respecting the dissensions between Holland and Belgium, but it is confidently stated that they are in a hopeful progress of adjustment.

The Turkish empire appears tottering to its foundations. The military successes of the Pacha of Egypt, have reduced it to powerless decrepitude, and its future condition will probably depend upon the regulations of the European cabinets, rather than upon its own volitions. We are not confident expositors of the minute details of prophecy, but it is impossible not to see in the present circumstances of the whole Mohammedan superstition, of which Turkey is the great upholder, a striking illustration of the general correctness of the well-known applications of the denunciations of the prophetic page to the false prophet of Arabia.

ANSWERS TO CORRESPONDENTS.

R. M.; C. L.; M.; R. D.; PHILALETHES: Ελαχιστος; P. I.; J. W.; S. T.; J. J.; J. H. A.; M.; W. A.; AMICUS ECCLESIÆ; M. G. H.; P. T.; are under consideration.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Not passing by the other communications in the accompanying Extracts, we strongly recommend our readers to notice the first, because it relates to that very valuable institution, the Merchant-Seamen's Bible Society; the claims of which we have often urged, and cannot urge too zealously.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

MEMOIR OF BISHOP DAVENANT.

For the Christian Observer.

BISHOP DAVENANT was one of the remarkable men of a remarkable age; but, though his name is familiar to divinity students, more especially in reference to the part which he took at the Synod of Dort, the particulars of his personal history are not much known. We are indebted to Mr. Allport, who about two years ago published a translation of the Bishop's Commentary on the Colossians, for a collection of the chief passages of his life, from which we abridge, chiefly in his own words, the following narrative. We shall feel gratified if the perusal of it shall induce any of our readers to refer to Mr. Allport's faithful and excellent translation of the Bishop's great work, which, though too discursive and dissertational to please the popular taste of this "penny-magazine" age, abounds in remarks, criticisms, and disquisitions, highly valuable to the Biblical student, and which Mr. Allport has now for the first time transferred to the vernacular tongue, for the benefit of the English reader, adding, with much research, a variety of biographical and critical notes and illustrations.

The Davenants were a family of great antiquity and respectability, residing, from the time of Sir John Davenant, in the reign of Henry III., on a domain called Davenant's Lands, in the county of Essex. Our prelate, who was one of a numerous family, was born May 20, 1572, in Watling Street, London; of which city his father was an eminent merchant. "When a child," says his nephew Fuller, "he would rather own his own frowardness, than another's flattery; and, when soothed by servants that 'not John, but some one of his brothers, did cry,' he would rather appear in his own face, than wear their disguise, returning, 'It was none of his brothers, but John only did cry.'"

In 1587, at the age of fifteen, he was admitted of Queen's College, in Cambridge, where he took his degree of A. M. in 1594, after giving such testimony of future eminence, that the learned Dr. Whittaker, pronounced that he would in time prove an honour to the university. In that year a fellowship was offered him, which his father would not permit him to accept, on account of his plentiful fortune; which course our Bishop afterwards adopted, when president of the college: for, having given his vote against one of his own rich relations, he said, "Cousin, I will satisfy your father that you have *worth* enough, but not *want* enough, to be of our society." However, in 1597, he was elected Fellow against his will: the president replying to his objection, that "preferment was not always a relief *for want*, but sometimes an encouragement *for worth*." In 1601,

he took his degree of B. D., and proceeded in 1609, to D. D., and was the same year elected, against seven competitors, Lady Margaret's Professor of Divinity. He was also presented by Archbishop Abbot to the rectory of Cottenham, Cambridgeshire.

In 1613–14, a Royal party visiting Cambridge, on occasion of the marriage of the Princess Elizabeth with the Prince Palatine Frederic, Davenant was selected as Moderator, in the theological disputation, which, according to the custom of the age, then occurred. In the following year, on a similar occasion, another public disputation took place, between some chief divines of England and of the Palatinate; among whom the great Heidelburgh Professor, Abraham Scultetus, distinguished himself, and Davenant was again appointed Moderator. In 1614 he was chosen President of his college; and now standing in the highest rank of English divines for learning, eloquence, and judgment, he was selected, in 1618, by King James I., with four other theologians of the first name in the kingdom, to assist at the deliberations of the Synod of Dort; to which assembly his Majesty had been invited to send deputies as representatives of the British Church. Of the proceedings of that famous Council, and the circumstances which led to its convention, we need not say much, the subject having been repeatedly discussed in our pages.

The States of Holland no sooner established their freedom from the Spanish yoke, than they became embroiled in theological contentions, which were soon intermingled with political cabals. "The awful doctrine of the Divine decrees," Mr. Allport remarks, "had been placed by the Belgic Confession and Catechism, in common with most of the other creeds of the Reformed Churches, in the sacred and undefined simplicity of the Scriptures; but, in the period immediately subsequent to the Reformation, the prying curiosity of men anxious to be wise above what is written, proceeded to the attempt of accurate and precise explanation of what is evidently inexplicable. When, therefore, the Supralapsarian scheme began to take place of the moderate system hitherto adopted, it was opposed, on the other side, by those who, in their eagerness to sustain the freedom of the human will, dangerously entrenched upon the freedom of Divine grace."

These disputes, however, led to no important consequences, till, in 1591, they centered, as it were, in James Arminius, professor of divinity in the university of Leyden; "a man," says Mr. Allport, "who joined to unquestionable piety and meekness of spirit, a clear and acute judgment; and who had obtained no slight eminence by the talent with which he had extricated the doctrines of Christianity from the dry and technical mode in which they had hitherto been stated and discussed." As a pupil of Beza, he had embraced the extreme views to which that divine had carried the tenets advocated by Calvin. It happened that one Coornhert had advanced some opinions, to which the ministers of Delft published a reply constructed upon the generally received Sublapsarian hypothesis, which gave little less offence to the high Calvinists than the heterodox language of Coornhert himself. Arminius, as the most talented divine of the day, was applied to, on both sides, to settle the question. His friend Lydius solicited him to vindicate the Supralapsarian views of his former tutor, Beza, against the reply of the Ministers; and the Synod of Amsterdam, to defend this same reply against Coornhert. Thus circumstanced, Arminius felt compelled to enter into an examination of the whole question, and was induced gradually to change his sentiments, and to adopt that view of the Divine dispensations which now bears his name. "This alteration of opinion," candidly remarks Mr. Allport, "would not have led to any serious consequences, had Arminius and the moderate part of the Church been left to themselves. The fundamental point of justification by faith,

with the doctrine of assurance, and even of final perseverance, were held by him to his death; and his exemplary piety and humility secured for him the attachment even of those who, when the dispute subsequently extended, became his most zealous opponents. The heat, however, of the less discreet part of the church, and the dangerous opinions of some who leaned to the Socinian and Pelagian heresies, (among whom may be designated Episcopius, Grotius, Limborch, &c.) being, as is no uncommon case at present, confounded with the tenets of Arminius, led to angry and uncharitable controversies, by which the peace of the church was grievously broken in upon." Still, the questions might have been amicably settled, had not the Class of Dort fanned the embers into a flame, which soon spread through the United Provinces. In the midst of the contest, in the year 1609, Arminius died, with a spirit completely broken by the calumny with which he was assailed. His followers abandoned many of the views which he held in common with Calvin, particularly on the vital point of Justification: they became lax both in their opinions and their society; aversion to Calvinism became their bond of union, and having presented a strong remonstrance to the States-General, in 1610, they obtained the name of Remonstrants; and their opponents having presented a counter-remonstrance, were termed Contra-Remonstrants.

To settle these disputes, the Remonstrants demanded a General Council of the Protestant Churches. This the States refused; but it was at length determined by four out of seven of the United Provinces, that a National Synod should be held at Dort—a town eminent for its hostility to the Arminians; and letters were sent to the French Huguenots, and to the different Protestant States of Germany and Switzerland, requesting them to send deputies to assist at the deliberations. The King of England, James I., was solicited in the same manner; and he, partly from political motives, and partly from his love of theological controversy, complied with the request, and selected for this purpose five of the most eminent theologians in his realm—namely, Carleton, Bishop of Landaff; Hall, Dean of Worcester; Dr. Davenant; Dr. Samuel Ward; and Walter Balcanqual, a presbyter of the Church of Scotland; and, when Hall on account of ill health returned home, Dr. Goad, chaplain to the primate Abbot.

In all the documents and histories of this Synod, it is allowed that the British divines conducted themselves with talent, dignity, and judgment. It had been strictly enjoined them before their departure, both by the King and Archbishop Abbot, to allow of no meddling with the doctrine or discipline of the English Church, and to be peremptory in introducing into the decisions of the Synod, the doctrine of universal redemption. To this they religiously adhered; and were extremely tenacious of the honour of their own church, enforcing her moderation as a model on these subjects. The determination of the British deputies to have general redemption admitted into the decrees, or else to withdraw from the Synod, led to some heated discussions; and nothing but the threatened loss of the English deputies induced its insertion. It led to so much unpleasant discussion, that it appears that Bishop Carleton would have given way: but Davenant declared he would sooner cut off his hand than rescind any word of it; in which he was supported by Ward, and it was ultimately agreed to. Davenant appears to have been peculiarly eminent in these proceedings. "What a pillar he was," says Bishop Hacket, "in the Synod of Dort, is to be read in the judgments of the British divines, inserted among the public acts: his part being the best in that work; and that work being far the best in the compliments of that Synod."

The proceedings of this assembly, in the opinion of Calvinists themselves of every shade, were disgraceful and injurious to the cause they were

designed to support. The Synod was partial in its constitution, and overbearing in its proceedings. The Remonstrants were summoned, not to be heard, but to be condemned; and were at length expelled with violence from the session, after which the Synod framed its decrees. Here, the share of the British deputies happily terminates, as they had no part in the subsequent transactions. The Synod immediately followed up its decisions by a sentence against the Remonstrants, depriving them of all their offices, and exhorting the States-General to enforce these canons with the secular arm. Nor did this recommendation slumber. Politics had intermingled with the proceedings; and a series of persecutions followed, in which some of the most virtuous and patriotic blood of Holland was shed; and this, doubtless, contributed to render the Synod generally odious, and to promote that decline of doctrinal Calvinism in England, which is commonly said to have resulted from this convention.

This Synod, however, as if not blameable enough in its real conduct, has been unjustly vituperated, and a treacherous copy of its decrees, under the shape of an abridgment, has passed current and called down many a burst of indignation. For instance, the Synod, in the first article of the first chapter asserts, that "God hath elected out of the common mass of sinners, a certain multitude of men;" but that he has left the rest to condemnation, "not only on account of their infidelity, but also all their other sins;" whereas the popular copy reads, that God hath elected to salvation "a very small number of men," and appointed the rest to condemnation, "without any regard to their infidelity and impiety." This garbled statement, or rather deliberate falsehood, originated with Tilenus, who, being a Remonstrant, and harshly used in common with his friends, repaid his sufferings by falsifying the documents of his enemies, under the cloak of a "*favourable* abridgment." From him it was copied by Bishop Womack, from Womack by Heylin, and from Heylin by Bishop Tomline; and thus passing current through so many hands, it continued to exasperate the enemies of the Synod, and even to excite the unqualified condemnation of its friends. Thus the late Mr. Scott, in the first edition of his reply to Dr. Tomline, not doubting the genuineness of the decree, exclaims, "Who told these presumptuous dogmatists that the elect were 'a very small number of men?'" We exposed the whole of this matter in our volume for 1812, pp. 525—528, in our review of Bishop Tomline's Refutation of Calvinism, in which the Right Reverend author had very carelessly or ignorantly, for we do not impute a wilful design, inveighed against Calvinism and the Synod of Dort, as putting forth the monstrosities which, conveniently for his purpose, he found exhibited in the above-mentioned caricature, and respecting which he did not take the conscientious pains of referring to the original documents. This, however, was very much of a piece with some other matters in Bishop Tomline's writings, which were so laudably cried up a few years since, on account of the party spirit of the writer, and his determined zeal against what he was pleased to call "the Calvinistic party" in the Church of England. Our exposition led Mr. Scott to examine into the whole matter, and the result of his researches was given to the world in 1819, in his work on the Articles of the Synod of Dort. Yet, to this hour, the misrepresentation does not appear to be generally known even to scholars; for we find, in a work on Predestination, by the present Bishop of Landaff (one of the most truth-loving and candid men in the world, and whom we are the more anxious not to implicate, because we remember the somewhat "hard measure" which he once met with, many years ago, by a critic in our pages), the forged copy cited, with the observation, that "in order that the wide disagreement between the Calvinistic doctrines and the Articles of the Church of England may be seen at one view, I have subjoined in a

note the Lambeth Articles, together with that summary of the decrees of the Synod of Dort which Heylin has given from Tilenus, as the most moderate and impartial account of their proceedings."

On the other hand, as Mr. Allport fairly observes, it ought to be remembered, that the account of the Synod of Dort published by Mr. Scott, is a mere translation of the Synod's own narrative of its proceedings; and its whole conduct entitles it to little respect when stating its own case, even were it less evident that truth is not very strictly adhered to. Mr. Scott himself remarks, "The proceedings of the Synod of Dort, and of the rulers of Belgium at that season, were more exceptionable than those of any other churches; at least as far as I can judge." It is, in truth, melancholy, as Mr. Allport observes, in reading the history of religious convocations, as well ancient as modern, Protestant as Papal, to observe how little truth or equity, has been regarded in their proceedings; how few proofs appear of the presence of the Holy Spirit in such assemblies; and how difficult it is for a candid mind to avoid approving the conclusion of an ancient father of the church, "I never saw any good in ecclesiastical councils, and am well nigh inclined to attend no more."

A controversy arose in England respecting the conduct of the British commissioners at Dort, in which it was alleged that they had compromised Episcopacy to Presbyterianism. This led them to set forth a joint attestation, that the doctrine of the Church of England was confirmed, and her discipline not impeached, by the Synod of Dort. It is an elaborate and most satisfactory manifesto. The writers state, that their commission extended only to points of doctrine; but that they had gone out of their way to reserve the prerogatives of Episcopal discipline as embraced by the Church of England; and that their protest had been received with respectful attention, and had not been attempted to be impugned:— "We thought not fit to content ourselves with warrantable silence; but, upon our return from that synodical session to the place of our private collegiate meeting, we diligently perused the confession, not only for points of doctrine referred to our judgments, but also for those excepted articles touching discipline: and consulting together what was fit to be done in delivering our opinions next day, we jointly concluded, that, howsoever our church discipline had not been synodically taxed, nor theirs avowed, yet it was convenient for us, who were assured in our consciences that their presbyterial parity and laical presbytery was repugnant to the discipline established by the Apostles and retained in our church, to declare, in a temperate manner, our judgment, as well concerning that matter, though by them purposely excepted, as the other expressly referred to us. Accordingly, the next morning, when suffrages were to pass concerning the doctrine compromised in that confession, we, having by our place the prime voice in the Synod, gave our approbation of the substance of the doctrinal articles, with advice touching some incommodious phrases; and withal, contrary to the expectation of the whole Synod, we added express exception against the suppressed articles, with some touch also of argument against them. Which our contestation, or protestation, for so it may be styled, was principally performed by him, whom for priority of age, place, and dignity, it best became; and from whose person and gravity it might be the better taken, by the civil deputies of the States there present. Therein he professed and declared our utter dissent in that point; and further shewed, that by our Saviour a parity of ministers was never instituted; that Christ ordained twelve apostles and seventy disciples; that the authority of the twelve was above the others; that the church preserved this order left by our Saviour; and therefore, when the extraordinary authority of the Apostles ceased, yet their ordinary authority con-

tinued in bishops who succeeded them; who were, by the Apostles themselves left in the government of the church to ordain ministers, and to see that they who were so ordained should preach no other doctrine; that, in an inferior degree, the ministers that were governed by bishops succeeded the seventy disciples; that this order hath been maintained in the church from the time of the Apostles: and herein he appealed to the judgment of antiquity, or of any learned man now living, if any could speak to the contrary, &c. In giving our several suffrages, the same exception was seconded by the rest of us colleagues, partly by other allegations, and partly by brief reference to this declaration, made *communi nomine* by our leader. To this our exception and allegation, not one word was answered by any of the Synodicks, either strangers or provincials: so that herein we may seem to have had either their consent implied by silence, or, at least, approbation of our just and necessary performance of our bounden duty to that church whereunto they all afforded no small respect, though differing in government from their several churches. Herein, perhaps, by some we might be deemed rather to have gone too far in contestation and upbraiding, *quasi in os*, the civil magistrate and ministry there, with undue form of government of that church, whose doctrine only was offered to our opinions."

"Peradventure, some hot spirits would not have rested in a formal recorded protestation, but would have charged those churches to blot those articles out of their confession, and forthwith to reform their government: otherwise not have yielded approbation to any article of doctrine, as there comprised; but renounced the Synod, and shaken off from his feet the dust of Dort,—'I have nothing to do with your conclusions; I have no part nor portion in them: what ends you have, how things are carried, I cannot tell nor care.' We confess we were and are of another mind; our own dispositions, and the directions of our blessed peace-making King, kept us from kindling new fires where we had work enough to quench the old. We then thought, and so still in our consciences are confident, that we forgot not our duty to our venerable and sacred mother, the Church of England, but took a course conformable to the rules as well of filial obedience as of Christian moderation."

We have thought it worth while to quote so much of the British Commissioners' defence of their conduct; because an accusation long lingered in the Church of England, and is scarcely yet worn out, that Calvinistic tenets and doctrinal Puritanism were hostile to Episcopacy, and the discipline of the Church of England. The statement was never true; many persons received Calvin's general views of theology, who disliked his opinions on church government; while others, who symbolized with him in the latter utterly rejected the former. Arminius was quite as zealous a Presbyterian as Calvin; while Hall, Hooker, Usher, Davenant, and a hundred other celebrated divines, cleaved as strongly to the doctrine of Episcopacy, as to that of Election or final Perseverance.

In 1621, the See of Salisbury becoming vacant, Dr. Davenant was raised to the episcopate; having, says his eulogist, Dr. Hacket, "been public reader in divinity in Cambridge, and adorned that place with such learning as no professor in Europe did better deserve to receive the labourer's penny at the twelfth hour of the day."

His consecration was delayed by an unhappy event. The Archbishop of Canterbury, Dr. Abbot, in using a cross-bow in Lord Zouch's park, accidentally shot the keeper. Four bishop's-elect were then waiting for consecration. Of these, Williams, elect of Lincoln, who, Heylin says, had an eye to the primacy in case it had been declared vacant; and Laud, elect of St. David's, who had a personal hatred to Abbot; stated their insuperable

aversion to being consecrated by a man whose hands were stained with blood. Davenant did not join in this unworthy cavil; but kept altogether aloof, lest he should be thought to act from private feelings of obligation to the afflicted primate. He, however, despised the groundless objection of those who, from motives of personal pique or ambition, were willing to give up their own high views of the indelibility of the Episcopal character, and to act upon the principle that it became vitiated and abortive in its operations, by an accident which, as the king remarked, might have happened to an angel. The rest, however, made so much of their scruples, that a commission was at length granted to the Bishop of London and four others, to discharge the archiepiscopal function in this case; and by them, Williams, Davenant, Laud, and Cary were consecrated.

Having resigned his Margaret Professorship, Bishop Davenant took leave of the university; and in bidding farewell to his old college servant, one John Rolfe, with his characteristic humility and piety he desired him to pray for him; Rolfe modestly replied, that *he* rather needed his lordship's prayers. "Yea, John," said he, "and I need thine too; being now to enter into a calling wherein I shall meet with many and great temptations."

His discharge of his episcopal functions is allowed, on all hands, to have been most exemplary; so much so, that the Lord Keeper, Williams, upon resigning the great seal and retiring to the duties of his See of Lincoln, expressly took Bishop Davenant for his pattern, and framed his measures upon what he deemed the most wise and successful example in those times of peculiar difficulty and danger; and it is confessed by his enemies, that the episcopal conduct of Williams was remarkably temperate, discreet, and conscientious.

Though benevolent and cheerful, Davenant never lost sight of the consistent dignity and gravity of his character. Upon one occasion, being invited to dine with Field, Bishop of Hereford, and not feeling well pleased with the company he met there, he embraced the earliest opportunity of departing; and when Field would have lighted him down stairs, "My lord, my lord," said he, "let us enlighten others by our unblameable conversation." At the same time he is spoken of as devoid of harsh or unkind judgment, as "more sensible of his own infirmities than others, being humble and therefore charitable." Upon no occasion does he appear to have forgotten the importance of CONSISTENCY of conduct. Being once summoned to attend the king at Newmarket, he refused to travel on the Lord's day; and upon arriving a day later than required, he assigned the simple cause; and James, much to his credit, gave him a cordial welcome, not only accepting his excuse, but also commending his seasonable forbearance.

In the intervals of episcopal duty, Davenant turned his attention to the revision and publication of his different writings. His *Expositio Epistolæ D. Pauli ad Colossenses*, had been delivered in a series of Lectures to the students at Cambridge, as Lady Margaret's Professor. This, as it is his most valuable work, so was it the first he issued. It was published at Cambridge in 1627, and reached several editions. It has received many honourable suffrages; in noticing which, Mr. Allport gives us the following story. A parishioner of the Rev. J. Garbett, rector of St. George's, Birmingham, having bought a copy of the work with a lot of other old volumes, and not being able to read it, had been repeatedly on the point of tearing it up for waste paper, but was as often deterred by the following monition on the title page: "Don't abuse this good old book; for it is an extraordinary piece, and the best Exposition upon St. Paul's Epistle to the Colossians that ever was published to this present year 1749, and I

am afraid there will never be a better so long as the world endures. H. C. *Idem testor*, J. E." The result was, that the worthy parishioner at length presented the book in safety to his pastor.

Some time after the publication of Bishop Davenant's Exposition of the Colossians, Bishop Hall published his treatise on the "Old Religion," in which he had admitted that the Church of Rome, though miserably corrupt, was still a true visible church of Christ. The extreme Puritans took great umbrage at this concession. Hall, therefore, appealed to the judgment of some of the most eminent theologians of the day, and, among others, Davenant, who returned a most cautious and scholastic answer. "You desire," he says, "my opinion concerning an assertion of yours, whereat some have taken offence: the proposition was this, 'That the Roman Church remains yet a true visible church.' The occasion, which makes this an ill-sounding proposition in the ears of Protestants, especially such as are not thoroughly acquainted with school distinctions, is the usual acceptation of the word 'true' in our English tongue: for, though men skilled in metaphysics hold it for a maxim, *Ens, Verum, Bonum convertuntur;* yet, with us, he which shall affirm such a one is a true Christian, a true gentleman, a true scholar, or the like, he is conceived not only to ascribe trueness of being unto all these, but those due qualities or requisite actions whereby they are made commendable or praiseworthy in their several kinds. In this sense, the Roman Church is no more a true church in respect of Christ, or those due qualities and proper actions which Christ requires, than an arrant harlot is a true and loyal wife unto her husband." But he adds: "Your proposition admits a true sense; and, in that sense, is, by the learned in our Reformed Church, not disallowed: for the being of a church does principally stand upon the gracious action of God, calling men out of darkness and death unto the participation of light and life in Christ Jesus. So long as God continues this calling unto any people, though they, as much as in them lies, darken this light, and corrupt the means which should bring them to life and salvation in Christ; yet, where God calls men unto the participation of life in Christ by the word and by the sacraments, there is the true being of a Christian church, let men be never so false in their exposition of God's word, or never so untrusty in mingling their own traditions with God's ordinances. Thus, the church of the Jews lost not her being of a church when she became an idolatrous church. And thus, under the government of the Scribes and Pharisees, who voided the commandments of God by their own traditions, there was yet standing a true church, in which Zacharias, Elizabeth, the Virgin Mary, and our Saviour himself was born, who were members of that church, and yet participated not in the corruptions thereof. Thus, to grant that the Roman was and is a true visible Christian church, though in doctrine a false and in practice an idolatrous church, is a true assertion; and of greater use and necessity in our controversy with Papists about the perpetuity of the Christian church, than is understood by those who gainsay it." The reader will be reminded by this letter, of Archbishop Whitgift's equally cautious modification of Hooker's remarks on a similar occasion.

About the year 1631, Davenant, whose principles had long placed him out of favour at Court, fell openly under the royal displeasure. His old patron James was dead, a new king had succeeded to the throne; and great changes had taken place both in men and measures. Laud was now supreme in ecclesiastical affairs, and was pursuing that course of tyrannical conduct which spared neither Puritan nor Prelate, and hastened the downfal of both crown and mitre. To silence the disputes upon the Predestinarian controversy, Charles, under Laud's advice, had prefixed

"His Majesty's Declaration," which still remains at the head of the Thirty-nine Articles, requiring "all curious search" on that subject to be laid aside. During the Lent of 1630–1, Bishop Davenant preached in his turn at Whitehall before the king; and his discourse was a continuation of a sermon which he had delivered the preceding year on Rom. vi. 23. The King testified extreme displeasure; and the Bishop was summoned before the Privy Council, brought upon his knees, and treated by Harsnet Bishop of York, and Neile, in the presence of Laud, in a manner alike regardless of his station, age, or reputation. To this examination of Davenant, Dr. Ward thus alludes, in a letter to Archbishop Usher: "I suppose your Grace hath heard of my Lord of Sarum, how he was questioned before his Majesty in the beginning of Lent last: the particulars of which you shall understand by the enclosed parcel of a letter he wrote me. I am right sorry the delivery of the established doctrines of our church should be thus questioned." The bishop was afterwards admitted to kiss the king's hand, but enjoined not to offend in the same way again. Davenant, however, was not the only prelate who was ill-treated by the Court, under Laud's influence. Not to mention the bitter persecution with which Laud for so many years harassed Williams, who had been *his* original benefactor, who can hear without indignation one of the most illustrious ornaments of the English Church, Bishop Hall, complain, that he was brought three several times on his knees before the Council, to answer false and idle criminations; and that he only escaped further "worrying" by plainly telling the Archbishop that he would rather resign his mitre than be subject to such persecutions? We see little room for choice between tyrannical Arminians and tyrannical Calvinists. The evil is in the intolerant spirit of the individual, and not necessarily in either extreme of doctrine.

During this year, Davenant published his "Prælectiones;" and some time after, "Determinationes Quæstionum quorundam Theologicarum;" containing a discussion of forty-nine subjects controverted between Romanists and Protestants, or between Protestants themselves. To one of these, Archbishop Williams referred upon a memorable occasion, a short time after Davenant's decease; when a bill was introduced to deprive bishops of their seats in the house of lords. "The civil power," said he, in the course of his masterly address, "is a Divine ordinance, set up to be a terror to the evil, and an encouragement to good works. This is the whole compass of the civil power. And therefore I do here demand, with the most learned Bishop Davenant, that within a few days did sit by my side, in the eleventh question of his Determinationes, 'What is there of impiety, what of unlawfulness, what unbecoming either the holiness or calling of a priest, in terrifying the bad or comforting the good subject; in repressing of sin, or punishing of sinners? For this is the whole and entire act of civil jurisdiction. It is in its own nature repugnant to no persons, to no function, to no sort or condition of men: let them hold themselves never so holy, never so seraphical, it becomes them very well to repress sin and punish sinners; that is to say, to exercise in a moderate manner civil jurisdiction, if the sovereign shall require it.'" This, Mr. Allport remarks, "is by no means an exact quotation of the passage of Davenant; its language being considerably softened." The Archbishop's speech had, however, the effect of causing the bill to be rejected. We need not remind our readers under what circumstances a similar bill was proposed and carried.

At that unhappy period, when every thing was a subject of contention, and the church was gasping for breath in her struggles with her enemies, Laud was fomenting internal dissensions by his ill-advised proceedings; and few points occasioned more dispute than his insisting upon the communion-

table being placed universally at the east end of the church: "an evil beginning," says Bishop Hacket, "to distract conformists, who were at unity before, and to make them fight like cocks which are all of a feather, and yet never at peace with themselves." Yet Davenant, when the question came officially before him, decided in favour of the primate's injunction on the subject. "Nor," says Heylin, "did the archbishop stand alone in point of judgment as to these particulars. He had therein the testimony and assent of two such bishops (Davenant and Morton), than which there could be none more averse from Popery, or any thing that tended to it." Davenant decreed,—first, that, "by the the injunction of Queen Elizabeth, and by Canon xxxii. under King James, the communion-table should ordinarily be set and stand with the side to the east wall of the chancel;" and, secondly, that, "it is ignorance to think that the standing of the holy table in that place doth relish of Popery." Here we perceive the calm judgment of our good bishop opposed, in a point of discipline, to those with whose doctrinal tenets he agreed, and supporting Laud, whose general views and conduct he doubtless disapproved. Few measures were more unpopular than this ordinance about the position of the Lord's table; and when Laud introduced the alteration in Gloucester cathedral, upon being appointed Dean, his diocesan, the venerable and learned Miles Smith, never entered the church afterwards.

One of the last occasions on which we hear of Bishop Davenant in public was in 1640, the year before his death: when the convocation under the direction of Archbishop Laud, passed certain canons, principally for the enforcement of uniform discipline; which, says Davenant's biographer, "although unobjectionable in themselves, were extremely ill-timed; being at a moment when the church was scarcely able to sustain even her existence: and so it was that the passing of these canons was made a handle to hasten her destruction." All the prelates and clergy present signed their approbation of the new constitutions, except Goodman, Bishop of Gloucester, who, being a Papist in heart, refused to sign, on account of one of them being directed to the suppression of Popery. The primate, with his characteristic impetuosity, thrice called out to him, "My lord of Gloucester, I admonish you to sign." Upon his persisting in his refusal, he was immediately suspended; and would have been summarily deprived, had not Bishop Davenant, with his accustomed judgment, observed, that before they proceeded against a prelate of the church, they should act upon legal advice and direction; and that it was not customary for the threefold monition of an authoritative superior to be uttered at the same moment, but at due intervals, allowing time for the offending party to reflect. The archbishop thanked him for his opinion, and acquiesced in its propriety. The result was, that Goodman, to avoid consequences, signed the canons, and conformed as long as the Establishment had wealth and honour to bestow; but when her enemies had accomplished her destruction, he threw off the mask, and died avowedly, as he had lived secretly, a Roman Catholic.

In 1641, our venerable bishop published a treatise in support of his views on the subject of predestination, in reply to a work which had appeared some years before, by Samuel Hoard, rector of Morton, entitled "God's Love to Mankind manifested, by disproving his absolute Decree for their Damnation." Hoard's work appears to have been the earliest treatise in this country in opposition to what is called the Calvinistic opinion. The whole of Hoard's book is incorporated in Davenant's answer; and the treatises, thus united, compress all that has been said in so many volumes on this subject. Davenant urges with great force and eloquence, the unconditional decree of election; and while he contends that this admits of sufficiency of grace given to all, he maintains that reprobation is of necessity

involved in election; and his view of it is thus expressed: "Reprobation is not a denial of sufficient grace, but a denial of such special grace as God knoweth would infallibly bring them to glory." It is well added by Mr. Allport, "The book abounds with striking passages: yet, who that duly appreciates the simplicity of inspired truth, does not, after reading this or any other treatise of the kind, gladly return to the sacred volume, and feel his mind relieved and comforted with the plain infallible assurance that 'God is love;' that salvation is his free gift; and that He 'will have all men to be saved, and come to the knowledge of the truth?'" The bishop closes his treatise with what he conceived to be the "uses" of the doctrine of election, and doubtless speaks the result of his own experience in the following, his almost final words: "If we will shew that we have not a fleeting or uncertain conjecture only, but a true and solid knowledge of our election, we must have recourse to the forenamed uses, and by them make trial whether our conceit of our election be a deceitful illusion, or a true persuasion springing from faith. We are to account it false and deceitful, if it prove idle and unprofitable; much more, if we find it to be the pernicious mother of presumption. But, if it hath taught us to conceive worthily of God; if it hath inflamed our hearts with the love of Him; if it hath kindled in us a zeal of true godliness; if it hath beaten down our pride, and begot in us true humility; if it defend us against despair; if it stir us up to frequent prayer; if it encourage us to patience under the cross: then we may be assured of our predestination, and of our future possession of eternal life through Jesus Christ our Lord." It would be but fair, if those who are constantly urging the evil practical effects of Calvinism, its alleged paralysing and demoralising tendency, would at least weigh such statements as these from the lips of its defenders.

Bishop Davenant's last work was a small volume written with a view of uniting "the Evangelical Churches;" under the title of "Ad Pacem Ecclesiæ adhortatio," which was translated into English with the title of "An Exhortation to Brotherly Love." Of this work Bishop Hall, in his "Peacemaker," laying down the principles of the church unity, says, "None hath so fully cleared the point, as that late honour of our schools, the learned Bishop Davenant, in that last golden tractate which he wrote, now breathing towards the gates of heaven; his pious and pithy exhortation of the Evangelical Churches to a happy peace: wherein the fundamentals of our faith are so evidently laid open, that it is not hard to judge by that unfailing rule, whom we may and must admit to the communion of Christ's church, and whom we ought to exclude from that holy society." We would even yet cherish a hope that the "Evangelical Churches" will find another Davenant in this our day, to exhort them to unity and godly love. Pressed on all sides by Popery, Infidelity, and heresies manifold, it is only by means of a closer union among themselves that they can oppose to advantage, under the Captain of their common salvation, the enemies of God and his truth.

On the 20th of April, 1641, Bishop Davenant was summoned to his rest, in the full vigour of his faculties and piety, at the age of seventy-one, having presided over the See of Salisbury twenty years. The immediate cause of his decease was an asthma, with which he had been long afflicted; but his death is said to have been hastened by his melancholy forebodings, as to the sad prospects of the nation. He died, as is well remarked in Bishop Godwin's work on the Prelates "at a truly convenient season; that he might neither see nor suffer those bitter calamities which speedily overwhelmed both church and state;" and which his old friend Dr. Ward and many others keenly experienced, being persecuted with great severity for their steady adherence to the church and king, by the Puritan leaders, not-

withstanding their piety and the soundness of their doctrinal views. The bishop was interred in the south aisle of the choir of his own cathedral; where a tablet was erected to his memory. Should any of our readers visit that venerable structure, they will not need to be reminded, after this notice, to pause for a few moments over the remains of Bishop Davenant.

Dr. Plume, in his life of Bishop Hacket*, prefixed to his sermons, says; "In the Quinquarticular Controversy, Dr. Hacket was ever very moderate; but, being bred under Bishop Davenant and Dr. Ward, in Cambridge, was addicted to their sentiments. Bishop Usher would say, Davenant understood those controversies better than ever any man did since St. Austin." The views of Davenant, as all his writings prove, were such as bear the name of Sublapsarian Calvinism†; but he held the doctrine of the universal redemption. Baxter says, speaking of his own acquaintance with "the most reverend, learned, humble, and pious primate of Ireland, Abp. Usher," says, "The bishop had declared his judgment for that doctrine of universal redemption which I asserted, and gloried that he was the man who brought Bishop Davenant and Dr. Preston to it." Mr. Allport doubts Baxter's accuracy in supposing that Davenant changed his opinion, since it is certain that he held the doctrine of universal redemption at Dort; but he held it as inseparable from reprobation or preterition; and he had maintained against Hoard the same doctrine, and the same inseparable reprobation. He might, however, in his latter days, attach a more Baxterian import to the expression "universal redemption." He, however, agreed with his valued friend Usher in his views of these difficult questions; as appears in a remark of the latter in writing to Dr. Ward: "For the Arminian question, I desire never to read more than my Lord of Salisbury's Lectures, touching predestination and Christ's death." And again; "I thank you most heartily for communicating my Lord of Salisbury's lectures. They are excellent; learnedly, soundly, and perspicuously performed; and, I hope, will do much good for the establishing of our young divines in the present truth."

Few men appear to have been more honoured and venerated by all parties than Bishop Davenant. In all the works of friends or opponents, there is not to be found a single sentence approaching even to disrespect, much less any thing that can tend to cast the slightest reflexion upon his deportment in any measure of his public or private life. His profound learning, acuteness of intellect, catholic spirit, active benevolence, and meekness, are con-

* Dr. Hacket is recorded as the last man in England who persisted to read the Liturgy in public, after it had been proscribed by the Parliament; and the following anecdote is given by his biographer, illustrative alike of his attachment to the Church, and of his courage. "One Sunday, while he was reading the Common Prayer in his church, a soldier of the Earl of Essex came, and clapt a pistol to his breast, and commanded him to read no further. The doctor smiled at his insolency in that sacred place; and, not at all terrified, said, 'he would do what became a divine, and he might do what became a soldier:' so the tumult for that time was quieted, and the doctor was permitted to proceed."

† Yet Mr. Hyde Cassan tells us, in his lives of the Bishops of Salisbury, that "Davenant had adopted the Supralapsarian hypothesis, *i. e.* of unconditional predestination in the utmost sense." Mr. Cassan's definition of the doctrine, remarks Mr. Allport, is well-suited to his accuracy of assertion; he has, however, favoured the world with such extraordinary specimens of his theological attainments, that no person, we presume, would look to him for *much precision*, especially in speaking of a Calvinist or a Dissenter. For his tolerant and catholic views concerning Dissenters, see our volume for 1828, p. 197; for his charity to Calvinists, see his comment on a witty story of Bishop Thomas's respecting a Lutheran divine who refused to bury a Calvinist, on which Mr. Cassan observes; "Although the Calvinism of the dead be not contagious, it may fairly be doubted whether a known heretic is entitled to have the service read over him, and to receive the same honours with one dying in the true faith of the church. In this case, no doubt, the clergyman was acting in conformity to the spirit of the rubric. For a Calvinist must, *ipso facto*, be 'excommunicate:' and such, we know, are not entitled to Christian burial." Poor Hall, and Davenant, and Hooker, and Usher, and Leighton!

stantly adverted to; and the phrases, "the good Bishop Davenant," the "excellent Bishop Davenant," the "learned Bishop Davenant," &c. &c. are the usual appendages to his name, even in the writings of those who took up the pen in express hostility to certain of his theological views. With such a man, whether Calvinist or Arminian, it is profitable and delightful to become acquainted; and we are much indebted to Mr. Allport for giving us a better knowledge of his life, and easy access to the most valuable portion of his works.

"IS THE SPIRIT OF THE LORD STRAITENED?"

For the Christian Observer.

In adverting to the large effusion of religious knowledge, which, through the mercy of God, gladdens these our privileged days, and this our highly favoured country, the inquiry occurs, Whence is it, that, with such large advantages the fear of God does not more abound? and whence, also, is it that, even where true piety really exists, it is so little deep, spiritual, and full of love, warmth, and holy unction? Shall we reply that the blessing must be from above, and that God alone can re-model the human heart? This, indeed, is true; but then occurs the question, "Is the Spirit of the Lord straitened?" And if he be not straitened, whence comes it to pass that his gracious influences are not more fully manifested? Is the fault in ourselves, or in our God?

The influences of the Holy Spirit, the third Person in the co-equal and adorable Trinity, are his miraculous and his ordinary manifestations. Is he straitened in either of these?

First, let us inquire, is he straitened in his *miraculous* influences? Surely no. We say indeed, with truth that miracles are not now to be expected; they have done their work: the Gospel is established in the earth, and the ordinary means of grace have, by the appointment of God, taken the place of the extraordinary, so that to be looking out for new tongues, or prophecies, or miracles, would be folly, or worse. But God is not, therefore, straitened: he could, if he saw fit, revive his miraculous influences, and in some future age of the church he may possibly do so; and even in this our own age, there have been such remarkable effusions of his grace—as, for instance, in the revivals of religion in some parts of America, the planting of the Gospel in the South-Sea Islands, and the conversions in India (though still in the use of the ordinary appointed means of salvation)—that we are constrained to see how easily he *could*, if he so willed, bring back even a second day of Pentecost, with all its miraculous outpourings.

But let us turn from those miraculous influences which, for infinitely wise reasons, have been suspended, to those ordinary promised influences under which we ourselves live—that is to say, the Holy Spirit's influence *as a Teacher*, to enlighten the eyes of our understanding, and to convince us of our sin, and our need of a Saviour; his influence *as a Sanctifier*, to regenerate our hearts, to work in us faith, love, obedience, and every holy word, work, and thought; his influence *as a Comforter*, to support and guide us, to sustain us in the troubles of life, to calm our agitated spirit when sinking under the burden of sin or sorrow, to cheer us with the tender compassion of that great High Priest who is touched with the feeling of our infirmities; and to animate us in every trial and disappointment, and in the hour of death itself, with the blessed certainty that to live is Christ, and to die is gain.

Is, then, the Holy Spirit straitened in any of these? Is he less an Enlightener, a Sanctifier, and a Guide now than he was in the days of Abraham,

or David, or St. Paul?—less in the nineteenth century than when prophets and apostles felt and acknowledged his energy, and martyrs smiled on the rack, or kissed the stake, rejoicing in his manifestations? Is he less *powerful?* Has any thing unnerved his almighty and infinite dominion? Is he less *willing?* Has any thing chilled the full tide of his divine and illimitable love? Is he less gracious in his *promises?* Has any thing blotted from the book of life the declaration, that our heavenly Father will give his Holy Spirit to them that ask him? Has the dying prayer of the Saviour for his church to the end of time,—"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,"—failed of its efficacy? And when that Spirit takes of the things which are Christ's to reveal them to believers, does he find a less inexhaustible fulness to resort to? Has the sacrifice of Calvary diminished in its atoning power? Have the agony and bloody sweat, the cross and passion, the death and burial, the resurrection and ascension, of the Lord of life and glory lost any portion of their virtue? Is the love of the Father less ardent than when he gave his beloved Son to die for us? Is the Son less able or willing to save to the uttermost all that come unto God by him? Is his Gospel, written in his word, or preached to mankind, less full, less free, than when he was stretched on the cross or ascended into heaven, or when he sent down the Holy Ghost on the early church? Has He who is the same yesterday, to-day, and for ever, changed? Has heaven changed? Has hell changed? Has eternity changed? Has God changed?

Whence, then, comes it to pass, if God is what he ever was, and salvation what it ever was—if the Spirit of the Lord is not straitened—and the wants of man are still the same—that, after so many centuries of nominal Christianity, more spiritual good has not been effected? In particular, what are the causes which impede in our own age, our own country, our own families and congregations, and above all, in our own hearts, the operations of the Holy Spirit? For, though Divine and All-powerful, he is pleased to represent himself as checked, and grieved, and sometimes quenched; and it becomes us to inquire why it is so— why we are not more under his influence—why we do not bring forth in greater perfection the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and "the crucifying the flesh with its affections and lusts." The lamp may glimmer in the socket, but why does it not burn more brightly? Where is our meekness, where our prayerfulness, our communion with God, our likeness to Christ? Why are not our graces more vivid, our consolations enlarged, our faith more ardent, our joys more fervid, our love more intense, our zeal more seraphic, and our conversation more in heaven? It may be replied that God is a Sovereign in the exertion of his influences—that he giveth to every one severally as he will—that no man can come to Christ except the Father draw him—and that we are not warranted in asking wherefore things are otherwise than as he has ordained them. True; to his inscrutable will and wisdom we must bow, acknowledging that we know nothing except what he is pleased to reveal to us, and can do nothing that is good but what he does in us. But, still as he invites and commands us to look into his dealings with us, both in the kingdoms of providence and grace, as well as of nature, we may lawfully and profitably do so; and, knowing that he is ever the same in love and power, it behoves us to ask why his blessed influences are not more seen and felt. He is not straitened; why should his manifestations appear so?

The Spirit of the Lord may, in the first place, be said to be straitened on account of the finite capacity of the recipient. The heaven of heavens cannot contain him; the angels themselves, being but created beings,

cannot adequately tell the height, and length, and breadth, and depth of the Divine perfections; the love of God in Christ infinitely passeth knowledge; and this inexhaustible treasure we have only in earthen vessels, which, when most replenished, hold little. Our faculties are weak, our affections feeble, our powers frail. If, then, God in very deed dwells with man on the earth, he dwells not in a palace, but a prison, which is only light, or joyful, or expansive, as he makes it so. If the Holy Ghost consecrates our hearts for his temple, he chooses a shrine in which he can exhibit, so to speak, but a small portion of his glory; it will be enlarged in heaven, but even there it will be finite. Take the love of St. John, the fervour of David, the heavenly-mindedness of St. Paul; these fruits of the Spirit in those blessed men were eminently great; but they were bounded by the mortal mould, and for them to be enlarged to the elevation of a Gabriel death must intervene.

But the *littleness* of the human heart is not the only cause why the Divine manifestations appear straitened; its corruption and sinfulness are far more powerful causes. Think how the innate workings of human depravity oppose every working of God's Spirit; think of the stubbornness of the soil which is to be broken up and cultivated; think of the natural enmity of the human heart, since the fall, to God, and all that is like God; think of the prejudices which exist against the Gospel of Christ; think of the evil devices of Satan; think of the "infection of nature" which remains "even in them that are regenerate;" think, even in believers, of the sloth, the worldliness, the unholy passions, the neglect of the means of grace, and the many sins, negligences, and ignorances, which beset them; and can you wonder, under all these circumstances, that the pure and merciful Spirit of our God is grieved, is straitened, and may even be quenched? He could, indeed, by an almighty effort, overcome all this in a moment, and we may not limit his power; but speaking after the manner of men, and as he himself speaks on this very subject, his influences are thus checked, and our souls are left barren; just as it is said of our Lord, "He could not do many mighty things there, because of their unbelief." The world, the flesh, and the devil, are all united against the kingdom of Christ; and though they shall not finally prevail, yet they cause the triumphant chariot wheels sometimes to appear to drive heavily.

To go into this subject at large, and to shew the effects which the indulgence of various sins has in checking the operations of Divine grace in the soul, would be too extensive a question for the present paper; and it may well be left to the private reflections of each Christian, with a view more especially to his own besetting sins, and those which most impede his growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

But in addition to the deadening effects of sin *generally*, every age and country has its own special temptations, which, in a peculiar manner, seem to restrain the effusion of the Divine influences at that particular place and season. A few may be mentioned which operate banefully at the present moment. They are intended only as a specimen, and others will readily suggest themselves to the mind of the thoughtful Christian. May God, by his Holy Spirit, grant that we may so lay them to heart as to be watchful and prayerful against them!

An obvious impediment is, *being satisfied with a low standard of spiritual attainment*. Look at apostles and prophets; look at saints, and confessors, and martyrs. Are we like them? No; we never expect it, or think of it; we are content to get to heaven by a far less exalted path: it might be presumptuous, we imagine, to aspire to the holy triumph of Job; "I know that my Redeemer liveth;" "In my flesh I shall see God;"—or to the

fervour of the Psalmist Asaph; "Whom have I in heaven but thee, and there is none upon earth that I desire in comparison of thee?"—or to the seraphic affection of St. Peter; "whom having not seen ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory;"—or to the triumphant faith of St. Paul: "I know in whom I have believed;" "I am ready to be offered, and the time of my departure is at hand; I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." But why are we not to aspire thus high? Is the Spirit of the Lord straitened? Has he changed? Nay, our pattern and our standard are even higher: "Be ye perfect, even as your Father in heaven is perfect;" and Christ himself—not the highest mortal virtue—is our example. The defect is, that we do not live up to our privileges; our aim is not high enough: we ask for little, and expect little; and therefore we have but little. "According to thy faith," said our Lord, "be it unto thee." Our faith is weak, and "it is unto us" in a correspondingly low proportion. There needs in this our day, of superficial scriptural knowledge and lax profession, a more exalted aim; not merely avoiding false doctrines, and understanding the elements of the scriptural method of salvation, but living by faith, living in love, living to God, living in heavenly mindedness, living for eternity. We perhaps think it enough, if we rise to the stature of the miserable, stunted, dwarfish growth of conventional Christianity, instead of growing in grace, and in the knowledge of our Lord and Saviour; aspiring upwards as upon the wings of eagles; dwelling in communion with God; praying without ceasing; breathing the atmosphere of heaven; and having fellowship with the Father, and with his Son Jesus Christ. With towering professions, and low, worldly, narrow-minded practice, is it wonderful that the consolations of God are small with us? With so little of prayer, humility, meditation, faith, and study of God's word, is it strange that larger effusions of spiritual blessing are not vouchsafed to slake the thirsty soil, and to cause it to bring forth more fruit to the glory of God?

A second cause which seems to check the influences of God's Holy Spirit in this our day, may be comprised in one word—*excitement*. Formerly men had fewer topics, fewer books, fewer stimulants; and even now, if we go to a peasant, we find him in silence and solitude; he is ignorant, but he is not worn down with excitement; and should the word of God become precious to him, it is almost his only book; and prayer, and praise, and holy meditation, are his almost only delights. But go to a religious friend in our busy marts of commerce, and legislation, and exciting intercourse: he woke in the morning with excitement; he has gone through the day with excitement; excitement has broken into the once silent hours of midnight; and then, after he is worn down with business and company, with the news of the day, the janglings of religious or political controversy, or with weighty cares or frivolous reading; what time or taste is left for the Scriptures, or for quiet, secret, earnest, intense prayer and devout meditation? The Spirit of God is compared to a dove; no wonder, therefore, that he spreads his wing, and flees from such a scene of giddy turmoil and vexation of spirit.

This spirit of excitement unhappily extends from the week-day scene to the temple of God, and the day of holy rest. It is carried from the world into religion; and instead of faith, hope, and charity, which were once the three graces that occupied the Christian pulpit, persons now ask for stimulating speculations: plain scriptural doctrine is dull; a holy life is legal: faith in Christ, and the work of the Holy Ghost in the heart, are but milk for babes; and men will come in crowds to listen to any new phantasy;

and they will not inquire whether the preacher preach Christ and him crucified, and watch for souls as one that must give account, but whether he can entertain and stimulate their weary and feverish faculties; and, provided he can do that, he may follow every mental vanity, he may discover unheard of meanings in the plainest texts, he may distort prophecy, he may even soar to miracles, and proceed till he and they who follow him fall into fearful delusions, and make shipwreck of their faith; yet all this will be tolerated, nay admired, because it satisfies the cravings of an excited spirit; and, instead of stilling the throbbing pulse, causes it to bound with new extasies of fever. And thus is the Spirit of God, speaking after the manner of men, straitened; because, instead of seeking him in the way of his own appointment, we wished to urge him to take the track of a vain and worthless popularity. Can we expect his blessing if, instead of keeping close to the cross of Christ, we are seeking out for specious novelties, which only lead us from it? The doctrine which lays most deeply the foundations of religion in a sense of human guilt and corruption—which leads the sinner as a penitent to the only source of hope, the only fountain opened for sin and for uncleanness—which raises highest the superstructure of all that is holy, and lovely, and of good report in the heart and life—grounded on love to God and faith in Christ; this may not be the most exciting, it may not be the most popular; but, if it do not attract idle crowds, it will interest and edify true worshippers, and be attended with that blessing without which all were vain. Under many a simple village discourse, to which men in these our excited scenes would think it scorn to listen, has the Holy Ghost shewn that he is not straitened; and repentance, and tears, and love, and joy have told that souls were wending their way to heaven. The cross of the Redeemer has never been the theme of human admiration; and if we take Christ as our portion, we must take him with his meekness and his quietude—with his reproaches and his stripes—with his tears of agony and his crown of thorns.

And here, from that turmoil and excitement of spirit in *the laity*, which so often prevent the calm consideration of the things that belong to their peace, and impede their receiving the Gospel of the Redeemer as little children, and thus fearfully let and hinder the Divine manifestations, we might turn to the ministers of Christ, and ask, how much of the defect is attributable to themselves. When we look at the sacred records, or the lives and writings of eminent servants of God in former ages, and, not least, our own venerable reformers, what a contrast to modern times! Passing by gross errors of doctrine, and open profligacy of life; passing by Socinianism, neology, and other theological pestilences of the present day; how much, alas! even among those who, in the main, are sincere ministers of Jesus Christ, is there to check the Holy Spirit's influences! Are we as much devoted to our blessed work as were the holy men of old? Are we as watchful, as humble, as disinterested, as anti-secular, as heavenly minded? Is Christ as precious to us, and are we as anxious for the salvation of souls? Do we think as little of ourselves, and our own ease and worldly advantage? Do we pray as fervently, and labour as zealously, as did they? Is our preaching as faithful, as heart-searching, as full of fervour and unction? Do we deal as much in appeals to the conscience? Do we exhibit, as they did, the terrors of futurity, yet withal persuading men, by the love and mercies of Him who died upon the cross, to be reconciled unto God? Do we trust as much as they did to the gracious influences of the Divine Spirit; intensely feeling that we can do nothing, say nothing, to any saving purpose but by the Holy Ghost sent down from heaven? Do we really expect, as they did, great things; not preaching merely as a matter of course, but believing what God has promised, and relying upon his word to fulfil it? Alas! the answer to such

inquiries will shew how greatly the Spirit of God may be said to be checked by our degenerate ministrations, which fall so far short of those of the brighter and purer days of the church. Sometimes, perhaps, in the spirit of that compound of evils, modern liberalism, we suffer men to escape through the wide meshes of the net; at others, we repel them with stern denouncements, dwelling only upon the gloomy signs of the times, instead of cheering them by the glowing promises of Holy Writ, and sending them back to their families rejoicing in the blessings of the Gospel, and feeling the ways of wisdom to be ways of pleasantness, and all her paths peace. It is well if we are never betrayed into vain and subtle speculations; and, instead of correcting the evils around us, are content to sink down to the level of them, fearing the frown of man more than the displeasure of God. It is well, also, if in an age impatient of thought, we do not narrow down our discourses to the reiteration of a few points, instead of going through the good land in the length thereof, and in the breadth thereof; so as, like wise householders, to have things always new as well as old, that men may not be sated from Sabbath to Sabbath, but may ever come with raised expectations, and holy delight, to learn some blessed truth or illustration which they had never before duly considered, or tasted in its full enjoyment. In short, so many are the ways in which a defective ministry impedes (still humanly speaking) the work of the Holy Spirit in the world, that every faithful minister of Christ must instinctively exclaim, "Who is sufficient for these things?" and must feel that, whoever is, *he* is not. One thing, however, he may do: he may resolve, in the strength of God, that henceforth his preaching, whatever it be in other respects, shall be more emphatically preaching Christ: and this is the great secret for winning souls to God.

To add but one particular more, the Spirit of God is repelled *by dissensions among true Christians*. Oh, that my head were waters, and mine eyes a fountain of tears, to weep over this fearful evil of these our corrupt times. It was the characteristic of the early church, in the purifying days of persecution, that the disciples of Christ loved each other; and men, beholding the spectacle, embraced the Cross. Now, alas! how different the scene. The slightest diversities of opinion are magnified, controversy ensues, love grows cold, the world laughs or sneers, and Satan triumphs. What was said, or done, or written, perhaps with tears and prayers, is repeated by party spirit with acrimony; brother chides brother; and all must take a side in the dispute, till a man cannot live quiet in the land. These things ought not so to be. Have we not read the prayer of our Lord for his church, "that they may be one, even as we are one?" Yes, he even compares this union to that which exists between the eternal Father and Himself. There cannot indeed, in a world of mistake and infirmity, be perfect uniformity of sentiment, but amongst the followers of the Redeemer there should be a knitting together of heart. For are not all believers soldiers in one army, stones in one building, members of one body, brethren in one family; and why then, in their journey to the heavenly Canaan, should they fall out by the way? Did the Father, who gave his Son for them—did the Son, who lived and died for them—does the Holy Spirit, who sanctifies and comforts them, exhibit any signs of disunion in this great work? —and they—they who are loved with that love, redeemed by that blood, regenerated by that Spirit—shall they bite and devour each other? In heaven all are one; and there are points enough of union upon earth, if Christians would but seek them out, and not magnify differences. Christians are not strangers and foreigners, but fellow-citizens; and, as such, it is their duty and privilege to keep the unity of the Spirit in the bond of peace. They are called to be like God, and God is love. Yes; and notwithstanding many varieties of opinion, there is, after all, much of real union in the

church of Christ; and the conscientious differences of its true members have more of real brotherhood in them than the hollow compacts of worldly society; so that if one member suffer, all suffer, and if one rejoice, all rejoice. If at least it be not so, it ought to be so; and the awful signs of the times warn us that the hour is coming when Christians must unite themselves together more firmly than they have ever yet done, and sink their minor differences in their common warfare under the Captain of their salvation against the world, the flesh, and the devil—the common foe.

RELINQUISHED MISSIONS—MORAVIAN MISSION AT PILGERHUT ON THE RIVER BERBICE.

For the Christian Observer.

We are gratified to find that not a few of our readers take an especial interest in the papers which have appeared in our volumes under the title of Relinquished Missions. Relinquished missions constitute a very instructive page in the history of the church of Christ, and we purpose continuing our occasional notices of them.

The mission which we are about to record was one formed nearly a century ago by the Moravian missionaries at Pilgerhut on the river Berbice. The narrative, which is very interesting, shall be given nearly in the words of Mr. Holmes, in his valuable history of Moravian missions; introducing the account with a general statement respecting the missionary labours of the Moravian Brethren in South America.

The missionary labours of the United Brethren in South America have been hitherto confined to that part of this vast continent, which is known by the general name of Guiana. On this coast the Dutch, French, and English have several possessions; the principal of which are Surinam, Berbice, Demerara, Cayenne, and Essequibo. The climate is very unhealthy, being humid and sultry. The country is level, overgrown with impervious thickets and immense forests, the haunts of serpents and other venemous reptiles; it is also exposed to frequent inundations. The soil is unusually fertile, and vegetation is so rapid that several crops may be reaped in succession in a single year. It is watered by several large rivers, near the mouths of which the European colonies are formed, and from which they derive their names.

The inhabitants consist of European settlers and their descendants, called White People; of Negro slaves, imported from Africa for the cultivation of the land, and their descendants, who are called Creoles; of Free Negroes, who are chiefly slaves who escaped from their unjust detention, and, after various contests with the Dutch, were declared a free people, and now occupy several villages on the Surinam, south of the Dutch colonies; and of the aborigines, or original inhabitants of the country, who live dispersed through the woods and forests, under the general appellation of Indians; and, lastly, of the Caribs, who settled here after being expelled from the West Indies by the Europeans.

Each of the Indian tribes has its own language. The chief subsistence is derived from the chase and fishing. Of vegetables they principally cultivate cassabi, of which they make a kind of bread. Their general habits and mode of living differ little from those of their brethren in North America. Their ideas of God, and of divine and spiritual matters, are very limited. Their common notion is, that there exists one invisible powerful Being, the dispenser of all good; and likewise a no less mighty being, the author of every evil. They imagine they can destroy the influence of the

latter by various necromantic tricks; and as they fear nothing from the former, they never think of performing any acts of reverence, or religious worship, to secure his favour.

That part of Guiana in which the settlements of the Brethren lie, was at the commencement of the mission in the possession of the Dutch, to whom, after changing masters for a short time during the late war, it was restored at the conclusion of peace.

The excellent Moravian bishop Spangenberg, on his way to England in 1734, passed through Holland, where he held several consultations with the Directors of the Dutch Trading Company for Surinam; the result of which was, that the Brethren agreed to form one or more colonies in that country, with a view to the conversion of the heathen. Agreeably to the arrangements then made, three brethren proceeded to Surinam the following year, and spent some time in Paramaribo, in order to inquire on the spot into the practicability and best mode of establishing a mission in that quarter of the globe. After their return to Europe, a gentleman in Amsterdam requested that some of them would settle on one of his plantations on the Rio de Berbice, for the purpose of instructing his Negroes in Christianity. Considering this as a door opened to them for the enlargement of the kingdom of Christ, they cheerfully acceded to his request, and directed their first attention to the Negroes on his estates. Their exertions were, in the sequel, extended to other parts of the coast; but we pass by all the concurrent missions, confining our narrative to that of Pilgerhut, on the river Berbice.

In consequence of the offer above mentioned, two brethren, L. C. Daehne and J. Guettner, left Holland in June 1738, and arrived the following September in Berbice. As they brought strong recommendations with them from Holland, the stewards and managers of the estates suspected that they had been sent for the purpose of secretly inspecting their conduct; and on this account rendered their situation as unpleasant and difficult as possible. But God endued them with faith and patience, and blessed the labour of their hands; so that, being content with very frugal fare, they could support themselves without depending on the favour of the stewards. Their greatest grievance was, that their situation precluded the possibility of obtaining the principal object of their residence in the country. Unacquainted with the language of the slaves, they had not even a prospect of learning it, as the rigour with which these poor creatures were treated rendered it extremely difficult to have any intercourse with them.

In the midst of this perplexity it pleased God to dispose a gentleman of the Surinam Trading Company, without their solicitation, to offer them a retired and tranquil residence on his estate. Thankful for this providential direction, they moved to the place pointed out, where they took possession of a small tenement, and tilled a piece of ground, lying in the midst of a forest, about a hundred miles distant from the sea-coast, and called it PILGERHUT. This gentleman likewise procured from the President of the Surinam Company in Holland a recommendation of the Brethren so favourable in its tenor, that the governor, who had hitherto been rather inimically disposed, felt compelled to give them no further molestation.

Having thus obtained rest from without, they began to visit the Indians in that neighbourhood, some of whom understood a little Dutch. They soon gained the love and confidence of these good-natured people, who with apparent pleasure listened to the instructions they endeavoured to give them concerning God, and his divinely revealed will. But, as their ideas of God and sacred subjects were few and exceedingly obscure, the

missionaries clearly saw that very little could be effected, till they had learnt their language; and for the acquisition of this the labour necessary for their support left them but little leisure. They, therefore, requested the directors of the missions to send out a married couple, to manage the temporal concerns of their little settlement.

With this view, Henry Beutel and his wife went thither in 1739; and two years after, their number was further increased by the arrival of John Grabenstein and his wife. The brotherly love which prevailed among them sweetened all their external hardships and poverty, and rendered them cheerful amidst their incessant manual labours.

This circumstance, however, greatly retarded the progress of the mission with regard to its most important object, though Pilgerhut possessed many local advantages for obtaining it. It was situated at some distance from other European settlements; many Indians resided in its neighbourhood, and the savages were continually travelling through the place, so that hardly a day passed in which the missionaries were not visited by individuals or whole companies. But these favourable circumstances could be but little improved by them. Their number was too small for them to attend both to the temporal concerns of the settlement, and to the preaching of the Gospel, which required not only a more perfect knowledge of the language of the heathen, but also frequent visits to them in their own habitations, and demanded their undivided time and attention. Both these difficulties were shortly after removed. For, when a missionary establishment which had been formed on the Cottika was abandoned in 1745, two of the missionaries removed to Pilgerhut and two brethren with their wives arrived from Europe. This accession of numbers enabled them more regularly to distribute the necessary labour in the mission; some attending chiefly to its temporal concerns, while others devoted themselves more especially to the work of the ministry.

About the same time a gentleman presented them with a Mulatto boy, who assisted them in acquiring a more correct knowledge of the Arawak language. He was in the sequel converted to God; and they found him of great use, as an interpreter, in their attempts to preach to the heathen. They now made frequent visits among the Indians, travelling a circuit of three hundred miles through a vast wilderness. These journeys were attended with great dangers and difficulties. The missionaries were obliged to carry their provisions with them, to wade through broad and deep rivers, or hastily construct a raft across them, and often to spend the night in the forest, sleeping in their hammocks, suspended from trees. And, what was still more distressing, if they came to an Indian hut, and the men were not at home, the women, who were always terrified at the approach of White people, set up a great shriek and ran into the wood; and thus their toils and fatigues had been endured in vain. Not deterred by this, they persevered in their benevolent exertions, and their kind and affable deportment by degrees conciliated the affections and won the confidence of the savages.

Assisted by their Mulatto boy, they compiled a consise narrative of the life and sufferings of Christ, in the Arawak language, subjoining a brief summary of the fundamental doctrines of the Gospel. This tract they took with them when visiting the Indians, read it to them, and expatiated on its contents, accompanying their exhortations with fervent prayer. The Mulatto youth himself now became a preacher of righteousness, and addressed the savages in so striking a manner, that they were powerfully affected, and circulated among their countrymen the news of the Great Word which they had heard.

After a residence in the country of nearly nine years, amidst many

heavy trials, and without seeing any fruit from their labours, the time arrived, when, having sown in tears, they were permitted to reap in joy. Towards the close of the year 1747 they had the satisfaction, which they had so long and ardently prayed for, perceiving that it pleased God to excite an earnest desire after his word among the Arawaks, who frequently visited them, entreating to hear more of Christ crucified. This inflamed the zeal of the missionaries to return their visits; and the very women, who had formerly fled at their approach, now became their guides through the wood. Passing by the huts of such as were disposed to mock and ridicule their endeavours, they conducted them to those dwellings of the Indians, where they knew they would find eager hearers. Wherever they came they met with a welcome reception; all the inhabitants seated themselves around them, and listened to their discourse with the greatest silence and eagerness.

In March 1748, an aged Arawak Indian woman obtained admission to the church of Christ by holy baptism. She was the first of her tribe who had been received into the Christian church; and about forty of her countrymen were present at this solemn transaction: and it made such a deep impression upon them, that several of them came the next day, and with much importunity begged to be admitted to the same privilege. The change wrought in the baptized was visible in their whole conduct. This had such an effect upon others that hardly a week passed, in which this sacred rite was not administered to one or more converts, on their profession of faith in Jesus. By the end of June the baptized amounted to thirty-nine, among whom were several aged people.

Many of the converts could not endure the thoughts of leaving the missionaries and again returning to their former places of abode, and therefore requested permission to erect some huts on the land of the settlement, promising to cultivate a piece of ground for their support. The missionaries the more joyfully acceded to this proposal, as, by having them thus constantly near them, they would be the better able to teach them "to observe all things whatsoever Jesus hath commanded." This outweighed every consideration of the trouble and expense connected with such an arrangement, for they must maintain all these people till the cassabi sown on the new ground was ready for reaping; most of the produce of their former fields having been stolen by the savages. By the end of the year, eighty Indians, including children, lived in the settlement.

Before the brethren in Europe could receive this gratifying intelligence, the directors of the missions had come to a resolution to appoint a man of learning to superintend the establishment at Pilgerhut, conceiving that he would more easily acquire a knowledge of the language and other local circumstances. They found a person well qualified for the office, and willing to undertake it, in Theophilus Schuman, late a tutor in the Protestant cloister of Bergen, in Saxony. He arrived in the country in the autumn of 1748, and in one year attained to such proficiency in the vernacular language that he could translate several portions of the Holy Scriptures, and converse with the natives without an interpreter. He closed his useful and active life in the scene of his labours, October 6, 1760, after serving this and the other missionary institutions of the United Brethren in Guiana, for twelve years, with indefatigable zeal and faithfulness.

While the missionaries were filled with joy and gratitude for the success which had attended their endeavours, and heeded no difficulties or labours which might in any degree further the cause in which they had embarked; their adversaries were not remiss in their attempts to oppose the growing work. Some White people, displeased with the conversion of the Indians, tried to make them jealous of the missionaries; and when this did not succeed, they insinuated that the numerous assemblies at Pilgerhut might

tend to excite a rebellion, and that it would be wise in government positively to prohibit these meetings for the future.

The governor, Mr. Loesner, paid no attention to these representations; but on every occasion testified the pleasure he felt in contemplating the blessing of God, which so evidently rested on the labours of the missionaries. But it was not long before an unfavourable change took place. Mr. Loesner received his dismission; and though he most warmly recommended the mission to his successor, it soon appeared that this gentleman was not very favourably disposed towards the missionaries. Shortly after his arrival he summoned them to appear before the Council, and on their appearance he read to them the orders of the directors in Amsterdam, requiring their taking a formal oath; adding, that, in case of refusal, he would send them back by the first ship to Europe. Schuman answered, that, as some of them had scruples of conscience respecting taking an oath, they would abide by the declaration made on their arrival in the country, and, in case of a breach of their simple affirmation, they would consider themselves liable to the same penalty as if they had been guilty of perjury. Having replied with modesty and firmness to some other questions, and remonstrated against several restrictions intended to be imposed on their labours, their adversaries were silenced, and the Council finally resolved, that their simple affirmation should be accepted instead of an oath.

The enemies of the mission, who for some time had expressed their joy at its approaching destruction, finding themselves thus disappointed, again resorted to their former contrivance, and endeavoured to render the Indians suspicious of the missionaries, by insinuating that they would make them slaves. But, though the idea of slavery was more formidable to these people than death itself, they were so firmly persuaded of the sincerity and affection of their teachers, that the White people effected nothing by these false insinuations. Thus the missionaries enjoyed a season of rest and tranquillity, and the number of the congregation was gradually increased.

In the beginning of the year 1750, a deputation of eleven Indians arrived at Pilgerhut from the Spanish possession on the river Oronoco. These people had been visited by one of the Christian Indians, and his conversation had made such an impression upon their minds that they now came to hear the "great word" from the missionaries themselves. Their embassy led to the result, that several Pagans from that territory (a distance of about eight or ten days' journey) embraced the Gospel and settled at Pilgerhut. A visit made by some of the converts to their relatives on the river Corentyn was followed by consequences equally pleasing. Their testimony excited the astonishment of their friends, who sent a deputation of seven men to Pilgerhut to inquire what the good news was which the missionaries announced to the Indians in the name of their Creator. Before the end of the year, several companies, consisting of fifteen or twenty persons, came from those parts to settle at Pilgerhut. The missionaries remark: "It is impossible to behold these people without deep emotion. There are some very aged persons among them, who have come hither on crutches, a journey of four or five days. They have left a district, where they had abundance of provisions, and now are satisfied with a very small pittance, that they may daily hear of Jesus. Without reckoning those who occasionally visit us, there are at present three hundred belonging to our congregation, of whom two hundred live in the settlement."

Scarcely had the missionaries been enlivened by this pleasing progress of their labours when new troubles broke out. Their enemies, at home and abroad, were still secretly plotting the ruin of their establishment. One of the directors of the Surinam Trading Company arrived from Holland, with unlimited powers to make such regulations as should be deemed most ad-

vantageous to the trade. This gentleman lent a willing ear to the complaints, that the endeavours of the missionaries for the conversion of the Indians were injurious to the interests of the Company. In November brother Schuman was summoned before him and the governor. The former in an imperious tone demanded that the missionaries should not draw the Indians to their settlement, but let them live dispersed in the woods; that they should clothe their converts, and pay a personal tax for them, equivalent to that charged on the White people. He more particularly insisted, that the Indians should be required to lend their services to the Dutch colony, and that the missionaries should be compelled to take the oath prescribed, perform military duty, and appear on the parade. To every one of these demands Schuman replied in so satisfactory and convincing a manner, that the conscience of the director was touched; and he remarked, not without considerable emotion, "that he knew the Brethren were quiet, peaceable, and regular people, but that he was not authorized to exempt them from bearing arms and taking oaths. If his superiors in Holland would grant them a dispensation from these duties, he would not only make no objection but assist them as far as he could and allow them eight months in order to refer their petition to the mother-country." He dismissed Schuman with expressions of kindness, and a few days after was suddenly removed by death.

The vexations of the missionaries, however, did not terminate here. Once the governor sent some soldiers to Pilgerhut, who forcibly compelled two of the Christian Indians to serve in the colony. This so terrified the rest, that many of them fled into the forest: by degrees, however, they all returned. When new missionaries arrived in 1751, they were again commanded to take an oath; and those who had scruples of conscience on this point were obliged to return in the same ship to Europe. This greatly increased the labours of those who remained, especially as one of their number, after six years' faithful service, had departed this life.

For several years no further impediments were thrown in the way of their operations. Their plain, but zealous, testimony respecting the death and resurrection of Jesus Christ had a powerful influence in convincing the heathen, and establishing their converts in the faith. The visits of Indians from distant regions still continued, and through them the knowledge of the Gospel was widely diffused. Many came and took up their residence at Pilgerhut; among whom were some of the rudest and most ferocious tribe, being considered even by the Arawaks as the greatest barbarians, for they were said to feast upon the flesh of those whom they had taken and killed in war. But the doctrine of the cross of Christ tamed these tigers in human shape, and changed their ferocity into the meekness of the lamb.

The congregation increased in piety, and evinced their faith by a conduct and conversation consistent with their Christian profession, and by the simple utterance of their feelings when they described the change wrought in them by Divine grace, and their desire to press forward to the mark set before them. One of them, wishing to write to the Brethren in Europe, dictated the following: "Having arrived at manhood, I spent many years without any knowledge of my Saviour. When I afterwards became desirous to experience what I heard, it was granted me. Jesus has cleansed me in his blood, and delivered me from my disobedience. This truth, that he died and shed his blood for me, hath conquered and captivated my heart: this I can never forget; and therefore will I love him with all my soul, and daily give my whole heart to him. I fervently pray that he will keep me, and never suffer me to stray from him, or lose the impression of his death and sufferings. His love to me is astonishingly great, therefore hath he

drawn me to himself." Another expressed himself thus: "I love my Creator with my whole heart, and I rejoice that when I leave this earth I shall go to him, and worship at his feet, who hath washed me from my sins in his own blood. He gives me eternal life. He knows my heart, I had gone astray from him; but he appeared and took away my polluted, evil, and flinty heart, and gave me a heart of flesh: for his blood hath purified and softened it. It remains deeply impressed on my mind, that he hath shed his blood for me: He hath granted me the grace that I can leave this world in assured hope, and full of joy go to him and behold him as he is." In this confident expectation of eternal glory, the missionaries saw several of their converts removed to a better world; the fear of death being completely vanquished by faith, and the hope of immortality.

Another circumstance which greatly promoted the prosperity of the mission was, that about this time several of the converts were sufficiently advanced in knowledge, and prepared by the Spirit of God, to assist in preaching the Gospel. These assistants afforded the missionaries essential service, especially in visiting and discoursing with the savages, and in accompanying their Christian countrymen when going out to hunt, or fish, or till their fields, which lay at some distance in the woods. On these occasions large parties used to go together and remain several days, or even weeks, away from the settlement. The assistants, who accompanied them, held daily meetings for prayer and exhortation, endeavoured to preserve good order and maintain brotherly love among them; and gave in reports to the missionaries, with a view that, as far as possible, every thing might be averted which might tend to injure the cause of the Gospel. They had now, within the space of eight years, since God began visibly to bless their labours, baptized three hundred and sixty-seven persons, of whom forty-eight had died. At the close of the year 1756 there resided at Pilgerhut two hundred and thirty-three persons, besides some children not yet baptized, and, reckoning the converts who resided in the neighbourhood, the whole number amounted to upwards of three hundred.

This hopeful progress of the work was about this time slightly threatened by a demand made by the new governor, M. Van Ryswyk, that they should send away all those Christian Indians who belonged to the Berbice territory. But, upon proper representation, that not one in ten of those who lived in the settlement had come from that territory, and that they never wished to interfere with the affairs of the Dutch colony, he withdrew his demand, commended their benevolent exertions, and ever after befriended them.

Under these favourable auspices they and their flock of converted Indians began the year 1757 with joy and thanksgiving, happily unconscious of the heavy sufferings which God, infinitely wise and righteous in all his works, in the sequel permitted to assail them, doubtless to try their faith and constancy. The wife of Schuman having unexpectedly departed this life while her husband was at Paramaribo on the concerns of the mission, he found it necessary to visit Europe in 1758. Thus Pilgerhut was left without an ordained minister, and the two missionaries, who resided there and had hitherto assisted in the ministry, did not think themselves authorized to baptize or dispense the Lord's Supper; and an ordained minister who was expected from North America did not arrive, as he could find no ship bound for Surinam. This proved injurious to the spiritual welfare of the congregation. To add to their discouragements, a contageous disease broke out the following year, and raged for many months, spreading consternation and death through the whole country. Not less than forty of the Christian Indians died within one year, and, as numbers had left the settlement, and many of those who remained were confined by illness,

Divine service was attended by no more than ten or twelve persons. This distress was further augmented by a dearth of provisions in the Berbice territory.

When Schuman returned in the spring of 1760, he found the congregation greatly diminished, and the whole country in the most deplorable situation. Nearly one half of the Dutch colonists, and also the governor, had been carried off by the prevailing epidemic. His arrival, however, revived the faith of the missionaries, and diffused new life through the congregation. But their joy was of short duration; for in less than six months after his return, it pleased the Great Head of the church to call him to his eternal rest. His removal appeared an irreparable loss to the mission; and the wound inflicted by this event was opened afresh a few weeks after, when two active young missionaries, who had come with him from Europe, likewise finished their earthly pilgrimage.

The contagion still raged with unabating violence, and the famine became so general, and rose to such a pitch, that the Indians for months had nothing to sustain life but wild roots and fruits. The missionaries, indeed, obtained a scanty supply from Paramaribo; but their fare was exceedingly coarse and it occasioned frequent attacks of illness. In consequence of these calamities Pilgerhut was almost deserted; and this settlement, which two years before contained nearly four hundred inhabitants, was at the end of 1762 reduced to twenty-two.

Still the missionaries were determined not to abandon their post, but, in hope of better times, patiently to persevere in their labours. Towards the end of February 1763 they were alarmed in the night by the discharge of cannon; and the next day they received intelligence that the Negroes had risen in rebellion, murdering several White people, and obliging the rest to fly. The insurgents had already cut off all communication with the Fort by land or water. The next day, hearing that the rebels were within a few miles of the settlement, they resolved to proceed withous loss of time to Demerara. They effected their escape by water in two companies; the missionaries Beutel and Climan, together with the wife of the former, and the widow Bambay, still remaining at Pilgerhut, in order, if possible, to retain possession of it. But for the sake of safety they spent the night in the wood. The fugitives encamped in a thick forest on the banks of a small river, about nine miles from Pilgerhut. Of the subsequent events, Beutel, one of those who had remained in the settlement, gives the following relation:—

"March 5th I went to Matare to learn the disposition of the Negroes towards us. They told me that they would not harm us, well knowing that the Brethren had not done them any hurt; but they could not be answerable for the more embittered Negroes, who threatened to murder all the White people, and intended to come to Pilgerhut that day. On receiving this intelligence we penetrated farther into the wood, and encamped there. Here we were visited by seven Negroes, whose looks were rather savage: but they departed in peace, after taking our two best guns, promising not to injure us, as we were good people. We, however, thought it most prudent now to join the rest of our brethren. Upon this, some of the missionaries immediately proceeded to Demerara, where they met with a kind and hospitable reception. Climan, Vester, and myself, went once more to the settlement to fetch away such of our things as had not been taken by the Negroes, and on the 2d of April we commenced our final emigration. Having at length arrived at Demerara, Mr. Finnet very kindly provided us with the necessary accommodations on his estate; and the Christian Indians who came with us likewise found here the needful means of support."

During the insurrection the Fort had been burnt and the whole country laid waste. The Brethren lost property to a very considerable amount; but they regretted nothing so much as the loss of the Arawak Grammar and Dictionary, which had been compiled with immense labour by their late brother Schuman.

Thus terminated the once flourishing mission on the Rio de Berbice. Most of the missionaries returned to Europe; and Climan and Vester, who still remained in Demerara, shortly after finished their earthly career. The few Indian converts who had come with them from Pilgerhut, repaired to the settlement which had been begun a few years before in the territory of Surinam.

ON THE TRIALS OF THE CHRISTIAN LIFE.

To the Editor of the Christian Observer.

In noticing another question proposed for consideration in your Number for August last, "What are the most trying times in a believer's experience?" I would adduce, as one of them, the distress of the Christian when, stretched on the bed of sickness, and beholding the "king of terrors' approaching, he feels tempted, instead of reposing with confidence on the mercy of his God and Father, through the infinite merits of the sacrifice of his Redeemer, to exclaim against the Divine goodness; unmindful that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The sweet singer of Israel presents a striking instance of submission under this trial: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff comfort me."—So again; the Christian, experiencing the vicissitudes of life, sometimes becomes as it were "the very scorn of men and outcast of the people." Thus situated, he is peculiarly anxious that his faith may not fail him, surrounded as he is by the enemies of the cross of Christ, but that it may shine more and more unto the perfect day, through the assistance of that Spirit, who alone is able to strengthen and establish it.

The believer, in the sudden dissolution of some dear relative or bosom friend, sometimes in the severity of the trial overlooks the especial mercy exhibited in the Divine dispensation towards the departed, who has been removed from the evil to come.

Further; the lukewarmness exhibited in many of those who profess and call themselves Christians may sometimes kindle a feeling of doubt in the mind of the believer, whether the religion he embraces be that of Christ or not. Actuated by this feeling, he pursues a strict inquiry, till at length he ascertains that such persons are of the number of those who are represented in the Scriptures as having a form of godliness, but denying its power; who are hearers only, and not doers, deceiving their ownselves. Knowing this, he strives with redoubled zeal to walk as becometh the Gospel of Christ, and to serve the Lord with gladness and singleness of heart, mindful that his spiritual adversary is ever on the watch, seeking to entangle him and bring him under his domination.

The last circumstance I shall urge, is, when some powerful temptation or snare besets the believer in an unguarded moment. To escape temptation, our Saviour enjoins us to watch and pray; and ineffectual, through the Divine grace strengthening us, would be the attempts of the world to capture us by its alluring temptations, were that Saviour's injunction written indelibly on the tablets of our heart. Moreover, our Heavenly Father

"will not suffer us to be tempted above that we are able, but will with the temptation make a way for us to escape, that we may be able to bear it."

M. G. H.

ON THE PARALLEL PASSAGES OF SCRIPTURE, WITH A PLAN OF AN IMPROVED METHOD OF ARRANGING THEM.

For the Christian Observer.

MR. BICKERSTETH, in his popular and useful work entitled "A Scripture Help" (p. 280 of the 14th edition), after shewing the usefulness of comparing parallel texts, and giving a remarkable quotation from Bishop Horsley on the subject, adds, "It does not however appear to the writer, that any work has yet carried this mode of interpreting Scripture to the *full extent*, or done it in that *simple way* in which it might be accomplished." He then proposes his own way thus: "There is an outline or plan of Divine truth in the Bible. This *may be ranged under different heads*, as Gastrell has shewn in his Christian Institutes; and Warden still more fully (though many important heads are omitted, even by him), in his System of Revealed Religion." He adds, "Each head might be *numbered*, and all the texts relating to that head or subject ranged under it, merely mentioning the book, chapter, and verse; and in the *margin* of *each* of those texts in the *Bible* the *number* of the head should also be inserted."

The advantage of the above plan, Mr. Bickersteth says, would be, that "the reader might see on every text the *whole* of what related to that subject throughout the Bible, *without the multiplication of texts in the margin*, and without the *omission* of many material texts, as is unavoidably the case at present." He adds, however, "There would still be many historical passages, particularities of expression, and incidental beauties, which this mode alone would not embrace; and therefore, *in addition* to what has been suggested, there should still be *many of the references* which are in our present Bibles." He concludes with saying, "The writer gives this hint *in the hope* that some one of sufficient leisure *may carry it into effect*."

I fully agree with Mr. Bickersteth as to the value of comparing parallel passages of Scripture (and for more reasons than he has given), and also as to the defectiveness and inconvenience of the common mode of reference, not only from needless "multiplication" and "omission," but also from its *perplexity*, owing to the want of any distinction between the *different* kinds of references, causing both great *waste of time* and distracting the reader's attention from the main subject before him, so that in their present state they are generally better let alone altogether. I think, however, that a much "simpler" and every way better plan might be devised than that suggested by Mr. Bickersteth. If the Scriptures were a mere *mass* of Divine knowledge—of doctrines, precepts, and facts, thrown together without order (as perhaps is the case in the Book of Proverbs), then the above method might be a very good one: but since that is not the case with the body of Scripture, which has as much method and consecutive order as any book has or ought to have, this method of reference seems too much like *dissecting*, instead of viewing the whole body in its natural form, beauty, and proportions. Mr. Bickersteth's plan is nothing more than an enlarged edition of Warden's "System," only numbering each head *in succession*, instead of by chapters and sections, and omitting the *words*, giving only the references; and then referring every passage of Scripture to some one of these heads.

Now the objections to this are the following: First, It looks too much like *human interference* with the Bible to break it up in this manner, instead of *directly* referring from one part of Scripture to another; not but such a method may be useful as a "Scripture help," but not so as to supersede direct reference, which, it appears, Mr. Bickersteth's plan would do. Secondly, It calls off the reader's attention from the stream of the narration or discourse, making him regard the passage before him as if it were a *disjointed* fragment of a system, instead of being a *coherent part* of the portion of Scripture which he is reading; and it appears to me to differ little from the "Centones" of Homer and Virgil, except in being less ingenious and difficult. Thirdly, It tends to generate a *minutely critical* turn of mind, a state peculiarly unfit for the apprehension and enjoyment of the Scripture in its spirit.

I will now propose a method which it appears to me would both preserve the advantages of the common method, and remedy its defects. To understand it the better, it may be well to prefix a few observations on the study of Scripture in general, and on the use of comparing parallel passages in particular.

The great design of the Bible, from first to last, is to teach the way of salvation and everlasting happiness: and to learn that, must therefore be the great object of whoever reads it to good purpose; and the most uncritical reader, with nothing but the plain text before him, if he peruse it in a spirit of devoutness and obedience, will not fail of that object, although he may misinterpret or be altogether unable to understand various passages, and overlook many interesting points in it. This must always be the lot of a great proportion of its readers. But that is no reason why those who have the means should not try to get a more perfect knowledge of it, as is indeed sufficiently shewn by the number of commentaries and illustrations of it that have been written.

For those then who have capacity, leisure, and opportunity, to study the Bible more critically than others, the two main objects ought to be: First, To get a complete *knowledge* of its contents (the facts, doctrines, and precepts), and also of the scope and purport of each part of the whole; and, secondly, To enter into the beauties and excellencies of it. These two are different; the former being chiefly a matter of intellect, the latter of feeling. A third object which every one should have, to *govern his life* by the precepts of Scripture, does not come in here, being *practice*, not study.

Both these objects, it appears to me, are materially furthered by the comparison of parallel passages *in the following manner*:—

Although, perhaps, every verse of Scripture (as in truth nearly every sentence of any book) contains within it more than one assertion, (thus Mr. Bickersteth, makes six out of Gen. iii. 15—a mode of dissection, or rather critical chemistry, much too minute for my taste), yet it is no less true that *every passage* (sometimes extending to a whole chapter or more) *contains some* ONE *principal assertion*; and though the same may be repeated in other parts of Scripture, yet there is always, or nearly always, some one place in which each particular subject of Scripture is MORE PARTICULARLY treated of than it is in any other place. On this, there is an excellent chapter in Franck's Guide to the Reading and Study of the Scriptures; the best one, I think, in the whole work; c. 2. No. 6. pp. 41—44 of Jacques's translation.

The best way therefore in every respect, it appears to me, of making a collection of all the parallel passages of Scripture, without altering the order, would be this: First, Under each place of Scripture where any subject is treated *most* fully, to give references to all the texts relating to that

subject from other parts of Scripture; and first, to those where the subject is treated of *directly* (though not *so* specifically as in one passage): and then the references to those passages where it is mentioned *incidentally* (see Franck, p. 43). For instance (to give the example quoted in the work and page just mentioned), the doctrine of justification is considered in Philippians, ch. iii.; but Romans and Galatians are *more eminently* the seats of that doctrine: therefore the collection of parallel texts should be made on one or other of them, rather than on Philippians; and then the *first* reference should be to either Romans or Galatians, and the *second* to Philippians ch. iii., before any others.

Secondly, Under all the *other* passages than the principal seat of any subject, there should be a reference to that principal seat *only*, which would save both room and time, both to the writer and reader.

Thirdly, Obvious *repetitions* and allusions *to what has gone before* ought to be distinguished from mere coincidences and references to what comes *after*, both for other obvious reasons and also because these repetitions are a *peculiar characteristic* of Scripture, as is observed by Pope, in his preface to Homer, the only other author who has them. I would for my part separate all the references to parts *before* from those to parts *after*, which I think would give a much simpler and clearer view of the subject, especially to any one reading the Scripture through in historical order.

Fourthly, *Merely verbal* parallels ought by all means to be distinguished from the rest, if inserted at all, as they only encumber the reading, and distract the reader's attention from what he wants to know to what he does not, and ought not to want to know. However, if they are to be given, the same method should be followed as above: that is, all the parallel passages should be given in a note on one *only* (which, as there are generally no *principal* places of *mere verbal expressions*, had perhaps best be given on the *first* occurrence of the word); and in all the parallel places, there should be merely a reference to *this one*.

The *separation* of the *different* kinds of references might be very easily and neatly effected by having *two* rows of columns for references to each page (or each column if there are two, as in the common editions of the Bible) and also, if necessary, by having different marks. But this is a secondary consideration; the great one is that mentioned above, namely, to make the references to parallel passages *really* illustrative of Scripture, so as to serve in the place of notes, and make the Bible its own interpreter in reality, instead of merely to the *eye*, as I fear is the case in the present way of doing it.

W. A.

ON THE HUTCHINSONIAN PHYSICO-THEOLOGY.

To the Editor of the Christian Observer.

THERE was a time when the system of theological physics and physical theology, known by the name of Hutchinsonianism, claimed a highly respectable number of advocates among learned and religious men, particularly among the clergy of the Church of England. Whence then has it happened that this system has fallen into oblivion, that scarcely any of the younger students of philosophy or theology even knew what Hutchinsonianism is, and that its last lingering hold is to be found almost entirely among a very few of the surviving biblical scholars and divines of the last century?

It will be replied, that it has sunk by its own weight; that it has been tried, and has not stood the test: yet, if names have influence, not indeed

as proofs, but as pledges that a matter is worth inquiring into, the names of Bishop Horne and Jones of Nayland would, of themselves, not to mention many others from Bates to Romaine, be sufficient to plead for a fair investigation of this neglected religious philosophy. Hutchinson was no common man: he was gifted with powers which Newton himself would not have despised; and, what must endear him to every Christian, his whole effort was to sustain the dignity, the authority, the infallibility of the word of God. His harsh but expressive style, like that of the late Mr. Bentham, deters impatient readers from making themselves masters of his arguments; but the outline of his views may be collected from the writings of many of his disciples. I know of no epitome at once so concise and elegant as the following by Mr. Jones of Nayland. It will probably be new to the great majority of your readers, and cannot, I think, fail to interest and edify them in its general outline, even if it do not convince them of the truth of the peculiarities of Hutchinson's opinions. Mr. Jones writes as follows:—

"1. In the first place, the followers of Mr. Hutchinson give to God the pre-eminence in every thing. His authority with them is above all authority: His wisdom above all wisdom: His truth above all truth. They judge every thing to be good or bad, wise or foolish, as it promotes or hinders the belief of Christianity. On which account, their first enemies are to be found among sceptics, infidels, and atheists. Their next enemies are those who are afraid of believing too much: such as our Socinians and their confederates, who admit Christianity as a fact, but deny it as a doctrine.

"2. They hold, that only one way of salvation has been revealed to man from the beginning of the world; viz. the way of faith in God, redemption by Jesus Christ, and a detachment from the world: and that this way is revealed in both Testaments.

"3. That in both Testaments divine things are explained and confirmed to the understandings of men, by allusions to the natural creation. I say confirmed; because the Scripture is so constant and uniform in the use it makes of natural objects, that such an analogy appears between the sensible and spiritual world, as carries with it sensible evidence to the truth of revelation; and they think that, where this evidence is once apprehended by the mind, no other will be wanted. They are therefore persuaded, it may have great effect toward making men Christians, in this last age of the world; now the original evidence of miracles is remote, and almost forgotten.

"4. They are confirmed Trinitarians. They became such at their baptism, in common with other Christians; and they are kept such by their principles; especially by what is called the Hutchinsonian philosophy of fire, light, and air. Nature shews us these three agents in the world, on which all natural life and motion depend; and these three are used in the Scripture to signify to us the three supreme Powers of the Godhead, in the administration of the spiritual world. Let any philosopher shew us one single effect, of which it may be proved that neither fire, light, nor air contribute to it in any of their various forms.

"5. On the authority of the Scriptures, they entertain so low an opinion of human nature, under the consequences of the fall, that they derive every thing in religion from revelation or tradition. A system may be fabricated, and called natural; but a religion it cannot be: for there never was a religion, among Jews or Gentiles, Greeks, Romans, or Barbarians, since the beginning of the world, without sacrifice and priesthood; of which natural religion having neither, is consequently no religion. The imagination of man, by supposing a religion without these, has done infinite dis-

service to the only religion by which man can be saved. It has produced the deistical substitution of naked morality, or Turkish honesty, for the doctrines of intercession, redemption, and Divine grace. It has no gift from God, but that nature, which came poor, and blind, and naked out of paradise; subject only to further misery, from its own lusts and the temptations of the devil. A religion, more flattering to the pride of man, pleases his fancy better than this; but it will never do him any good.

"Hutchinson himself had so strong a sense of this, that he looked upon natural religion as Deism in disguise; an engine of the devil, in these latter days, for the overthrow of the Gospel; and therefore boldly called it the religion of Satan or Antichrist. Let the well-informed Christian look about him, and consider whether his words, extravagant as they might seem at first, have not been fully verified. I myself, for one, am so thoroughly persuaded of this, that I determine never to give quarter to natural religion, when it falls in my way to speak of the all-sufficiency of the Gospel of Jesus Christ. We know very well how the Scripture is brought in to give its countenance to the notion of a natural religion: but we know also that dark texts are drawn to such a sense, as to render all the rest of the Scripture of no effect; as hath happened in the doctrines of predestination and natural religion; by the former of which we lose the Church, by the latter its Faith. Facts bring a dispute to a short issue. If Voltaire were alive, I would be judged by him, whether Christianity hath not been going down ever since natural religion came up. And we know, by what his disciples, the French, have done, that natural religion comes up, when Christianity is put down. These facts teach us, that they will not stand long together. Whether they possibly might or not, is not worth an inquiry; because he that has got Christianity may leave natural religion to shift for itself.

"6. Few writers for natural religion have shewn any regard to the types and figures of the Scripture, or known much about them. But the Hutchinsonians, with the old Christian fathers, and the divines of the Reformation, are very attentive to them, and take great delight in them. They differ in their nature from all the learning of the world: and so much of the wisdom of revelation is contained in them that no Christian should neglect the knowledge of them. All infidels abominate them. Lord Bolinbroke calls St. Paul a cabalist for arguing from them; but the Hutchinsonians are ambitious of being such cabalists as St. Paul was.

"7. In natural philosophy they have great regard to the name of Newton, as the most wonderful genius of his kind. But they are sure his method of proving a vacuum is not agreeable to nature. A vacuum cannot be deduced from the theory of resistances: for, if motion be from impulsion, as Newton himself, and some of the wisest of his followers, have suspected; then the cause of motion will never resist the motion which it causes. The rule, which is true when applied to communicated motion, does not hold when applied to the motions of nature. For the motions of nature change from less to more; as when a spark turns to conflagration: but communicated motion always changes from more to less: so that there is an essential difference between them, and we cannot argue from the one to the other. Mr. Cotes's demonstration, it is well known, is applicable only to communicated motion: I mean only such as is violent or artificial. There is no need of a vacuum in the heavens: it is more reasonable and more agreeable to nature that they should be filled with a circulating fluid, which does not hinder motion, but begins it and preserves it.

"They cannot allow inert matter to be capable (as mind is) of active qualities; but ascribe attraction, repulsion, &c. to subtle causes, not immaterial. There may be cases very intricate and difficult; but they take the

rule from plain cases, and supposing nature to be uniform and consistent, they apply it to the rest.

"8. In natural history they maintain, against all the wild theories of infidels, which come up, one after another, like mushrooms, and soon turn rotten, that the present condition of the earth bears evident marks of an universal flood; and that extraneous fossils are to be accounted for from the same catastrophe. Many of them are therefore diligent collectors of fossil bodies, which are valuable to the curious in consideration of their origin.

"9. What commonly passes under the name of learning, is a knowledge of heathen books; but it should always be admitted with great precaution. For they think of all heathens, that, from the time when they commenced heathens, they never worshipped the true God, the Maker of heaven and earth; but, instead of Him, the elements of the world, the powers of nature, and the lights of heaven: that the love of vice and vanity was the real cause of their ignorance; they did not know the true God, because they did not like to know him: and that the same passions will give us an inclination to the principles of heathens, rather than to the principles of Christians; and that most of the ill principles of this age come out of the heathen school. The favourers of Mr. Hutchinson's scheme are, therefore, reputed to be the enemies of learning. But they are not so. They are enemies only to the abuses of it, and to the corruptions derived from it; to all false learning; that is, to human folly, affecting to be wisdom: they have indeed a mortal aversion in their hearts, and can hardly be civil to it in their words; as knowing that the more a man has of false wisdom, the less room there will be for the true. Metaphysics, which consist of words without ideas; illustrations of Christian subjects from heathen parallels; theories founded only on imagination; speculations on the mind of man, which yield no solid matter to it, but lead it into dangerous opinions about itself: these, and other things of the kind, with which modern learning abounds, they regard as they would the painting of a ghost, or the splitting of an atom.

"10. Of Jews, they think that they are the inveterate enemies of Christianity; never to be trusted as our associates either in Hebrew or divinity. No Philo, no Josephus, no Talmudist, is to be depended upon; but suspected and sifted, as dangerous apostates from true Judaism. It is plausibly argued, that Jews, as native Hebrews, must, like other natives, be best acquainted with their own language. But the case of the Jews is without a parallel upon earth. They are out of their native state; and have an interest in deceiving Christians by every possible means, and depriving them of the evidence of the Old Testament.

"11. They are of opinion, that the Hebrew is the primæval and original language; that its structure shews it to be divine; and that a comparison with other languages shews its priority.

"12. The cherubim of the Scriptures were mystical figures, of high antiquity and great signification. Those of Eden, and of the tabernacle, and of Ezekiel's vision, all belong to the same original. Irenæus has enough upon them to justify the Hutchinsonian acceptation of them. The place they had in the Holy of Holies, and their use in the Sacred Ritual, sets them very high. Their appellation, as "Cherubim of Glory," does the same; and the reasoning of St. Paul, from the shadows of the law to the priesthood of Christ, sets them highest of all; obliging us to infer, that they were symbolical of the Divine presence. The τεσσαρα ζωα in the Revelation of St. John (improperly called 'beast,' for one of them was a man, and another a bird) must be taken for the same; where the figures of the old law bow down and surrender all power and glory to the evangelical figure of the

Lamb that was slain. Here the doctrine is thought to labour a little; but if the ζωα are considered only as figures, the case alters. And, if this great subject should have parts and circumstances not to be understood, we must argue from what is understood. They seem to have been known in the Christian Church of the first centuries: but not with the help of the Jews. So also was the analogy of the three agents (φως, πυρ, πνευμα,) these being expressly mentioned by Epiphanius, as similitudes of the Divine Trinity.

"In their physiological capacity, so far as we can find, the Cherubim seem never to have been considered before Mr. Hutchinson who very properly derives from them all animal-worship among the heathens. This subject is of great extent and depth; comprehending a mass of mythological learning, well worthy of a diligent examination.

"These things come down to us under the name of John Hutchinson; a character *sui generis*, such as the common forms of education could have never produced: and it seems to me not to have been well explained, how and by what means he fell upon things seemingly so new and uncommon: but we do not inquire whose they are, but what they are, and what they are good for. If the tide had brought them to shore in a trunk, marked with the initials J. H. while I was walking by the sea-side, I would have taken them up, and kept them for use; without being solicitous to know what ship they came out of, or how far, and how long, they had been floating at the mercy of the wind and waves. If they should get from my hands into better hands, I should rejoice; being persuaded they would revive in others the dying flame of Christian faith, as they did in Bishop Horne and myself. And why should any good man be afraid of them? There is nothing here that tends to make men troublesome, as heretics, fanatics, sectaries, rebels, or corrupters of any kind of useful learning. All these things a man may believe, and still be a good subject, a devout Christian, and a sound member of the Church of England: perhaps more sound, and more useful, than he would have been without them. For myself I may say, (as I do in great humility) that by following them through the course of a long life, I have found myself much enlightened, much assisted in evidence and argument, and never corrupted; as I hope my writings, if they should last, will long bear me witness. If these principles should come into use with other people, I am confident they would turn Christians into scholars, and scholars into Christians; enabling them to demonstrate how shallow infidels are in their learning, and how greatly every man is a loser by his ignorance of Revelation."

I shall regret if I have lost my labour in making this long extract; but it contains many thoughts which appear to me of great importance, independently of their bearing upon the peculiarities of Hutchinson's system; more especially, in the present day, when the evils which Jones complained of have greatly multiplied. I fear that the Bible has come to be too lightly esteemed, and too readily set aside in its minor (if so I may speak consistently with truth and reverence) and incidental notices. Every school-boy now-a-days corrects the philosophy, the geography, the astronomy, the geology of the word of God; and it is accounted quite reason enough that "the Bible was not intended to make us philosophers." That may be true; and I am far from going to the length of Hutchinson: but is there no danger on the other side; and is it not on that side that the majority of modern Christians are incautiously rushing? I will not argue the question, at least at present; but I have laid down an important thesis for the consideration of your readers, and I shall be gratified in learning their opinion upon it.

BETH.

HISTORY OF THE CHURCH CATECHISM.

To the Editor of the Christian Observer.

It would often be a sufficient answer to some of the objections made to our Church Services, to narrate the circumstances in which they originated, and thus to shew that there is a meaning and a moral in much that is popularly supposed to be open to exception. Thus the direction, that the bread and wine left after the Holy Communion shall be eaten in the church, and not be carried out, which many persons suppose to be a superstitious rite, originating in a latent feeling of Popish idolatry, was in fact intended for exactly the opposite purpose, of preventing the ignorant and credulous making a superstitious use of the elements, and treasuring them up for a charm. And so in many other instances.

The Church Catechism, which has of late been much objected to, will find an ample defence against some of the charges urged against it, in the history of its compilation, which was as follows:—

When the dawn of the Reformation began to dispel the clouds of ignorance which had so long overshadowed the land, "the light shined in darkness," but "the darkness comprehended it not." Many who sorrowed at the encroachments of superstition, and shrunk at the persecutions of intolerance, yet dreaded any amendment, however necessary; or the acknowledging of a new profession, however plain.

While, therefore, it was among the earliest cares of the first promoters of this glorious work to compile a catechism for the instruction of the common people, much caution was necessary to be used; and mankind were to be instructed, not as the preceptor might wish, but as the pupil could bear.

The reformers then began, most judiciously, with such things as were generally acknowledged by the two contending parties in the Church. The first catechism therefore consisted simply of the creed, the Ten Commandments, and the Lord's Prayer. Nor was it an easy effort to bring even these into general use. They were received by the majority, in the midst of the profound ignorance which then reigned, as a species of magical incantation. And it was long before the grossness of vulgar conception could comprehend, that the creed, the Decalogue, and Prayer of our Lord, were merely intended to confirm their faith, direct their practice, and assist them in their devotions.

This appears to have been the only progress made in catechetical instruction from the beginning of the Reformation to the year 1549. About that time, a farther effort was attempted by Archbishop Cranmer, as it is commonly supposed. He ventured to add a few cautious explanatory passages; which was all the prejudices of men would as yet admit. In the year 1553, however, an improved attempt was hazarded: a catechism was published by authority, in which the preceding articles were more fully expounded, and a brief explanation of the sacraments was annexed. This, from being printed in his reign, and having the royal injunction* prefixed, is generally called "King Edward the Sixth's Catechism;" and in it the complete model of our present one was laid.

Thus the matter rested until the reign of Queen Elizabeth. In the mean

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* The Injunction states, that "the debating and diligent examination of the catechism had been committed to certain bishops, and other learned men," previous to its adoption. The author of it is not certainly known; but Strype concludes, whoever was the author, that "Archbishop Cranmer was the furtherer and recommender of it unto the king." Dr. Waterland supposes Peynet to have been the original writer.

time, the sanguinary acts and violents measures of her immediate predecessor had tended greatly to open an inquisitive temper in the age, and to abolish its ancient prejudices. Mankind began to have some notion of thinking for themselves, and were not to be deterred from this by the dogmas of priests, the decisions of councils, or the anathema of popes.

As at this auspicious era of the church, there was no longer any need of the extreme caution so imperiously necessary in the preceding reigns, the catechism became again the object of general attention: Dr. Nowel, Dean of St. Paul's, and several of the first prelates and most pious of the then pillars of the church, having concurred in its revision, it was at length published, nearly in its present form, in the year 1563.

It being afterwards thought necessary that something should be taught as to the doctrine of the sacraments, King James the First appointed the bishops to add a short and plain explanation of them, which was done accordingly by Bishop Overal, then Dean of St. Paul's, with the approbation of his brethren. This addition was made with so much judgment and discretion, that at the final review of the Liturgy, one answer only needed revision; and that on a point not of a doctrine, but rather of critical emendation*.

From this short history of the Christian's catechism, it appears, that it was not the work of one man, however "famous in his generation;" nor was it the labour of a single day, however bright. "Considering then," says Mr. Williams, whose words I borrow, "the various forms it underwent—the care employed in bringing it to its present state—the caution with which amendments were admitted—and what manner of persons they were to whom its revision was assigned—we need not wonder at finding it to be full without redundance, and brief without obscurity; worthy the attention of the great, yet levelled to the capacity of the poor; plain, without coarseness; learned, without controversy; and authoritative, without arrogance."

G.

HISTORY OF MINISTERIAL ERRORS.

To the Editor of the Christian Observer.

I AGREE with your correspondent "Arca," that "a history of ministerial errors" by experienced clergymen might be attended with great advantage, especially to their younger brethren.

Scott, Robinson, and I think Newton, have given us their valuable experience upon the effect of social meetings for prayer among their people. There is another habit attended with many of the same evils which they allege to have ensued in their experience from the meetings just alluded to; namely, the practice of some very good men of asking the opinions of the more pious of their flock among the poor respecting their sermons, and encouraging them to speak their sentiments freely upon them. I would merely put the question, leaving it to others to determine, whether such a practice does not tend to lower the authority of the pastor, and to make *critical* rather than humble and teachable hearers. I think I have known it, in more than one or two instances, make *preachers*.

Another still more common error among some very excellent men, and one which, from personal observation, I am persuaded is a great bar to mi-

* Did a correspondent who spoke, in your last Number, of the sacraments being "essential to salvation," remember the qualifying words of the catechism, "two only, as *generally* (not invariably and essentially) necessary?"

nisterial usefulness, is an undue familiarity with those whom they consider pious in the lower walks of life. That every kind and Christian feeling should be exercised by a minister towards the very poorest of his people there can be no doubt, and the hour is fast approaching when all distinctions except that between the righteous and the wicked will be done away with: but in the mean time it is necessary for the well-being of society in such a world as this, that there should be grades and distinctions; and any thing tending to subvert them, so far as it goes, is subversive of the ordinance of God. It will not be necessary to particularize the acts of condescension thus glanced at; they will readily suggest themselves: suffice it to say, do they not minister to the natural pride of the human heart in those who are the objects of them, and thus prove detrimental to their Christian character? Do they not excite the jealousy and ill-will of those who are not the objects of them, and thus foster the natural enmity of their hearts towards their minister and their pious neighbours? and, lastly, do they not cast a stumbling-block in the way of worldly persons, especially the young?

A CONSTANT READER.

ILLUSTRATIONS OF THE WORSHIP OF THE SERPENT.

For the Christian Observer.

We promised, in our review of Mr. Deane's work on the Worship of the Serpent, to add a few more illustrations of that remarkable superstition, so widely diffused, and bearing so striking an attestation to the records of Holy Writ. The following are instances.—

Egypt.—Serpent worship had taken such deep root in Egypt that the serpent was not merely regarded as an emblem of divinity, but even held in estimation as the instrument of an oracle. The priests of the temple of Isis had a silver image of a serpent so constructed as to enable a person in attendance to move its head without being observed by the supplicating votary. Juvenal refers to it, in his sixth satire, v. 537—

"*Et movisse caput visa est argentea serpens.*"

Perhaps this was the same as the hawk-headed basilisk, whose eyes were mechanically contrived to open or shut, according as the offering presented by the suppliant was received or rejected.

Besides the great temple of the serpent-god Cneph, at Elephantina, there was a celebrated one of Jupiter at Thebes, where the practice of Ophiolatreia was carried to a great length. We are informed by Herodotus, that "At Thebes there are two serpents, by no means injurious to men; small in size, having two horns springing up from the top of the head. They bury these when dead in the temple of Jupiter: for they say that they are sacred to that god." Ælian also tells us, that in the time of Ptolemy Euergetes, a very large serpent was kept in the temple of Æsculapius, at Alexandria. He also mentions another place in which a live serpent of great magnitude was kept and adored with divine honours.

Whidah and Congo.—The worship of the serpent was not confined to the Egyptian portion of Africa. Later discoveries have detected in parts of the African peninsula unknown to the ancients, not merely vestiges, but the actual existence and practice, of Ophiolatreia, in its worst and most degraded forms.

The kingdoms of Whidah and Congo, and the adjacent regions, must have derived their adoration of the serpent from the original settlers. For the Negro character of the people is so totally distinct from the features of the Egyptians, or any other known race, that they could have had none, or very little, subsequent intercourse with foreign nations. The serpent-

worship of the Gold Coast was, therefore, most probably aboriginal; that is, propagated at the same period with that of Egypt and Phœnicia, by the early descendants of Ham.

The gods of Whidah may be divided into three classes,—the serpent, tall trees, and the sea: of these the serpent is the most celebrated and honoured, the other two being subordinate to this deity. The snake which the Whidanese thus honour and worship is perfectly harmless, and to be seen in all the houses of the natives, leaving its young in their very beds, from which it is the height of impiety to dislodge them.

This serpent they invoke under all the difficulties and emergencies of life. For this purpose they make rich offerings to it of money, silks, live cattle, and, indeed, all kinds of European or African commodities. The king, especially, at the instigation of the priests, under every national visitation, makes great offerings and entertainments at the serpent's shrine. The most celebrated temple in the kingdom they call "the serpent's house;" to which processions and pilgrimages are often made, and victims daily brought, and at which oracles are inquired. Here there is a vast establishment of priests and priestesses, with a pontiff at their head. The priestesses call themselves "the children of God," and have their bodies marked with the figure of the serpent. The kings of Whidah used formerly to make annual processions to this temple; but the expense was so great that the sovereign who governed the country when Bosman visited it, discontinued the practice, and gave great offence thereby to the priests, who revenged themselves by procuring his daughter to be possessed by the serpent, which is a part of their superstition no less lucrative than atrocious.

The traditions of the natives respecting the origin and antiquity of this serpent-worship are curious. They assert that the worship is of very ancient date, and that the first serpent of this sacred species came to them from a foreign and remote country, where the people pretended to worship him, but were unworthy of his sacred protection on account of their vices and crimes. Their ancestors, delighted with the preference thus shewn to them, received the sacred serpent with every mark of veneration. They carried him in a silken carpet to a temple, and offered him a worship due to his divinity. This venerable snake, the ancestor of those now worshipped in Whidah, they believed was still alive somewhere, and grown to an enormous bulk. The temple which had been prepared for him not being sufficiently splendid, another was built; the same in which he was worshipped when Bosman visited Whidah, anno 1697. So sacred were the descendants of this venerated serpent, that no native, on pain of death, dared injure or molest them, however troublesome or mischievous. Even Europeans were in great danger of massacre, who maltreated any of these holy and domestic gods.

A similar superstition prevailed in the kingdom of Congo, when first visited by the Portuguese. It was reprobated by the Roman-Catholic priests, and, at their request, forbidden by an edict of Alphonso, king of Portugal, on pain of death. The following we read in Purchas's Pilgrims: "The Negroes of Congo worshipped serpents, which they fed with their daintiest provisions.....Snakes and adders envenomed their souls with a more deadly poison than they did their bodies."

GREECE.—Of all the places in Greece, Bœotia seems to have been the favourite residence of the Ophites. The Thebans boasted themselves to be the descendants of the warriors who sprung from the dragon's teeth sown by Cadmus. "The history of this country," says Bryant, "had continual reference to serpents and dragons; they seem to have been the national insigne at least of Thebes. Hence we find upon the tomb of Epaminondas the figure of a serpent, to signify that he was an Ophite or Theban." In

like manner the Theban Hercules bore upon his shield the sacred hierogram by which the warriors of the Cadmian family were distinguished: "As he went, his adamantine shield sounded.....in a circle two dragons were suspended, lifting up their heads."

At Thespiæ, in Bœotia, they worshipped Jupiter Saotas; the origin of whose worship is thus related:—"When a dragon had once laid waste the town, Jupiter directed that every year a young man, chosen by lot, should be offered to the serpent. The lot fell at length on Cleostros, when his friend Menestratus, having made a brazen breastplate and studded it with hooks, put it on, and presented himself to the dragon. Thus they both perished together. From that time the Thespians erected an altar to Jupiter Saotas."

But the most celebrated seat of Ophiolatreia in Greece was at Delphi. The original name of this place, according to Strabo, was Pytho; supposed to be so called from the serpent Python, slain there by Apollo.

Of all the islands in the neighbourhood of the Peloponnesus, Crete was most celebrated for its primitive Ophiolatreia. Here the Egyptians first established those religious rites which were called by the Greeks the mysteries of Dyonusus or Bacchus. The Cretan medals were usually impressed with the Bacchic basket, and the sacred serpent creeping in and out.

We see, then, that serpent-worship very generally prevailed through Greece and its dependencies. Memorials of it have been preserved in many coins and medals, and pieces of ancient sculpture; and the only reason why we have not more records of this superstition is, that it was superseded by the fascination of the Polytheistic idolatry, which overwhelmed with a multitude of sculptured gods and goddesses the traditionary remains of the original religion.

Ireland.—At New Grange, in the county of Meath, has been discovered a grand cruciform cavern. Here were dug up three remarkable stones, on which mystical figures, like spiral lines, or coiled serpents, rudely carved, have been observed. "These lines," says Mr. Beauford, who describes the cavern, "appear to be the representation of serpents coiled up, and were probably symbols of the divine being." Mr. Deane adds: "For the paucity of the remains of the ancient Ophiolatreia in Ireland, we are perhaps indebted to the renowned St. Patrick, whose popular legend may not, after all, be so ridiculous or so groundless as Englishmen and Protestants are accustomed to imagine. It is said, and believed by the lower order of Irish to this day, that St. Patrick banished all snakes from Ireland by his prayers. May not this imply, that St. Patrick, in evangelizing that country, overthrew the superstition of the serpent-worshippers? Such an inference is drawn by Bryant, from similar stories of the destruction of serpents in the Grecian Archipelago and Peloponnesus."

Mexico.—Every feature in the religion of the New World indicates an origin common to the superstitions of Egypt and Asia. The same solar worship, the same pyramidal monuments, and the same concomitant Ophiolatreia distinguish them all.

From Acosta we learn, that "the temple of Vitziliputzli was built of great stones in fashion of snakes tied one to another, and the circuit was called 'the circuit of snakes.'" This god Vitziliputzli, "held in his right hand a staff cut in the form of a serpent; and the four corners of the ark, in which he was seated, terminated each with a carved representation of the head of a serpent." Vitziliputzli was an azure figure, from whose sides projected the heads of two serpents: his right hand leaned upon a staff shaped like a serpent. The Mexican century was represented by a circle, having the sun in the centre, surrounded by the symbols of the years. The circumference was a serpent twisted into four knots at the cardinal points.

The Mexican month was divided into twenty days; the serpent and dragon symbolized two of them. In Mexico there was also a temple dedicated "to the god of the air;" and the door of it was formed so as to resemble a serpent's mouth.

The Mexicans, however, were not contented with the symbolical worship of the sacred serpent. Like many other nations of the Ophite family, they kept live serpents as household gods in their private dwellings. Mr. Bullock, to whom the literary republic is much indebted for his observations on the Mexican idolatry, informs us, that "the rattle-snake was an object of veneration and worship among them:" and that "representations of this reptile, and others of its species, are very commonly met with among the remains of their ancient idolatry." "The finest that is known to exist is to be seen in a deserted part of the cloister of the Dominican convent, opposite to the palace of the Inquisition. It is coiled up in an irritated, erect position, with the jaws extended, and in the act of gorging an elegantly dressed female, who appears in the mouth of this enormous reptile, crushed and lacerated." A cast of this terrific idol was brought over to England by Mr. Bullock, and fully corroborates the reiterated assertions of the Spaniards who first invaded Mexico, that the people of that country worshipped an idol in the form of a serpent.

These are but a few among innumerable illustrative facts, respecting the worship of the serpent; the universality of which it seems impossible to account for without supposing a reference to primeval tradition; and on what can this have been grounded, except upon the authentic record of the temptation and fall of our first parents, and the promise of a Redeemer, the Seed of the woman who should bruise the serpent's head? All history, all traditionary vestiges, prove that man is not what he once was; and the Scriptures of revealed truth symbolize at once with the innate feelings of the souls and the pages of recorded fact. God made man upright; he sought out many inventions; he became corrupt; a Divine Restorer was promised: that Restorer has appeared; by him life and immortality are brought to light; the blood of Jesus Christ cleanseth from all sin; and whosoever believeth in him shall not perish but have everlasting life. What volumes are included in these few brief propositions! How has every false system of religion, every effort of heathen superstition, every provision, we may add, of the Christian dispensation itself, illustrated, were it only by contrast, the excellency of these divinely-revealed truths. The worship of reptiles may seem, and is, a degrading idolatry; but it is only one proof among many of that universal corruption of our nature, which the wisest philosopher inherits in common with the darkest savage; and which, in every case, proves the necessity of the atoning blood of the Redeemer, and the sanctifying influences of his Holy Spirit.

MEMORIALS OF RELIGIOUS NEGROES.

To the Editor of the Christian Observer.

I HAVE often thought that the cause of the poor oppressed slave has greatly suffered from his being represented chiefly in reference to his stripes, his toils, and his degradation; while little is related to awaken towards him the elevated emotions of moral esteem and Christian affection. I shall feel much pleasure in sending occasionally to the pages of the Christian Observer, a few brief memorials of Negroes and Coloured persons, with a view to this particular object. I would hope that it will soon be un-

necessary as regards the great question of their emancipation from the brutal system of slavery; but it will then be more than ever necessary as respects the Christian and benevolent efforts which must be made to rescue them from the degraded condition in which slavery has involved them. It will be a delightful consummation to a Christian and benevolent mind, to see them enjoying equal temporal privileges with their fellow-men; but infinitely more blessed will it be to see them then "Christ's freedmen," and enjoying "the glorious liberty of the sons of God."

The following statement is given upon the authority of the writer, an American gentleman, of piety and intelligence:—

'It was on a fine morning in the month of May, that, to recruit my exhausted strength with a ride, I left the dwelling of a friend residing near the foot of the North Mountain, in the Great Valley of Virginia. Leaving the more thickly settled parts of the country, I followed the meanderings of a small rivulet, for some miles, without seeing the habitation of man, when I espied near the end of the valley and the foot of the mountain, an aged Negro, silently pursuing the toils of the day on a small farm. I immediately alighted from my horse, glad to see and converse with a human being, after my solitary ramble. His head was whitened with age; and the deep wrinkles in his face, and a stoop in his shoulders, indicated that he had seen hardships. I approached him, and he gave me one of those looks of mingled dignity and benignity, so peculiar to some of the sons of Africa.

'"Old man," said I, emboldened by his kind look, "you seem to be fulfilling the curse pronounced on fallen man—getting your bread by the 'sweat of your brow.'" "Ah massa, (said he, wiping the falling drops from his face,) me have no reason to complain—me have great many blessings left yet—me have Jesus Christ and his Gospel, and that is enough for poor old Moses." "You seem to be quite shut out from the world (said I); I suppose you have but few temptations in this lonely place."

'"Oh, Massa! (said he,) wherever me go, me carry this bad heart, putting his hand to his breast, and it is that that lets in the world. Me have to pray against the world, at night, and in the morning, and then me have to fight against it all day. The devil can get up in these mountains, sir, as well as any where else, for he tempted our Saviour on a mountain." "But, uncle Moses, you seem to have been long a pilgrim to the heavenly country." "For forty years I have found (said he) that the Lord has been good to old Moses; and that he that trusts in the Saviour, shall never be moved." "But, are you never tempted to forsake the Saviour." "Me heart mighty deceitful, and Satan keep trying to get old Moses, but my Master in heaven says, 'By grace are ye saved through faith, and that not of yourselves, it is the gift of God.' This is my hope, that he that has begun a good work will finish it. When you plant corn, massa, you don't go off and leave it, and let the birds pull it up, or the grass kill it; so when God plant seed in sinner's heart, he don't go away and leave it to die."

'"You say you are tempted sometimes?" "Yes, massa, sometimes devil come and whisper in Moses' ear, Moses, you serve hard master—he send sickness—he send poverty—he send trouble—he send fly kill all Moses' wheat: but I say devil liar—he is no hard master, for he knocked at the door of my heart, and I would not let him in, and then he knock and knock, until Moses obliged to open the door, and ever since me found him to be good. He has bound up his heart when it was broken—he has come to Moses' bed when he was sick—he has borne with his sins—he has not cast him off because he was poor, and old, and did not love him as much as he ought; and then, he died for poor Moses' soul. Oh, no! he is not hard master. He may take away my wife, and my children; and he may burn

down my house—lay me on a sick bed, and smite me with his own dear hand, and still Moses will love him, and say, it is all for good." As he said this, a tear stole down his cheek, but it was an unostentatious tear. What would I give for such tears, and for such heavenly love and gratitude, as seemed at once to mingle in the heart of this pious old Negro.

'"You have preaching here, I suppose," said I. After telling how far the preaching place was, he proceeded: "Sometimes Moses go to preaching—his heart feel like lead on it, and then Mr. B. (the minister) preaches so good, Moses' soul get happy—and then Bible preach—woods preach, and every thing preach; and then when his hand has the plough, Moses' soul is in heaven." "You have a Bible then?" "Yes" was his reply; "me learn to read thirty years ago, and now when it rain all day Sunday, me read and sing and pray, and find that Jesus Christ can come to the ugly old cabin of poor Moses."

'The day, in the mean time, wearing away, and other engagements pressing on me, I bid the old man farewell, with the confident hope of meeting him in heaven. I afterwards learnt that he was remarkably punctual in attending preaching; and through all the congregation to which he belonged, he was considered as a standard for piety—his conversation was in heaven. On the next Sabbath I attended preaching in the neighbourhood, and I soon recognized old Moses. In the animated and impressive part of the minister's discourse, and it was one that would have done credit to any head and any heart, Moses' whole soul beamed in his countenance: he seemed to be silently meditating on the promises of God. In the afternoon, at a prayer meeting, I prevailed on the minister, although somewhat against custom, to ask him to pray; and such a torrent of eloquent feeling as he poured forth, I scarcely ever heard. His language was so simple, yet he seemed to be so much in earnest, that I was intensely interested. It was what might be truly called humble importunity. His prayer seemed to make all feel that the Almighty was present. His voice was soft and mellow, but not more so than his heart; and when he had finished, I thought I could give up all my learning and worldly prospects, to have the humility, the devotional spirit, and the nearness to heaven, of pious old Moses.'

I add another short memorial. A young lady, a visitor of a Bible Association in New York, found her way to an obscure cellar, where she discovered a Coloured woman far gone in a consumption, with her aged husband sitting by her bed-side, and another Coloured woman, about the age of forty, acting in the capacity of nurse and servant. The young lady told them her business. When the sick woman heard that she came on an errand of mercy, her withered and sickly countenance assumed an unwonted glow and brightness. After expressing a stedfast hope of salvation through the merits of the Saviour, she gave the following epitome of her life:—But a few years ago, she was a slave in New Orleans; by industry and economy, she and her husband were enabled to purchase their freedom; and in the course of two or three years to lay up about 400 dollars. Sitting at the door of her cottage one morning, she heard that a number of slaves were to be sold by auction that day. She determined to go and see the sale, and if possible to buy one of the female captives, and restore her to liberty. "I have so much money," said she; "and if I can make it the instrument of redeeming one of my fellow-beings from slavery, then I can say to my soul 'depart in peace.'" She went and purchased one for two hundred and fifty dollars. "But now," said she, "I must place her under the ministry of the Gospel." She took passage, for herself, her husband, and her liberated friend for New York. When they came ashore, "Now," said she, "you are in a free state, where the privileges of the Gospel are enjoyed: all that

I ask for my kindness to you, is, that you endeavour to obtain peace with God. If you live with me, and with me work for your support, I shall be rejoiced: you are at liberty to do as you please." The liberated woman accepted her invitation, and was found by the young lady acting as her nurse; and enjoying with her the privileges of that heavenly citizenship in which there is neither bond nor free, but all are one family in Christ Jesus. She lives with her liberator, and is now rejoicing in the mercy of God. Let us cease eulogising those who have contributed of their abundance, for the emancipation of the wretched: here is an aged, illiterate, degraded daughter of Africa, who gave her *all* to redeem *one* soul. JAMES.

SACRED POETRY.

CONFIDENCE IN GOD.

To the Editor of the Christian Observer.

'Tis easy when the sea's at rest,
And sunshine gilds the liquid plains;
To say, "How could I be distrest
In storms, since God, my Father, reigns?"

But when the sky puts terror on,
And tempests howl and billows rise,
That confidence—how quickly gone!
Which seem'd so strong in tranquil skies.

Prosperity can never try
The strength and value of our trust:
But sorrow and adversity
When man lies humbled to the dust.

Oh for that faith which firm will stand
When grief my earthly sky deforms,
And sees a heavenly Pilot's hand,
Midst threatening gulphs and dangerous storms.

JAMES EDMESTON.

To the Editor of the Christian Observer.

Having taken in the Christian Observer for nearly twenty years, and having been, I trust, through the blessing of God benefited by it, I am desirous of filling a niche in its columns, however small. I inclose two or three short compositions in verse, the insertion of which will gratify me, if you should not think it a tax upon your readers. I reside in a remote village, and have read little poetry; and though I have lived half a century in the world, I never *once* attempted to join two lines together in the form of verse until a few months ago. Excuse me, therefore, if, in the newness of ignorance, I am guilty of presumption. M.

ISAIAH XXXV. 1, 2.

No longer the wilds shall be gloomy or sad,
But gladness and song on the breeze shall be borne;
No longer the mountain in thorns shall be clad,
But the rose and the myrtle its brow shall adorn.

No more shall the desert be lonely and still,
For the voice of rejoicing and song shall be there;
No longer its valleys the bramble shall fill,
But the rose there shall bloom and the lily be fair.

But why shall the mountains in verdure be drest;
And the valleys the fragrance of Eden afford?
Why blossom the wilds as the land of the blest?
'Tis for *them*—the redeem'd—the belov'd of the Lord.

For *them* shall the wilderness bloom as the rose,
Re-echo with gladness—with music resound,
All the beauties of Carmel and Sharon disclose,
And richly with Lebanon's glory be crown'd.

To them shall the ways of the Lord be reveal'd,
Jehovah's perfections and glories be shown;
No longer his footsteps with clouds be concealed,
Nor his paths, in deep waters, be longer unknown.

NAHUM i. 3—8.

Though rich in love, to anger slow,
The great and mighty Lord on high
Will not let sin unpunish'd go,
Nor sinners pass unheeded by.

Jehovah's path is in the storm,
His way amid the whirlwind lies:
The Lord comes forth in awful form,
And treads as dust the clouded skies.

The sea, rebuked, retires with dread,
And leaves its rocky channel dry;
The rivers from their sandy bed,
Before his awful presence fly.

The hills dissolve, the mountains quake,
The trembling earth the fire consumes;
The worlds before his presence shake
When He his scepter'd wrath assumes.

His foes shall soon be swept away;
A 'whelming flood shall o'er them swell:
Their name shall fade, their place decay;
With darkness they shall ever dwell.

Yet is he good—a shield and tower,
A rock and never-failing stay,
To those who trust his saving power;
Those whom he guards in trouble's day.

MORNING.

See! morn, arrayed in streaks of light,
Is breaking into day,
And nature, with her sable robe,
Has thrown her gloom away.

Soon shall the feathered choristers
Their tuneful notes prepare,
To hail with joy the rising sun,
And fill with songs the air.

Then rise, my soul, thy strength arouse;
Attune thy voice to praise;
Hymn forth the Sun of Righteousness,
And joyful anthems raise.

For though thy morn of life be gone,
And mid-day strength decays;
Although the lengthening shadows tell
The evening of thy days:

Yea, though the night of death be nigh,
A morn in prospect shines;
A morn whose sun shall ne'er go down,
Whose brightness ne'er declines.

O then, to Him who open threw
The portals of the tomb,
To Him who burst the bands of death,
To glory chang'd its gloom;

To Him, my soul lift up thy voice
In heartfelt notes of praise;
To Him who gave his life for thine,
Thy grateful accents raise.

By thee—by all who love his name,
To Him be glory given,
Who came on earth the lost to save,
Though rightful Lord of heaven.

"HE THAT LOVETH FATHER OR MOTHER MORE THAN ME IS NOT WORTHY OF ME."

My saving Lord, my only stay,
In life or death, in weal or woe;
I would be thine through life's dim way,
And when through death's dark vale I go.

From worldly bondage wean my heart,
From earthly thraldom set me free;
Make me to choose that better part,
That bright behest of serving thee.

And let not nature's ties, though dear,
Around my heart too closely twine,
However lov'd—however near,
Earth's claims can never equal thine.

And ah! when death's dark vale I tread,
Around me let thy presence shine,
And when its shadows o'er me spread,
Let then thy light and peace be mine.

REVIEW OF NEW PUBLICATIONS.

THE BISHOP OF CHESTER'S CHARGE.

A Charge delivered to the Clergy of the Diocese of Chester. By the Right Rev. J. B. SUMNER, Lord Bishop of Chester.

THIS is a Charge of very peculiar interest. It combines in a remarkable degree the practical business of the ministerial office, even to the local details of a diocese, with those spiritual topics and scriptural sentiments without which a visible church is but a lifeless image. We know not where a clergyman who wishes for instruction respecting his pastoral duties, with particular reference to the difficulties and the encouragements of the present eventful era, and the best aids to meet the peculiar exigencies of our modern parishes, could find a greater number of valuable suggestions in a shorter space, and presented in a more striking and convincing manner. It could not be but that, by the blessing of God, many of the clergy to whom this Charge was delivered must have been encouraged by it to renewed efforts for the spiritual welfare of their flocks; and we trust that the passages which we are about to quote will extend the benefit to many other parts of the kingdom. His lordship opens his discourse in the very spirit of St. Paul, when he said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

"Let us see how the trust committed to the elders has been discharged, and how the people have 'received the grace of God:' how those who teach have acted as faithful 'stewards of God's mysteries,' how those who hear have obeyed and 'submitted themselves.' Let us see, in short, how the great work of salvation has been proceeding; what obstacles oppose it, what measures may advance it, in every sphere of action. Let us communicate together: let us advise, exhort, encourage, and cheer each other. This, I say, is reasonable and natural [and above all scriptural]. You will join with me, I am assured, in a fervent prayer that the blessing of our God and Saviour, whose we are and whom we serve, may attend and follow us in this and all our undertakings." pp. 1, 2.

We have a favour to request of our readers, that they will peruse this passage again, and weigh it clause by clause, and see if there be not more in some of the Right Reverend author's statements than is popularly included in the notion of a visitation charge. We have for thirty years been trying to express in our notices of these solemn records what is so much better ex-

pressed by his lordship, that the object of a visitation is not the perfunctory ceremonial to which in many cases it has, or *had*, degenerated; but really to inquire how the elders have discharged their sacred trust, how "the people have received the grace of God," and how "the great work of salvation has been proceeding, what obstacles oppose it, and what measures may advance it." With these great objects full in view, the bishop forgets for a time the mere technical machinery of ecclesiastical reform, to press upon his clergy the importance of personal and pastoral reform, only touching upon the legislative branch of such questions in an Appendix, and even then chiefly to remind the reader (for the passage was not delivered with the Charge) that, "after all, the real efficiency of the church depends much less upon the perfection of its system than upon the character of its ministers." This truth is peculiarly important to be remembered at this moment, when we hear so much of expected benefit attributed to mere external reforms, which are chiefly valuable as they may lead to spiritual amendment, though in this respect they are certainly of great moment. His lordship justly points out the importance of not sinking the higher object in the lower, when he says:

"The commutation of tithes, the improvement of small livings, the abolition of pluralities, and other changes as loudly called for, however desirable in themselves, would not in so great a degree advance the interests of religion, as those interests would be injured by the admission of some very few individuals into the ministry, who might be either unfaithful to their trust, or incompetent to discharge it. To the usefulness of the faithful minister of the Gospel, little could be added by any legislative measures. No legislative measures can confer usefulness upon a different character, or make instrumental to the conversion or edification of the people, one who is indolent in his habits, impracticable in his temper, unscriptural in his doctrine, or whose life and conversation contradict the principles of his religion." pp. xlv. xlvi.

This is perfectly true; and it is of great importance to be remembered in reply to those who expect, if such there be, that good machinery is a substitute for vital power. It is, however, right to add, on the other hand, that external reform is an important auxiliary to internal improvement; since it is obvious that defects and abuses of administration have been one of the chief means of introducing into the church men who had no predilection for its spiritual duties. The clergy of the Church of England would have been for the last hundred years a much more religious and useful body of men, if there had been little or no temptation to any person to undertake the sacred office who was not at least desirous of being such a pastor as our excellent prelate describes. There are many candidates for holy orders, who, if they seriously believed that upon entering the church they must live and work in the manner recommended in this admirable Charge, and that they could neither repose in indolence nor hope for more than a respectable competence suited to their station and duties, would choose out any other profession rather than one so ill suited to their tastes and habits. Their place would be filled by men of a different spirit, who could say with an Apostle, "We seek not yours, but you." In this, and in many other ways, external reform would ultimately minister to internal efficiency; and this his lordship evidently does not mean to deny. He, however, most wisely turns the thoughts of his Reverend auditors to objects more directly personal, and which, whatever may be the general external face of the church, they may and ought primarily to attend to in their respective capacities. How arduous are those objects, when rightly understood, is well depicted by our Right Reverend author. The following sentiments are not the common-places of a visitation charge; they enter deeply into the spiritual concerns of the Christian and ministerial life.

"The Christian ministry is sometimes treated as a smooth and easy course of life; and may appear so on the superficial view of those who understand little of its real nature, especially when the profession of Christianity is incorporated with the laws

and institutions of the land. And, no doubt, our task would be comparatively easy and our course smooth, if we could be content to perform a certain routine of duties, and leave our people to their choice whether to profit by them or no. There might be a fair appearance, a decent veil of religion over the face of the country: Christ might have a nominal kingdom. But the kingdom of Christ, though outwardly established and outwardly professed, has no real existence unless he has an inward sovereignty; it is not a name or a form, but 'the answer of the conscience towards God;' the subjugation of the heart to his will and law. And before the heart can be subdued to such obedience, and in order that it may continue stedfast in such obedience unto the end, a severe conflict must be fought, and an arduous victory obtained in the case of every individual who 'shall be accounted worthy to obtain that world, and the resurrection from the dead,' Satan must be vanquished, the flesh brought into subjection, and this present world overcome. Surely then it is no slight or easy task, to watch over and to direct, to reclaim or guide, as need be, these individual cases: no common labour devolves on those, who are enjoined to 'bring all such as are committed to their charge into that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them either for error in religion or for viciousness in life.'

"Such is the expectation of the church, because such was the design of Him by whom that church was founded. 'For this was the Son of God manifested,' for this he took our nature, for this he lived and died, 'that he might redeem unto himself a peculiar people,' who should 'be delivered from this present evil world,' and made meet for an everlasting inheritance. And to accomplish this gracious purpose is the aim of the Christian ministry. To this end, their respective districts in the vineyard are allotted to the appointed labourers. To the same end, it is provided that the child be dedicated to Christ in baptism; be brought up in the nurture and admonition of the Lord: at the proper age, should make profession of an intelligent faith: should live as a member of the body of Christ, dependent on his grace, and governed by his laws: should be 'stablished, strengthened, settled' by habitual instruction in the will of God revealed in his holy word.

"Happy, brethren, would it be, if this plan were completed, if this beautiful picture were realized by the actual appearance of our parishes, and the state of the country at large. But, alas! how great the contrast!" pp. 2—5.

Our Right Reverend author, in remarking that the parishes in his diocese are almost universally supplied with a resident minister, either the incumbent or a curate, attributes this benefit to the exertions of those who had preceded him. We were reminded by this allusion, and by some of the remarks in the above and other passages, of the following scriptural and glowing description of the pastoral character, from the pen of his lordships's immediate predecessor, Bishop Blomfield.

"How beautiful and holy, in all its perfections of obligation, is the spiritual connexion which subsists between a faithful minister of Christ, and the flock which he is appointed to feed with the pure word of God. How many are the methods by which that bond of affection may be more closely drawn. How various are the ways in which a faithful and vigilant pastor may apply himself to the consciences of men, and promote their spiritual welfare; administering instruction, reproof, consolation; becoming all things to all men, that by all means he may save some; always on the watch for opportunities of seasonably interposing the great truths and warnings of the Gospel; anxiously alive to the symptoms of religious improvement in his flock, and looking to that as his strong encouragement and rich reward. Many an anxious care does he experience for the welfare of those who are endeared to him by the sacred sympathies of spiritual affinity; many a sorrow for failures, in which the world thinks he has no interest: many a joy also for blessings, which he alone perceives descending upon the heads of those whom he loves in the Lord. And such a shepherd is not without his recompence even in this world. 'The sheep hear his voice, and He calleth his own sheep by name, and he leadeth them out, and he goeth before them; and the sheep follow him, for they know his voice.' Such, my brethren, were the Apostles; such were the first pastors and teachers of the church of Christ; such have been many holy fathers of that church, who imbibed the true spirit of that Gospel which it

is intended to uphold and propagate; and in proportion as all its ministers by the aid of that Spirit, who is promised to them as an abiding and a sanctifying Spirit, can assimilate themselves to that perfect model of self-devotion and disinterestedness; of ardent zeal for the salvation of mankind, and of singleness of intention as preachers of the Gospel; in that proportion will they be burning and shining lights, to illuminate and to purify the world, and in that proportion will the kingdom of Christ on earth be set forward, and his great designs of mercy carried on towards their accomplishment."

What friend of the Church of England, what Christian of any church, can peruse such sentiments as these from the pen of one who now fills the metropolitan see of this mighty empire, without blessing God and taking courage. While our bishops thus write and their clergy thus practise, we may humbly trust that our God will not forsake us.

But to return to the Bishop of Chester, from whose Charge we have been led away by the above interesting extract from the writings of his Right Reverend predecessor: his lordship proceeds to speak of the prevailing religious unfruitfulness of parishes, and then of the unfruitfulness of some in particular, as compared with others; and he then inquires, and in part answers his inquiry, as follows:—

"Can this be traced to any certain cause? Is there any mode of husbandry which the Spirit especially blesses, so that wherever it is practised, many are 'saved and added to the church?'

"When I came amongst you three years ago, I made it my principal object to enlarge on the means by which the purpose of our ministry may be most effectually answered. I considered, at some length, the most important articles of ministerial duty. Nothing which has since become known to me, has led to any change of opinion. I then recommended that the power, the weighty and responsible power committed to us in the pulpit, be borne in constant view: that every sermon should be considered as having a work to perform, and be expected to perform it: and especially, that the 'great mystery of godliness, God manifest in the flesh,' should be so prominently set before the people, that personal faith in the Redeemer be not merged in a vague acknowledgment of the redemption, or a general belief in the word of God be substituted for reliance upon Christ as the author and finisher of our salvation. And I still find, as I have always found, that those labours are most successful, and bring most hearts into subjection, where the people are most earnestly invited to look up to 'Christ and him crucified,' for 'wisdom and righteousness, and sanctification and redemption.'" pp. 7, 8.

This, we have said, is, in part, an answer to the inquiry of comparative unfruitfulness; but the particulars run into various details connected with the peculiar circumstances of the country, and the measures most applicable to the spiritual welfare of our parishes. Some of the remarks under these heads are of special moment. We shall advert to a few of them.

In every age, the ministers of Christ have had to contend with spiritual apathy, the torpor of ignorance, hardness of heart, the deceitfulness of sin, and open rebellion against God; but there is in the present day, superadded to all these, a widely spread theoretical as well as a practical unbelief, and this especially among those classes of society which were formerly in little danger from this particular quarter. The Bishop of Chester adverts with much concern to this serious cause of dismay.

"The unbelief of the present day has a very peculiar character. It is commonly disowned by the man of education and reflection: he may live irreligiously, but he is seldom irreligious upon principle, or through conviction. But infidelity is openly avowed by those who have no knowledge, or only a smattering of knowledge. The philosophical and argumentative sceptic who can understand the force of evidence, has by force of evidence been driven from the field. But an uneducated multitude become the prey of any designing writer, who, from whatever motive, finds it his interest to persuade them that the Gospel is a 'cunningly devised fable.' If he ventures upon arguments at all, they are such as pre-suppose a total ignorance of human nature, and of historical facts, on the part of those who are to receive them. But more commonly he addresses other faculties than that of reason, and well understands the

power possessed by scoff and ridicule, when the scoffer and the hearer's will are engaged on the same side. To this we owe the grievous consequence, that the unbelief of the lower classes in the present day is not merely the unbelief of vicious practice. Their principles are undermined; which renders the evil more serious, and the remedy more difficult." pp. 9, 10.

This alarming evil the bishop attributes in a great degree to that long period of neglect during which the country, occupied with other things, "allowed a generation to grow up and multiply on every side and made no provision for its religion." That generation, his lordship adds, is now the population of our towns and cities, and the present age is lamenting, when too late, and vainly endeavouring to repair, the culpable indifference of the preceding. This statement is correct so far as it goes, but it does not embrace the whole of the case; for long before the era alluded to, long before the childhood of the present generation, the evil had been advancing with alarming progress. During the reigns of Charles II., James II., Queen Anne, George I. and George II., religion had been fearfully declining; the Church of England and the great mass of the Dissenters both sank into spiritual listlessness: nor was mere listlessness all; for unsound doctrine, and a semi-heathen system of ethics lulled the people into spiritual slumber, and left them defenceless against the subsequent attacks of direct infidelity. By the mercy of God a remarkable revival of religion took place during the reign of George the Third, and has been in progress ever since; but the mischief had commenced long before, and the want of churches, and the other supposed causes of the extension of theoretical infidelity, were themselves the fruits of the preceding practical infidelity. The process is this, that when spiritual doctrine falls into neglect, when the pulpit distils such meagre ethics as were admired in the days of Blair, and such Pelagian tenets as gave birth to them, then practical religion decays in a land; the people, careless of their own souls, think little of those of their posterity; measures are not taken to meet the wants of an increasing population; and the people are not sufficiently in earnest about religion to ensure the removal of legislative obstacles to its progress, if they exist, as they have long done in this country,—as, for example, in the selfish restrictions which were so pertinaciously kept up, upon church building; and thus masses of men, infidel in all but name, easily become that also, if any Deist or blasphemer think it worth his while to pervert them. We fully admit all that our Right Reverend author says of the direct effects of the want of churches and other facilities for the religious edification of the people; but we would not have it forgotten that the absence of the faithful preaching of the Gospel was the still earlier cause and primal source of the evil. If the people had been truly evangelized they would not have long remained destitute of the outward appliances of religion, or have suffered, so far as by the blessing of God they could prevent it, the next generation to lapse into a race of heathens.

The Bishop of Chester alludes to another prevailing impediment to religion arising out of the peculiar circumstances of the present eventful times:—

"It is a part of an advanced stage of civilization to occasion great inequalities of condition, and frequent changes and reverses. It is a state in which every individual finds it an arduous task to maintain the condition in which he was born. He commonly may maintain it by prudence and persevering industry. But as soon as he relaxes either his exertions or his frugality, he sinks from his position, while another is ready to step in and take his place, which he cannot without great difficulty recover. The state of society to which he belongs exposes him to manifold temptations; and if he yields to those temptations, the same state of society makes such imprudence ruinous to his future fortunes. His consequent distress, however, he attributes not to its true cause, but to the government and institutions of the country; he lays the blame upon the body politic, civil or ecclesiastical; as if any legislation could alter the providential ordinance, which in the general course of things, has connected individual character, either virtuous or vicious, with individual adversity or prosperity.

"But this discontented and restless frame of mind is the most unlike possible to

that 'good ground,' that 'honest and good heart, which having heard the word, keeps it, and brings forth fruit with patience.' There is no preparation in the soil: and the word, though scattered all around, never penetrates, so as to 'spring and grow up.'

"The result is, that although our country contains within itself, as I sincerely believe, a deeper fund of Christian zeal and piety than it ever possessed before, there exists, unhappily, a stronger counterpoise of irreligion. And that irreligion is active. The careless apathy or the dissolute sensuality of former times, though it had as much ungodliness in it as may be found now, was far less dangerous. Our lot has been cast upon a period when there is nothing neutral. Every man who is not the friend, is the enemy of religion.

"Such, I imagine, is the conviction to which in almost every place the minister is brought when he surveys his charge. He is sensibly reminded of the justice of those scriptural metaphors, which describe ungodliness as a state of sleep, or of death. He finds too many in this condition: a greater or a less proportion: largest probably, in those crowded districts where multitudes keep one another in countenance, and vice offers more temptations. But whether they be few or many, the question is, how shall their number be diminished? Are there any means by which those who are now dead in sloth, or 'dead in trespasses and sins,' may be brought to hear the voice of the Son of God, and awake from their spiritual death, that 'Christ may give them light?'" pp. 11—14.

The means recommended by his lordship deserve serious consideration. The first is an anxious attention to the spiritual instruction of children and young persons. The second is, what Dr. Chalmers calls "the aggressive system," including more particularly cottage lectures, and familiar expositions of Scripture from house to house, or in such a manner as shall best meet the wants of the people. We wish we had space to quote all that his lordship has written on this important topic; but we cannot refrain from transcribing as much as we can find room for.

"We all know by sad experience the apathy which comes over the unenlightened mind in regard to the soul and its future condition, when it has long resisted and grieved the Holy Spirit. But how is it to be awakened? Whilst all unconscious of the winds that blow, and the waves that threaten, what voice can so speak as to be heard, and say, 'What meanest thou, O sleeper? Arise and call upon thy God.'

"One thing is evident. The ordinary means of grace are unavailable. The church is open, but neglected: the voice of truth is raised, but never heard. Even if opportunity be found for private warning, or occasional exhortation, it falls upon the ear in vain. It costs more to convert a soul. To leave the companions of indolence or profligate indulgence; to attend the house of God; to employ the Sabbath in the business for which it was given to man; these, under such circumstances, are not matters of trifling exertion, matters of course or custom; but strong efforts of faith, which can proceed from no other source. Faith, however, at present, there is none to affect practice. There may be no open denial of the truth of Christianity; there may be a general belief of the resurrection of the dead, and the life of the world to come; but confessedly there is no operative effectual faith, such as may overcome habits of apathy, or resist the influence of example: and the principle itself must be implanted, or we look for its results in vain. If the minister waits in such cases for times of penitence or messages of invitation, he will wait for ever. It is the misery of spiritual sleep, that it has no waking hours. We might as justly expect that a Lazarus should rise unsummoned from the tomb, as that the man who lies in the darkness of spiritual death, should by any natural process begin to feel his ignorance and his sin, and shake off his grave clothes, and come forth to seek religious knowledge. He is warned, probably, from time to time; he is reminded that he is living in neglect of a positive duty. And this, perhaps, he will not deny. But what he needs is, not precepts, but motives: not merely a condemnation of present habits, but an effective reason why they should be changed.

"Faith then must supply the reason and the motives: must suggest the question, 'Wherewith shall I come before the Lord?'

"But it would be enthusiasm to expect such faith to act suddenly upon the heart, without those means by which it is ordinarily produced. Experience does not teach us that such is the course of God's dealings with the heart: that he thus interposes summarily as it were, and awakens it to its high interests. Those who 'are alienated from the life of God through the ignorance that is in them,' become only more distant from the knowledge of Him, as they advance in years, and approach nearer to his tribunal. Death comes and hides the man from our view, but cannot shut our eyes against the consequences that await him.

"Must we then sit down in despair, till the end comes; or is there any method by which these 'brands' may be 'plucked out of the fire?'

"'No man can come unto me,' said our Lord, 'except my Father who hath sent me

draw him.' Now one way in which the Father draws the obdurate and reluctant heart, is by his revealed word. 'Faith cometh by hearing, and hearing by the word of God.'

"This seems to direct us towards an avenue by which we may approach the sheep which have strayed and are scattered in the wilderness. They will not seek the shepherd; they know not why they should. The shepherd must seek them. They will not come for the 'bread of life;' we must take it to them. In season and out of season, in any way that may present itself; and God does often open unexpected ways, we must make the truths of revelation known: we must carry the Scriptures home, and bring them within their hearing.

"Excellent results, far beyond expectation, have been found to proceed from a system of this kind: from the simple reading and exposition of Scripture to such a party as can be conveniently assembled in the houses of the poor. 'The word of God is quick and powerful, and sharper than any two edged sword.' A blessing attends it: it does not return unto him void. The rebuke of the minister, however just and reasonable, is the rebuke of a fellow-creature: it too often excites the opposing passions, and rouses the sinner to an active defence of his wickedness. But here, when the Scriptures are unfolded, it is God who speaks; and 'who art thou, O man, that repliest against God?' It is the Son of God who invites, and says, 'Why will ye die, O house of Israel?' 'Ye will not come unto me that ye might have life.' And at the voice of God, and at the invitations of a gracious Saviour, the hardest heart will sometimes break, and the most inverate lethargy be roused." pp. 16—20.

"Wherever these lectures have been introduced the congregations increase, the sacramental attendance is larger, the signs of a divine work become more visible. They shew an earnestness on the part of the minister himself, which has an undescribable effect upon the minds of others. They shew that he cannot be satisfied with the state of things existing around him: they shew that he cannot be satisfied while any remain without 'the knowledge of God, and of Jesus Christ whom he hath sent.'" p. 21.

"It is an indirect advantage of efforts made out of the usual course—whether Sabbath-observance societies, temperance societies, district visiting societies, adult schools, or meetings for exposition of Scripture—that they shew an anxious zeal against ungodliness and for religion. They prove that the ministerial work is no formal duty, but influenced by a sense of its indispensable importance. They are voluntary: and for that reason are doubly valued. The effect, therefore, is the same in its nature as that arising from the minister's general character.....Had St. Paul contented himself with 'shewing from the Scriptures that Jesus was the Christ,' and that 'God commandeth all men every where to repent:' he would have delivered his message, he would have declared the counsel of God. But what force was added to his message and his declarations, when he was able to call them to witness that 'for the space of three years he ceased not to warn every one night and day with tears?' It was this which gave the point to his argument, 'How shall we escape if we neglect so great salvation?'" pp. 22, 23.

The Bishop goes on to shew the importance of these domestic expositions and instructions, not only for the sake of the ignorant and the profligate, but for those who are really in earnest in religion. He asks:

"What would become of any one of ourselves, if an hour in the week were the limit of our spiritual studies, our scriptural meditations, our communion with God through the medium of his holy word? We feel the force of this whenever applied to our own case, why should we think differently of the flock entrusted to us? Yet how many infirm persons, how many whom distance and family duties preclude from attending church, might be found in every parish, whose regular opportunities of religious improvement are so rare, that an hour in the week would be far too large an average.

"And yet it is by this,—by attention to the divine word, by application to the means through which the Spirit is ordinarily communicated—that one man is 'made to differ from another,' and the soul is renewed in knowledge after the image of God. Spiritual knowledge has this peculiar characteristic: it has little connexion with superior education, or cultivation of mere intellect. Spiritual knowledge is indispensable to every class: and God does not suffer that which is needed by all alike, to depend on any thing which all may not possess: on what different persons must necessarily enjoy in very different degrees. The wisest philosopher can discover nothing more of the nature of God, or of the incarnation of Christ, and the union of Deity and Humanity in his person, than the most illiterate peasant." pp. 24, 25.

"Our ancestors had a just sense of what is requisite to maintain the life of God in the soul. The practices of the Romish Church deviated into superstition, and became the 'form of godliness' without 'the power.' But they were founded on a knowledge of human nature. And when fasts, and festivals, and vigils, and matins, and vespers were laid aside as 'profiting little,' because perverted from their right purpose, our Reformed Church prescribed the daily performance of morning and evening prayer, that the means of grace might be constantly within reach. The altered

circumstances of society have silently abolished this. But the soul, and the world, remain the same: the ascent of heaven is no less arduous, the prize no less glorious, the risk no less awful: and if not the same measures, the same diligence must be used, if our people are to enjoy the benefit which the mercy of God has designed for them, and be made meet to be partakers of the Redeemer's everlasting kingdom." pp. 26, 27.

In connexion with the discharge of these solemn duties, the bishop strongly urges upon the incumbents of benefices, their great responsibility in the choice of curates and the recommendation of candidates for the sacred office.

"We are not without signs and indications that God has a controversy against us; that he will visit our church with a searching trial. But we have also other signs, that in his judgments he remembers mercy. And amongst them this is not the least, that he is raising up a goodly number whom the cloudy aspect of events, whom the threatenings of an approaching storm do not affright, or deter from devoting themselves to the work of the ministry: men of talent, zeal, and piety, capable of maintaining a good warfare against the enemies of man's salvation. Let these be sought out and encouraged, to the exclusion of all who are of a different character: who must be assured that our church requires those only to serve within her ranks, who are prepared to 'endure hardness, as good soldiers of Jesus Christ,' to do 'the work of evangelists,' and to make full proof of their ministry;' being 'instant in season, out of season;' 'reproving, rebuking, exhorting, with all long suffering and doctrine.'" p. 30.

The above statements and extracts contain the principal matters of the Charge; but to it is affixed an appendix, containing many important topics; the chief of which we shall briefly notice.

His lordship remarks, in regard to the partial observance of public service on the Lord's day, that in some places the Evening Service follows so closely upon the morning, that it becomes almost impossible for persons who live at any distance to attend both. He says, that in many country situations, an alteration of the hour of afternoon service to half past three, four, or five, according to the season of the year, has had the effect of doubling the congregation. A longer interval between the services, he adds, is in every respect desirable, both for the minister and the congregation.

In regard to Family Prayer, his Lordship says, that this testimony of living with God in the world is comparatively rare. But the proportion is exceedingly different. In some parishes it is confined to the minister's own family; whereas in one parish, chiefly agricultural, two-fifths of the householders live in the practice of it. In another, chiefly manufacturing, out of three hundred and fifty families, one hundred practise it; in others, all the communicants. In Lancaster, out of the twelve hundred and fifty families which are under the superintendance of the Visiting Society, one hundred and twenty are known to maintain the habit; and probably many more do so, as three hundred copies of a manual of family prayer were sold amongst them in the year 1831.

The Bishop of Chester was one of the earliest and warmest friends to well-regulated Visiting Societies, and he continues, after large experience, zealously to support them, and mentions many circumstances of a highly encouraging nature in regard to them.

In reference to the increase of church-building, his lordship states some facts which require the most serious consideration.—

"Our increased church room is vainly trying to keep pace with the growth of population. In the last year the Church-building Society assisted in procuring about twenty thousand fresh sittings. We may suppose that twenty thousand more sittings were also provided by other sources with which that Society had no concern. This has a satisfactory appearance. But last year, and every year, an addition was made to the population of England and Wales to the amount of not forty thousand, nor eighty thousand, but two hundred thousand.

"So since the year 1820, provision has been made in churches for 587,000 persons, viz. 260,000 by his Majesty's Commissioners under the Parliamentary Grant, and 227,000 by the Incorporated Society. But the increase of population during the

same period has exceeded eighteen hundred thousand persons. So that the exertions which have been made, though they have prevented our situation from becoming worse, have not placed us in a materially better condition than we held ten years ago, and will need to be increased rather than relaxed for the years that are to come." p. xiii.

Our readers will remember the pleasure with which we hailed the church-building act of 1831, and will, perhaps, have contrasted it with our subsequent regrets that the law is still very defective. We find ourselves supported in both these respects by the Bishop of Chester. The act of 1831 (commonly called the Bishop of London's Act) was large and liberal; far more large and liberal than any friend of the church at that moment expected could be easily carried through both houses of parliament; but it is still inadequate to the exigencies of very poor and thickly peopled districts.

"It was confidently hoped that much of this evil would be remedied by the Act passed October, 1831, which enables the Bishop to assign the patronage in perpetuity to an individual or to trustees, who should build and endow a church in their neighbourhood in any parish or place with a population of two thousand, where not more than one third of the population can be accommodated in the existing churches, or where three hundred persons are distant two miles from the parish church. It was very proper and very desirable that such liberty should be given. But the Act will fail of its purpose in many of the places where the supply is most deficient. It will not raise a church in the midst of ten thousand manufacturers, where pew rents cannot be collected to the amount of one hundred pounds per annum, and where the sense of religion must be first excited, which can induce the people even to occupy the free seats. It will not raise a church for three or four hundred agriculturists, where the pew-rents will never produce thirty pounds per annum. What is the value of patronage in such circumstances? A case may here and there arise, where a concurrence of causes may render it desirable: but an outlay of three or four thousand pounds will not be often incurred for the sake of this sort of patronage: which, when possessed, is commonly found a burthen rather than a privilege." pp. xiv, xv.

There is a clause in the act which does not appear to be generally known, but which meets many of the difficulties arising from the restrictive clauses respecting the amount of population, distance from church, and so forth; which is, that in any case which does not come under the fixed rules by which the bishop's permission alone is sufficient, application may be made to the commissioners, who, if they see fit, may open a church under circumstances not stated in the act. This clause meets many special cases of difficulty, and ought to be generally known.

We feel assured, however, that what the Dissenters call "the voluntary principle," is not adequate to the wants of a nation. It may possibly suffice in a few favoured places; though we doubt even that; but in regard to the general instruction of the people it is wholly inadequate. There must, for poor neighbourhoods, and scattered neighbourhoods, be a legislative provision and adequate endowments. All the home missionary societies in Christendom would not suffice for the single county of Lancaster. We heartily thank the Bishop of Chester, in the name of every friend of the Church, for what he has said on this subject. We must quote the whole of the passage, which is singularly appropriate and important at the present moment.

"This shews the necessity of endowments—of those endowments which in the present day many are disposed to undervalue. They place a man of education, of natural and acquired talents, in situations where his presence is especially desirable, but in which otherwise, as human nature is, he would be seldom found—nay, where he could not commonly be found, because he could not exist there. They give him a residence, a home, an interest, a duty, in the midst of a forest of factories or a desert of moors. There, in the order of Providence, he finds himself placed; that is the spot which he is to cultivate. And there are thousands of spots in this kingdom which bear testimony to the faithfulness with which this duty is discharged; and which, whether we look to this world or that which is to come—whether we regard religion and its attendant virtues, or good polity and civilization—would be deprived of their greatest blessing and truest advantage, if these endowments should ever be removed.

"Whoever considers the subject, will perceive that endowments, i. e. a provision for

religious instruction, spring naturally out of that religion which they are designed to perpetuate. A man who is actuated by Christian faith, and feels its importance to himself, has a strong sense of its importance to others also. A man who is actuated by Christian faith is zealous for the glory of God and the good of his fellow-creatures. He studies to promote this. And what would he be led to do? Exactly what our ancestors have done. He would provide that a succession of persons should be encouraged and enabled to hold up the lamp of life, the light of the Gospel, in the neighbourhood to which he belonged or in the country which he governed. He would provide, as St. Paul provided when he wrote to Timothy: 'The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also.' So he would say, Those truths which constitute my 'joy and peace,' my present comfort and my future hope, shall, as far as in me lies, be taught to all whom I am bound or able to consider. Will he be diverted from his purpose by reflecting, that perhaps this may be effected by other means? that perhaps there may be so much zeal, so much piety, so much ability in those who come after, that the spot in which he is interested shall never be without Christian instruction; that he may safely entrust this to voluntary exertions? Surely a Christian will not leave that to a contingency, which the providence of God enables him, and the grace of God inclines him, to do in his own person. And therefore, as soon as we have a zealous Christian spirit existing together with temporal means, we come back at once to those very endowments which are sometimes spoken of as injurious to true religion.

"Yet I am very far from intimating that there would not be teachers of religion in this country, though there were no endowments. There would be, no doubt, many and very effectual ones. Some spots might be as well cultivated as they are now. But a great deal would be left barren. The Dissenters, many of whom are in the habit of visiting our villages, and sometimes materially disturb the labours of the regular minister, do not live in them; nor would it be possible for religious teachers to live generally in the villages of our land, if an endowment did not provide the means. This is the case in America, and accounts for the different and discordant reports which we receive concerning the state of religion in that vast country. The traveller passes from one large town to another, and finds much that delights him in the way of religious interest. He has not the same opportunities of examining the immense continent which lies beyond, where extensive districts have no other religious instruction than that which they derive from the occasional, perhaps monthly, visits of some travelling missionary.

"Any one, I am sure, who considers the subject without prejudice, and has sufficient acquaintance with our country to qualify him for judging of it, must come to this conviction. There happens to lie before me at this moment a paper which remarkably confirms it—being an invitation to subscribe towards the support of 'a city missionary' in Manchester, for those of the poor 'who are at present under no ministry;' 'one who shall seek them out and visit them at their own homes, with an especial view to their temporal, moral, and religious improvement.'

"How, it will be asked, can this be justly spoken of Manchester, or any town in this country, which does possess the advantage for which I am pleading—the advantage of endowment?

"The town of Manchester, containing 200,000 persons, and still remaining one parish, is very much in that condition to which every place and the whole country would be reduced, if there were no parochial divisions and no endowments. The members of the different congregations are visited by their respective clergymen. The population at large has a claim to the services of the chaplains of the parish church; but even if their time were not necessarily occupied within the walls of the church itself, what could two persons effect among two hundred thousand?

"Every one, therefore, who considers what is required to the real superintendence of such a population, must perceive that multitudes are at present justly described as being under no ministry.

"But the same advertisement contains another point to my purpose, in proof of what was before asserted, that, without endowments, numberless spots where even a large population may be congregated, will never support a clergyman. It points out an individual as eminently suited to become the 'city missionary,' and describes him as having 'ministered gratuitously, for many years, to a large congregation of poor people in Lancashire;' but as being now 'obliged, by the loss of his private means, to seek a subsistence in return for his ministerial labours. This his present hearers, though numerous and warmly attached to him, as he is to them, are quite unable to afford him. It is hoped, therefore, that he may be induced to undertake the office of minister to the poor in Manchester; especially if he may be permitted occasionally to spend the Lord's day with his present congregation, from whom he is very unwilling to be entirely separated.'

"It is further remarkable, that the same advertisement proceeds to estimate the sum required for the proper support of this intended missionary, and specifies 200*l.* per annum as 'the very least amount of annual subscriptions required.'

"When the commission now in operation shall have furnished a refutation of existing errors and misrepresentations, this sum will prove about the average of the parochial endowments belonging to the Established Church; endowments, which if we could suppose that they should ever be diverted from their present purpose would carry away with them all the best and highest interests of our country." pp. xl—xliii.

We cannot conceive in what way the sturdiest "Dissenter upon principle," can displace the foregoing statements.

In his remarks upon cottage lectures, our Right Reverend author gives the following important decision as to the legality of such meetings.

"A doubt has sometimes been suggested respecting the legal regularity of these meetings; and there is reason to regret that an explanation had not been introduced into the act 52 Geo. III. signifying that nothing therein contained was intended to apply to a clergyman in his own parish. Still it would be preposterous indeed, if 'an Act for restraining Nonconformists,' and 'an Act to prevent and suppress seditious Conventicles,' should be employed to preclude the appointed clergyman of a parish from instructing his parishioners. These Acts of Charles II.'s reign, were amended by 52 Geo. III. c. 155, and brought into the following form: 'From and after the passing of this Act, no congregation or assembly for religious worship of Protestants (at which there shall be present more than twenty persons besides the immediate family and servants of the person in whose house or on whose premises such meeting, congregation, or assembly shall be had) shall be permitted or allowed, unless and until the place of such meeting shall be certified to the Bishop, the Archdeacon, or the Justice of the Peace, to be registered in the Bishop's Court, and recorded by the Clerk of the Peace.'

"It is evident, therefore, that this Act has no more relation to lectures for the exposition of Scripture, than it has to national, or other schools, where the Scriptures are read and explained. Though the business be commenced or concluded with a prayer or psalm, it is not a meeting 'for religious worship.' The object, however, and utility of the plan, is far best consulted, when the number does not exceed that which the law itself allows, even to Dissenters, or private persons." pp. xxxiv, xxxv.

We have again and again protested against the absurdity and suicide involved in this Act, and which, we fear, notwithstanding his lordship's explanatory statement, are still inherent in it. We should think, however, that after the above deliberate opinion from such a quarter, no clergyman needs feel any conscientious scruple on the subject. If a litigious individual should choose to try the question against his pastor, and the decision should be in favour of the informer, it will require no great labour to get the act amended.

The Bishop returns to the question of endowments and church property; and we again avail ourselves of his remarks, which are peculiarly important and interesting at the present moment.

"To carry on, and to fulfil the plan of Divine mercy, a separate class of persons has been from the earliest times ordained, as 'evangelists, and pastors, and teachers, for the work of the ministry, for the edifying of the body of Christ;' by whom, as instruments, the gracious purpose of God might be secured.

"Were none of these persons already existing and supported in our land, it would be the duty of those who believe the Gospel to establish such an order, as the most efficient means of accomplishing the purposes for which the Son of God appeared.

"Much more then, being established, should they be preserved. For the endowments which support them have cost the present generation nothing. They are like other hereditary estates, which men may receive from their ancestors, obtained by the industry and frugality of those who, according to the laws of every well-ordered community, are at liberty to dispose of their own by gift or will.

"This property, like any other property, may be taken from the holders of it by the power of the stronger. But if it were so taken, who would be profited? Shall it be given to those who possess the larger portion of the soil? This would be too manifestly absurd: that because an individual has already two or three or four thousands per annum in a parish, he should for that and no other reason have a fifth share more added to his possessions. Shall it be allotted to any public use? To the maintenance of the poor, for instance? If we consult experience, we find that any such provision uniformly increases the demands of poverty. If we defy experience, and still proceed to such alienation,—what is the immediate gain? One third of the annual poor's rate. Such is the amount of gain—of immediate gain, to be swallowed up in a few short years. But who can calculate the amount of loss? Who can estimate, in its present

and remote consequences, the effect of any measure, which should deprive this country of her resident clergy? To an inherited income not amounting to two millions per annum, they bring probably an equal amount of their own from other sources: they return to the very spot from which is drawn the revenue which they receive: and the benefits which they confer by piety, by charity, by education, by civilization, if they are not fully appreciated now, would be clearly understood if the country should ever unhappily be deprived of them. Sublata ex oculis quærimus. This is not understood by our political writers, most of whom, probably, from situation, have had little experience of such benefits: but it is understood by those who know the interior of the land: it is abundantly testified by the regrets and lamentations which accompany the faithful pastor, when removed from the people who have enjoyed the advantage of his character and his labours.

"Many, however, will allow this: but inveigh against the nature of the endowment. Tithes, they say, are a remnant of a less advanced stage of civilization. Practically, this has but little weight, since tithes are not taken in kind, by clerical holders, in one case out of fifty. The power of so taking them, is a security to the clergyman, gives him the advantage of a fair composition: but its actual effect upon the agriculture of the country is far less than is assumed, except, perhaps, as a bounty upon the cultivation of one sort of produce rather than another.

"Still a measure for the commutation of tithes, if any such should be found practicable, would be a desirable object. The clergy would lose some portion of the security by which their income is now protected, but they would also be exempted from much unreasonable obloquy, and some unavoidable collision. The result would be decidedly beneficial, if the landholders would assist in carrying into execution such a measure, by redeeming the charge upon their land in the case of vicarages, and throwing no obstacle in the way of purchases or exchanges.

"Besides the *vexata quæstio* of tithes, other causes have concurred to bring an odium upon the Establishment for which it is no way accountable. The Church is not in fault, because an important part of the minister's support, in most of our principal towns, arises from Easter offerings or dues. In our present state of society this has become a serious evil, and it would be a happy circumstance if any fund existed by which those payments could be redeemed. The support of the parish churches also falls so unequally and unreasonably, from the constitution of widely-extended parishes, especially in the northern districts, as to furnish a continual ground of just complaint. In a parish consisting of ten, or twenty, or even five and twenty townships, a very small proportion of the people can derive any benefit from the mother church; and many have parochial chapels of their own to support and repair. But all are subject, and sometimes very unequally, to the rate which keeps up the parish church: from which those townships, at least, ought in reason to be exempted, which maintain chapels of their own. Such is human nature, that we are bound as far as possible to remove sources of litigation, and whatever may excite the malignant passions. Objections should be attended to from time to time, which arise out of the changing circumstances of the community. Trifling as many of these are, they dispose persons to view with a jaundiced eye every defect in the system of those who belong to it; and some such will surely be found in every human system, and every collection of human beings." pp. xl—xliii.

It would be superfluous and might be indecorous for us to add any thing to what we have already stated, and what the above extracts prove, of the value of this excellent Charge. We rejoice also to see that the prelate's example and admonitions, have not been without good effect upon his clergy, as we gather from the character of several recent visitation sermons which have reached us from his lordship's diocese. We have three now before us preached at the late visitation, by Mr. Byrth, Mr. Stevenson, and Mr. J. H. Stewart, which are truly scriptural and excellent*; and we regret that the multiplicity of new books prevents our noticing these and many other charges and volumes of sermons from various dioceses. Such publications are usually local, except where a name like that of Mr. Stewart is so well known as to ensure a wider circulation. We can only say, that we bless God and take courage, while we see such symptoms of revival and increased spiritual efficiency in our venerated church; nor do we fear what man can do unto us, so long as God thus honours and blesses the labours of his servants in our communion.

* There may be others. A scriptural and highly edifying ordination sermon has just been published from the pen of Mr. Raikes, chancellor of the same diocese.

REVIEW OF ABBOTT'S YOUNG CHRISTIAN.

1. *The young Christian, or a familiar Illustration of the Principles of the Christian Religion.* By JACOB ABBOTT, Principal of the Mount Vernon School, Boston (United States); *abridged.* Reprinted by the Religious Tract Society. London. 1833.
2. *The same Work, with a Preface and Corrections.* By the Rev. J. W. CUNNINGHAM, M.A. London. 1833.

IT is proof sufficient that there is somewhat remarkable in this American publication, that it has been promptly seized upon in the London bookmarket, and that two editions have come forth within a few days of each other; the one in a very neat and cheap, but slightly abridged shape, by the Paternoster-Row Religious Tract Society; the other, in a larger and more library-looking form, with a "preface and corrections" from the popular pen of the Vicar of Harrow. A book thus ushered in among us will undoubtedly command a large circulation; and we shall not therefore think it needful to devote many of our pages to review it, since not a few of our readers will be able to review it for themselves. We, however, quite concur in Mr. Cunningham's statement, relative to the very natural, original, simple, yet striking character of the work, and its great utility, especially for young persons. We do not however, concur in his view of the dryness and unattractiveness of Doddridge's "Rise and Progress." Few books have more powerfully interested innumerable readers, including not a few who were induced to commence the perusal of it, with no particular taste for such a kind of reading. It does not indeed abound, like Mr. Abbott's work, in entertaining, and generally very felicitous narratives and illustrations; and to the feelings of the author of De Rancé, Sancho, the Velvet Cushion, and a World without Souls, it may therefore very naturally appear defective; but to readers of less exuberant imagination, this perhaps is no great loss; and much as we esteem Mr. Abbott's work, we have not the slightest notion that it will ever rival Dr. Doddridge's. Mr. Cunningham however, does not under-rate the intrinsic value and usefulness of the Rise and Progress, for he says:

"The Rise and Progress of Religion in the Soul, by Dr. Doddridge, is one of the very few books in the language which enter upon the subject systematically; and perhaps no uninspired work in our language has been so largely blessed, to the conversion of sinners, and the establishment of unsettled minds. And yet it appears to me to be, though highly valuable, by no means a complete work. It is singularly barren of imagery, and sheds the light of illustration on scarcely a single page. Its statements are rarely calculated to touch the deeper springs of feelings in the human mind. The exhibition of religion has sometimes a character of severity; so that persons of a tender spirit often rise up, from the perusal of it, rather wounded than improved: a work *was* wanting, and though Mr. Abbott's is designed to fill up a little corner of the chasm in this species of writing, a work *is still* wanting, which would not merely reach the heart of the noviciate [novice; apprentice, apprenticeship; prebendary, prebend; novice, noviciate,] in religion, but heal it; would 'mitigate by solemn touch, the troubled mind;' and tenderly draw those into the arms of the Redeemer, whom force is more likely to repel from his embrace." Cunningham's edition, Preface, p. iv.

In proof of the interesting character of Mr. Abbott's work, we shall quote a few pages as a specimen. The first chapter will furnish us with a long consecutive extract excellently suited to our purpose, and we need add nothing to it, to bear out our recommendation. Our only difficulty is to know which copy to quote from; for though we have two editions, neither gives the exact text of the author; the one professing to be "abridged," and the other "corrected;" so that we are frequently at a

loss to know what are Mr. Abbott's own words, and to ascertain whether the abridgments are judicious, and the "corrections" are entitled to that name. To get as near the truth as we can, we shall quote word for word from the Tract Society's edition, inserting in crotchets and italics the readings of Mr. Cunningham's edition, when they differ from the other; which will enable the reader to judge for himself of the comparative editorial merits of the two. Where a word or passage appears in the tract edition which is omitted in Mr. Cunningham's, it will be marked in small capitals.

"I wish, in this first chapter, to point out to my reader, something in the nature and effects of confession, which every one has perhaps, at some time, experienced, but which few sufficiently consider—I mean its power to bring peace and happiness to the heart. But to make myself clearly understood, I must suppose a case.

"Two youths (*boys*), on a pleasant winter afternoon (*evening*), ask their father to permit them to go out upon the river to skate. The father hesitates, because though, within certain limits, he knows there is no danger, yet he is aware that above a certain turn of the stream, the current is rapid and the ice consequently thin. At last, however, he says, 'You may go, but you must on no account go above the bend.'

"The youths (*boys*) accept the condition, and are soon among their twenty companions shooting swiftly over the smooth black ice, sometimes gliding in graceful curves before the bright fire which they have built in the middle of the stream, and sometimes sailing away into the dim distance in search of new and unexplored regions.

"Presently a plan is formed by the other youths (*boys*) for going in a cheerful company, far up the stream, to explore its shores, and then return again in half an hour to their fire. Our two youths (*boys*) sigh to think of their father's prohibition to them. They faintly and hesitatingly hint that the ice may not be strong enough, but their caution has no effect upon their comrades, and the whole set forth, and soon are flying with full speed towards the limit prescribed. Our youths (*boys*) think they may safely accompany them till they reach the boundary which they are forbidden to pass; but while they do so, they become animated and intoxicated with the motion and the scene. They feel a little foreboding as they approach the line, but as it is not definitely marked, they do not abruptly stop. They fall a little in the rear, and see whirling through the bend of the river the crowd of their companions; and, after a moment's hesitation, they follow on. The spot once past, their indecision vanishes; they press forward to the foremost rank—forget their father, their promise, their danger. God protects them, however. They spend the half hour in delight, return down the river to their fire, and, at the close of the evening, they take off their skates, and step upon the firm ground, and walk towards their home.

"The enjoyment is now over, and the punishment is to come. What punishment? I do not mean that their father will punish them. He knows nothing of it. He trusts his boys, and, confiding in their promise, he will not ask them whether they have kept it. They have returned safely, and the forbidden ice over which they have passed never can speak to tell of their disobedience. Nor do I mean the punishment which God will inflict in another world upon undutiful children. I mean another quicker punishment, and which almost always comes after transgression. And I wish my young readers would think of this more than they do. I mean the loss of peace of mind.

"As the boys approach their father's dwelling, unless their consciences have become seared by oft-repeated transgression, their hearts are filled with uneasiness and foreboding care. They will walk silently. As they enter the house, they shrink from their father's eye. He looks pleased and happy at their safe return. But they turn away from him as soon as they can, and prefer going to another room, or in some other way avoiding his presence. Their sister, perhaps, in the gaiety and happiness of her heart, tries to talk with them about their evening's enjoyment, but they wish to turn the conversation. In a word, their peace of mind is gone, and they shrink from every eye, and wish to go as soon as possible to bed, that they may be unseen and forgotten.

"If they have been taught to fear God, they are not happy here. They dare not (strange infatuation!) repeat their evening prayer; as if they supposed they could escape God's notice, by neglecting to call upon him. At last, however, they sink to sleep.

"The next morning they awake with the customary cheerfulness of youth (*childhood*), until, as they look forth from their window, they see the clear ice-bound stream which tempted them to sin, winding its way among the trees. They say nothing, but each feels guilty and sad. They meet their father and mother with clouded hearts, and every object at all connected with their transgression, awakens the remorse which destroys their happiness. They carry thus about with them a wearisome (*weary*) and heavy burden.

"I suppose that in such cases, most boys OR YOUTHS would continue to bear this burden, until at last they became insensible to it, that is until conscience becomes seared. But though by habit in sin the stings of remorse might (*may*) be blunted, YET (*real*) peace never would be felt (*return*). By repeating transgression a great many times, we all come at last to feel a general and settled uneasiness of heart, which is a constant burden. Ask such an individual if he is unhappy. He (*perhaps*) tells you—No. He means, however, that he is not particularly unhappy just at that time. His burden is so uniform and constant, that he comes to consider it at last as a necessary part of his existence. He has no knowledge of (*has lost all recollection of*) what pure peace and happiness are. A man who has lived long by a waterfall; at last becomes so habituated to the noise, that silence seems a strange luxury to him. So multitudes, who have had an unquiet conscience for their familiar companion for many years, without a single interval of repose, when they at last come and confess their sins, and (*through the mercy of God*) find peace and happiness, are surprised and delighted with the new and strange sensation.

"This peace cannot come by habit in sin. A seared hardened conscience is not a relieved one. But what is the way by which peace of mind is to be restored in such a case as the above? It is a very simple way. I wish it was more generally understood and practised (*upon*).

"Suppose one of these youths should say to himself, some day as he is walking alone, 'I am not happy, and I have not been happy since I disobeyed my father on the ice. I was very foolish to do that, for I have suffered more since that time, than ten times as much pleasure would be worth. I am resolved to go and confess the whole to my father, and ask him to forgive me, and then I shall be happy again.'

"Having resolved upon this, he seeks the very first opportunity to relieve his mind. He is walking, we will imagine, by the side of his father, and for several minutes he hesitates, knowing not how to begin. He makes however at last the effort, and says in a sorrowful tone—'Father, I have done something very wrong.' 'What is it, my son?' He hesitates and trembles, and after a moment's pause, says, 'I am very sorry that I did it.'

"'My son,' says the father, 'I have observed, for a day or two, that you have not been happy, and you are evidently unhappy now. I know that you must have done something wrong. But you may do just as you please about telling me what it is. If you freely confess it, and submit to the punishment, whatever it may be, you will be happy again; if not, you will continue to suffer. Now you may do just as you please.'

"'Well, father, I will tell you all. Do you remember that you gave us leave to go upon the river and skate the other evening?' 'Yes.' 'Well, I disobeyed you, and went upon THAT PART OF the ice where you told us not to go. I have been unhappy ever since, and I resolved to-day, that I would come and tell you, and ask you to forgive me.'

"I need not detail the conversation that would follow. But there is not a child among the hundreds, and perhaps thousands, who will read this chapter, who does not fully understand, that by such a confession the lad (*boy*) will relieve himself of his burden, restore peace to his mind, and go away from his father with a light and happy heart. He will no more dread to meet him, and to hear the sound of his voice. He can now be happy with his sister again, and look upon the beautiful stream winding in the valley, without feeling his heart sink within him under a sense of guilt, while all the time, perhaps, his brother, who would not come and acknowledge his sin, has his heart still darkened, and his countenance made sad by the gloomy recollection of unforgiven sin. Yes, confession of sin has an almost magic power in restoring peace of mind.

"God (*Providence*) seems to have implanted this principle in the human heart, for the express purpose of having us act upon it. He has so formed us, that when we have done wrong, we cannot feel at peace again, until we have acknowledged our wrong to the person against whom it was done. And this acknowledgment of it removes the uneasiness as effectually (*as fire removes cold, or*) as water extinguishes fire. IT OPERATES IN ALL CASES, SMALL AS WELL AS GREAT, AND IS INFALLIBLE IN ITS POWER. And yet how slowly do young persons, and even old persons learn to use it! The remedies for almost every outward (*external*) evil are soon discovered, and are at once applied; but the remedy for that uneasiness of mind which results from having neglected some duty, or committed some sin, and which consists *in the first instance* in simple confession of it to the person injured, how slowly is it learned, and how reluctantly practised!

"I once knew a boy who was intrusted with a letter to be carried to a distant place. On his way, or just after his arrival, in attempting to take the letter out of his pocket suddenly, he tore it completely in two. He was in consternation. What to do he did not know. He did not dare to carry the letter in its mangled condition, and he did not dare to destroy it. He did accordingly the most foolish thing he could do; he kept it for many days, doubting and waiting, and feeling anxious and unhappy, whenever it came in his sight. At last he thought that this was folly, and he took his

letter, carried it to the person to whom it was addressed, saying—'Here is a letter which I was entrusted with for you, and in taking it out of my pocket, I very carelessly tore it in two. I am sorry for it, but I have no excuse TO OFFER.' The receiver of the letter said it was no matter, and the boy went home suddenly and entirely relieved. My reader will say, Why, this was a very simple way of getting over the difficulty. Why did not he think of it before? I know it was a simple way. The whole story is (*so*) simple, (*that it is hardly dignified enough to introduce here*) but it is true, and it exactly illustrates the idea I am endeavouring to enforce here, namely, that in little things, as well as in great things the confession of sin restores (*has the strongest tendency to restore*) peace of mind.

"I will now mention one other case which illustrates the same general truth, but which is in one respect VERY strikingly different from all the preceding.

"A merchant was one morning sitting in his counting room, preparing for the business of the day, when his clerk (*boy*) entered with several letters from the post-office. Among them was one in a strange hand-writing, and with the words, "money enclosed," written upon the outside. (*As the merchant was not at that time expecting any money, his attention was first attracted to this letter.*) He opened it, and read somewhat as follows: "———, Jan. 4, 1831.

"Sir—Some time ago I defrauded you of some money. You did not know it then, and I suppose you never would have known it, unless I had informed you. But I have had no peace of mind since it was done, and send you back the money in this letter. Hoping that God will forgive this and all my other sins,

"I am, yours."

"I remarked that this case was to be totally different from all the others in one respect. Reader, do you notice the difference? It consists in this, namely, that here not only was the sin confessed, but reparation was made. The man not only acknowledged the fraud, but he paid back the money. (Here comes in a paragraph to prove that it was the confession, not the reparation, that restored peace of mind.)

"It is not probable that this confession was sufficient to make him perfectly happy again, because (*among other things*) it was incomplete (*in its kind*). The reparation was perfect, but the acknowledgment was not. The reader will observe that the letter has no name signed to it, and the merchant could not by any means discover who was the writer of it. Now if the man had honestly told the whole, if he had written his name and place of residence, and described fully all the circumstances of the original fraud, he would have been much more relieved. All confession which is intended to bring back peace of mind when it is gone, should be open and thorough. There are, indeed, many cases where, from peculiar circumstances in such a case as this, it is not the duty of the individual, PERHAPS NOT EVEN DESIRABLE FOR HIM to give his name. This, however, does not affect the general principle, that the more full and free the confession is, the more perfect will be the restoration of peace.

"So strongly is this principle fixed by the Creator in the human heart, that men who have committed crimes to which the laws of the land annex the most severe public punishments, after enduring for some time in secrecy the remorse which crime almost always brings, have at last (*in some cases*) openly come forward and surrendered themselves to the magistrate and acknowledged their guilt, and have felt their hearts relieved and lightened (*felt themselves gainers*) by receiving an ignominious public punishment, in exchange for the inward tortures of remorse. Even murderers (*murderer*) have been known to come forward to relieve the horrors of their souls by confession, though they know (*aware*) that this confession will chain them in a dark stone cell, and after a short but gloomy interval, bring them to the gallows (*extend him in a coffin*).

"My reader, you can try the power of confession, and enjoy the relief and happiness it will (*has a tendency to*) bring, without paying such a fearful price as this, but these cases lead me to remark upon one other subject connected with confession—I mean punishment. Sometimes, as I before remarked, when a person confesses some wrong, he brings himself under the necessity of repairing the injury done, and at other times of submitting to punishment. Parents, sometimes, forgive their children when they have done wrong, if they will only confess it; and though this ought sometimes to be done, there is yet great danger that children, in such cases, will soon acquire a habit of doing wrong, and then coming to confess it with a careless air, as if it was not of much consequence, or rather as if confessing the sin destroyed it, and left them perfectly innocent.

"I should think, on this account, that the father whose sons (*boys*) had disobeyed him on the ice, would be much at a loss to know what to do, after one of his boys had so frankly acknowledged it. I can suppose him saying to his son, 'Well, my son, I am glad you have freely told me all about this. You did very wrong, and I am very much at a loss to know what I ought to do. I will consider it, and speak to you by and by about it. In the mean time you may be assured that I forgive you from my heart, and if I should conclude to do any thing farther, it will not be because I am now displeased, but because I wish to save you effectually from (*the penalty of*) doing wrong in future.'

"When the father is left alone to muse by himself upon the subject, we may imagine him to be thinking as follows:—'Well, I should not have thought that my boys would have broken their promise, and disobeyed me. I wonder if my eldest boy disobeyed also. The youngest only spoke of himself, shall I ask him?—No. Each shall stand on independent ground. If the other sinned too, he too may come voluntarily and obtain (*seek*) peace by confession, or he must continue to bear the tortures of self-reproach. And now if I take no farther notice of the transgression, which is already acknowledged, I am afraid that my son will the next time yield more easily to temptation, thinking that he has only to acknowledge it to be forgiven. Shall I forbid their skaiting any more this winter? or for a month? or shall I require them, every time they return to give me an exact account of where they have been? I wish I could forgive and forget it entirely, but I am afraid I ought not.'

"Thus he would be perplexed; and if he was a wise parent, and under the influence of Christian (*moral*) principal, and not of mere parental feeling, he would probably do something more than merely to pass it by. The boy would find that confession to such a father is not merely nominal, that it brings with it inconvenience, or deprivation of enjoyment, or perhaps positive punishment. Still he would rejoice in the opportunity to acknowledge his sins; for the (*temporary*) loss of a little pleasure, or the suffering of punishment, he would feel to be a very small price to pay for returning peace of mind; and he would fly to confession, as a refuge from self-approach, whenever he had done wrong.

"Let the parents or the teachers who may read this take this view of the nature of confession, and practise upon it in their intercourse with their children and their pupils. Let them meet them kindly, when they come forward to acknowledge their faults. Sympathize with them in the struggle, which you know they must make at such a time, and consider how strong the temptation was which led them to sin. And in every thing of the nature of punishment which you inflict, be sure the prevention of future guilt is your sole motive, and not the gratification of your own present feeling of displeasure. If this is done, those under your care will soon value confession as a privilege, and will often seek in it a refuge from inward suffering.

"Yes, an opportunity to acknowledge wrong of any kind, is a great privilege, and if any of my readers are satisfied that what I have been advancing on this subject is true, I hope they will prove by experiment the correctness of these principles. Almost every person has at all times some little sources (*causes*) of uneasiness upon his mind. They are not very well defined in their nature and cause, but still they exist, and they very much disturb his (*the*) happiness. Now if you look within long enough to seize hold of, and examine these feelings of secret uneasiness, you will find that; in almost every (*many*) case, they are connected with something wrong which you have done. That anxious brow of yours then is clouded with remorse; we call it by soft names, as cares, solicitude, perplexity; but it is generally (*often*) a slight remorse, so weak as not to force its true character upon your notice, but yet strong enough to destroy peace of mind. A great deal of what is called depression of spirits, arises from this source. There are duties, which you do not faithfully discharge, or inclinations, which you habitually indulge, which, you know, ought to be denied. Conscience keeps up, therefore, a continual murmur, but she murmurs so gently, that you do not (*perhaps*) recognize her voice, and yet it destroys your rest. You feel restless and unhappy, and wonder what can be the cause.

"Let no one now say, or even suppose, that I think (*conceive*) that all the depression of spirits which exists in human hearts is (*to be*) nothing but a secret sense of conscious guilt. I know that there is real solicitude about the future, unconnected with remorse for the past, and there is often a sinking of the spirits in disease, which moral remedies will not touch. These cases are, however, comparatively few. A far greater proportion of the restlessness and of the corroding cares of human hearts are produced, or at least very much aggravated, by being connected with guilt.

"I suppose some of my readers are going over these pages only for amusement. They will be interested, perhaps, in the illustrations, and if of mature or cultivated minds, in the point to which I am endeavouring to make them tend. I am afraid, however, that there are few who are reading really and honestly for the sake of moral improvement. To those few, however, I would now say: Do you never feel unquiet in spirit, restless or sad? Do you never experience a secret uneasiness of heart, of which you do not know the exact cause, but which destroys, or at least disturbs your peace? If you do, take this course. Instead of flying from those feelings when they come into your heart, advance boldly to meet them. Grasp and examine them. Find (*discover*) their cause. You will find, in nine instances out of ten, that their cause is something wrong in your own conduct or (*and*) character. Young persons will generally find something wrong towards their parents. Now go and confess these faults. Do not endeavour to palliate or excuse them, but endeavour on the other hand to see their worst side, and if you confess them (*to God and man*) freely and fully, and resolve, in reliance on (*under*) Divine grace, to sin no more, peace will return, at least so far as these causes have banished it from our heart." pp. 1—13.

The author goes on, in the conclusion of the chapter, to apply the above remarks to the subject of confession of sin before God; but with this great distinction, that in this case we have no reparation to make, and no penalty to suffer. We have a Saviour to whom we flee for refuge; he is our surety; he has suffered on our behalf; and we must come to God, trusting altogether to the infinite merit of his sacrifice.

It would not interest our readers to add merely a table of contents of the remainder of the work; many parts of which are even more interesting than the opening chapter. Nor is it worth while criticising the readings of the two editions: nor have we been at the trouble to collate them; but if we take the first few as an example, we prefer the Tract Society's readings. A winter's "*afternoon*" was a more likely time to go out skating than a winter's "evening;" the story relates rather to "youths" than "boys;" a "wearisome burden" is better sense than a "weary burden," the burden not being weary though the bearer may be so; "practising" in the next reading is better English, than "practising upon," the latter of which means *imposing* upon, though neither is quite correct; the boy was not forbidden to go upon the ice generally, but upon "that part of" it which was dangerous; "providence" is not "God" but his supervision; and it makes nonsense of the passage, for how can we say, speaking of providence, "he has so formed us, &c." Our English "outward" is as good as Latin "external." But enough of these trifles. The whole work, in either edition as may best suit the taste and the purse of the purchaser, is well worth possessing.

VIEW OF PUBLIC AFFAIRS.

THE first parliament under the Reform Acts has met. The King's Speech did not enter deeply into specific details. It lamented the war in Portugal, and the non-arrangement of the affairs of Holland and Belgium; it called the attention of parliament to the Bank and East-India Company's Charters; and to the state of the Church, on which it is remarked: "Your attention will also be directed to the state of the Church, more particularly as regards its temporalities and the maintenance of the clergy. The complaints which have arisen from the collection of tithes appear to require a change of system, which, without diminishing the means of maintaining the Established Clergy in respectability and usefulness, may prevent the collision of interests, and the consequent disagreement and dissatisfaction which have too frequently prevailed between the ministers of the Church and their parishioners. It may also be necessary for you to consider what remedies may be applied for the correction of acknowledged abuses, and whether the revenues of the Church may not admit of a more equitable and judicious distribution. In your deliberations on these important subjects, it cannot be necessary for me to impress upon you the duty of carefully attending to the security of the Church established by law in these realms, and to the true interests of religion."

The Speech then refers to Ireland, and urges in regard to the Established Church, a commutation of tithes, and "further reforms" not specified, but which are ominously stated to be connected with the peculiar circumstances of the country, so as to require a "separate consideration" from the case of the Church of England. Other measures are also recommended for Ireland; but particularly the passing of some strong coercive law for putting down the present alarming outrages, and preserving the legislative union between the two countries.

The questions arising out of the state of Ireland have hitherto constituted the chief subjects of discussion in both houses of parliament. The repeal faction in the House of Commons tried its strength in a protracted debate of four nights upon that part of the speech which relates to the proposed restrictions for Ireland; but was able, upon the division, to muster only forty names, all we believe Irish, except Mr. Cobbett and his colleague Mr. Fielden of Oldham; Mr. Faithful, and Mr. Kinloch of Dundee; with Mr. Hume and Mr. Attwood, the political unionists of Middlesex and Birmingham. A minority so small, and of such a character, chiefly Roman Catholics, and not including one third even of the Irish members, we would hope would prevent any further agitation of the question of the repeal of the Union; but unhappily other matters are

pending, which threaten serious disturbance, and we fear that the legislature will find it no easy matter to tranquillize the affairs of that long-agitated country.

Among the measures proposed by his Majesty's Ministers for the internal regulation of Ireland, there are two alluded to in the King's Speech, and which have been already brought before parliament; the first, a scheme of Church Reform; the second, the enactment of Special Temporary Laws for controlling and punishing the disturbers of the public peace.

With regard to the second of these measures, we can only repeat what we said in our last Number, that even martial law is better than illegal outrage; and the extremity of the case amply justifies the necessarily harsh measures which his Majesty's Ministers have proposed, for putting down the system of violence and bloodshed which prevails so extensively in that country. The bills for that purpose, have proceeded with scarcely a shadow of opposition through the House of Lords, and will probably pass the House of Commons by a large majority; though the repeal faction of Ireland, and part of the radical faction of England, are preparing for a vigorous opposition to them: and we lament to say, that some zealous ultra-conservatives of Dublin have most unaccountably joined their ranks, under an alarm that the restrictions are intended to bridle the Protestant and Conservative interest, with a view to prevent its opposing the measures of government. It is, however, the feeling of all men who wish for the public tranquillity, that strong coercion is necessary in the present disordered state of Ireland. Without it, neither property nor life is safe; and with regard to the church in particular, no measure for the commutation of tithes, or any thing short of the abolition of Protestantism, can be carried into effect. The intended restrictions have reference solely to illegal outrages which are too strong for the existing laws; and it would be a libel upon Protestantism and Conservative principles to suppose, that however obnoxious some of the plans of his Majesty's Ministers may be to any of the clergy and members of the Established Church of Ireland, they would, or could, be met by that species of opposition to which alone the intended penal laws are calculated to apply. But it is enough to say in regard to this absurd objection, that by no members of the legislature were the intended measures more warmly hailed, than by the Duke of Wellington and Lord Roden in the House of Lords, and by both the members for the University of Dublin, Dr. Lefroy and Mr. Shaw, in the House of Commons.

The plans proposed by Government, in regard to the Established Church of Ireland, have not been so fortunate. Lord Althorp has given an outline of a portion of them; but as frequent occasions will arise of discussing them with a more correct knowledge of their bearings when the whole of the series of measures is announced, we shall say little of them at present. His lordship calculates the net revenue of the bishops at 130,000*l.*; of deans and chapters at 2,200*l.*, and of the other benefices at 600,000*l.*; the whole not amounting to 800,000*l.* instead of the many millions at which popular exaggeration had estimated it. He proposes abolishing the payment of first fruits, and, instead of them, taxing benefices with a graduated duty, varying from five per cent. to fifteen; livings under 200*l.* per annum being wholly exempted. This plan of taxing the richer livings, to improve the poorer, has been urged by almost every Church Reformer, from Lord Henley to Dr. Burton; but we have always felt some scruples, as to its justice; but whether just or not in the abstract, it certainly is not just where parties are already in possession, and have actually paid their first fruits, for which it is proposed as a subsitute. The bishoprics are to be taxed in the same proportion, of five to fifteen per cent.; against which, if proposed only prospectively, there can be no argument of injustice; the same principles not applying to a bishopric as to a benefice, where the tithes are locally raised, and the people expect them to be locally spent; but there is the same injustice in imposing the tax on bishops already in possession. The next proposition is, to abolish Church Rates (cess) which amount at present to 70,000*l.* per annum. These payments are very obnoxious to the Roman-Catholic population, more especially as, though they contribute to them, they have no control over them, and derive no benefit from them; and we certainly see much religious advantage likely to arise, at least for a time, from doing away with this unpopular tax; but looking at a national church on a large scale, we see not how it can be kept up without parochial assessments in one form or another; and we fear that the abolition of church rates, thus virtually making churches proprietory chapels, as some persons are proposing for England as well as Ireland, would in the end starve a church to death, or at all events prevent its expanding with the increasing wants of the people. As regards Ireland, Government makes no provision for the extension of Protestantism. The calculated 69,000*l.* arising from the tax upon benefices, is to pay all church expenses, even should a thousand new churches be wanted and require to be kept up. This is virtually setting aside the very notion of a church establishment.

It is proposed either to abolish those deans and chapters which have no duties to perform, or to attach cure of souls to them. We think this a very desirable and valuable

measure—existing rights being respected; but we should be glad to save something from the overthrow, as we have often urged, towards founding schools of theological and religious education for the clergy; without which all other reforms will be inefficient. Next, Lord Althorp proposes diminishing the number of bishops from twenty-two to twelve; which in the present state of Protestantism, may, we presume, be a sufficient number for the discharge of the duties of the office; there being only about 1,400 benefices in Ireland, and many of them containing few Protestants; but we lament to see that our public men, of all parties, seem to proceed upon the principle that Ireland is to be consigned to Popery, instead of recovered from it. The estimated 60,000*l.* per annum saved by the reduction of sees is to be placed at the disposal of parliament. Its projected appropriation is not stated. Lord Althorp proposes, lastly, to clear nearly three millions of money by allowing tenants of episcopal lands to demand a lease in perpetuity at a fixed corn-rent, calculating upon the difference between the real worth of the land, and what the bishops usually let it for, including fines. This large sum his lordship claims for the state to dispose of it as it pleases; and a rumour is afloat that it will be applied to paying the Roman-Catholic bishops and priests. To seize it at all is direct spoliation; for it belongs as much to the church as the tithes or episcopal rents; but to expend it in supporting the corrupt church of Rome, would be an offence against God which may justly draw down upon us his severest national judgments. But we must restrain our pen till the proposed measures are more fully before the public. At present, we can only say, that while we cheerfully acknowledge that the government plan contains the seeds of many important reforms, it is identified with much that appears to us unjust and fraught with alarming evils. We, however, await its further development, and also those extensive modifications which it will doubtless receive in its passage through parliament.

We are obliged to postpone our notices of other matters, though some of them are of great and pressing importance.

ANSWERS TO CORRESPONDENTS.

A CURATE; C. D.; SEXAGENARIUS; T. M; J. P.; ZENAS; T. S.; E.; M. B.; are under consideration.

We are much obliged to the Rev. Andrew Reed for his candid and Christian letter, in which he disclaims the exclusionism attributed to the expression, "the church at Hounslow," instead of "the Independent church at Hounslow," or "the church assembling at such a place in Hounslow." We gladly bear our testimony to Mr. Reed's catholic spirit;—his contribution of 50*l.* to the Irish Clergy fund is a specimen of it;—and we could not speak more strongly than we did of the excellence of the sermon alluded to: and we now cordially recommend another recent discourse from the same pen, on the Connexion of Eminent Piety with Ministerial Usefulness: but though Mr. Reed *meant* nothing invidious, still the expression was invidious, and ought to be avoided. If there had been another "church and congregation" of the same denomination at Hounslow, would the phrase have been used then? Would not "the church assembling" in one place have been distinguished from that in another; and why may not the Episcopal church be entitled to the same measure of distinction? We are, however, satisfied that Mr. Reed meant nothing uncourteous.

We recollect nothing of the communication alluded to by THERESA. Papers, when done with, are destroyed.

The statement to which B. alludes from the Record newspaper, respecting the Bible-Lesson Book published by the Literary Committee connected with the Society for promoting Christian Knowledge, is grossly exaggerated and calumnious: and it is not the least evil of such statements, that they prevent the correction of what is really amiss in any institution against which they are levelled.

Our readers will rejoice to see, by a paper stitched up with our present Number, that the Irish Clergy Relief Subscription proceeds favourably. We need not add a word to recommend this work of Christian respect and affection towards our persecuted brethren in Ireland.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Society's Extracts record the lamented death of Professor Kieffer, whom, this very month last year, we were defending against the calumnies of Mr. Haldane, and others, who, to ruin the Bible Society, did not spare the most disgraceful attacks upon private character. We thank God that the attempt did not succeed, either to the injury of the individual or the Society. More of Professor Kieffer in another Number.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

MEMOIRS OF AMERICAN DIVINES: REV. DR. E. PAYSON.

For the Christian Observer.

IN resuming our occasional notices of American Divines we hesitated as to including the name of the late Dr. Payson, on account of his Memoirs having been republished and widely circulated in this country; our object in these memorials being chiefly to introduce to our readers names little known in England, and chiefly, where suitable materials exist, from the records of the Episcopal Church. But upon reconsidering that the life of Dr. Payson is peculiarly instructive and interesting, and that no notice of it has happened to occur in the Review department of our work, we think we should not be justified in withholding from our readers so valuable an accession to the stores of American religious biography.

Dr. Edward Payson was born at Rindge, New Hampshire, July 25, 1783. He was the eldest son of the Rev. Seth Payson, D.D., pastor of the church in Rindge, who is spoken of in the highest terms as a Christian and a minister. To the instructions, example, and prayers of his parents—especially those of his mother, who was peculiarly assiduous, affectionate, and judicious in her maternal care—Dr. E. Payson attributed, under God, his religious hopes, as well as his usefulness through life. From the first development of his mental powers his mind was more or less affected by his condition as a sinner before God; and he was often known to weep under the preaching of the Gospel when only three years old. About this period, too, he would frequently call his mother to his bed-side, to converse on religion, and to answer numerous questions respecting his relations to God and the future world. But notwithstanding these hopeful early impressions, the evidences of his piety, as he grew up, were not regarded by himself as conclusive; neither were they so regarded by his father, who on this account hesitated to send him to college for months, if not years, after his academical preparation was completed.

His parents having died before him, and their surviving children being all younger than himself, no companion of his childhood still lives to recal the incidents of this period of his history. A few recollections are however extant, such as—that when he was about six years of age he rode one horse and led another for a distance of twenty miles; no trifling adventure for a child, and no doubtful indication that his well-known energy and perseverance had already dawned;—that he was a minute observer of nature, and delighted during a tempest to climb some eminence, to watch the lightning and listen to the thunder;—that he manifested an early predilection for arithmetic;—that he could read well at the age of four years;—that he early perused all the books in his father's collection, and in the

"parish library," which were of a character suited to his age and attainments;—and that he had surprising tenacity of memory, in retaining whatever he read, so as ever after to be able to avail himself of his stores for illustrating truth or enlivening discourse.

His early years were divided between labour and study; for his father, like most ministers of country parishes in the United States, derived the means of supporting his family, in part, from a farm, which his sons assisted in cultivating. But, though young Payson appears to have engaged in this employment with cheerfulness, his thirst for knowledge was insatiable; but his mind, though strung to the highest pitch of exertion while at study, suffered no injury, as it was soon diverted by a call to the field; and every repetition of the process extended its capability and power.

His filial affection, as well as his conduct to his brothers and sisters, was most exemplary; his moral character was without a blemish; and he soon gained the reputation of a magnanimous, honourable, and generous youth. We would trust, also, that he began to give more decided indications of settled piety, as his father, after a period of probation, allowed him to enter Harvard College in the year 1800; about which time he completed his seventeenth year. His first appearance was not at that time very striking; but during the latter part of his collegiate course, as he became more known, he rose rapidly in the estimation both of the governors and his classmates, as a young man of correct morals, amiable disposition, and respectable talents; and he manifested an energy and perseverance of character which were sure indications of success, into whatever course he might eventually direct his professional pursuits. He was so great a reader that his frequent resort to the college library was a theme of raillery with his fellow-students, who represented him as having a machine to turn over the leaves. The ridicule was, however, misapplied; for every thing he read he made his own.

Mr. Payson graduated in 1803. Soon after leaving college he took charge of an academy recently established in Portland. It is stated, that during the early part of his residence in Portland he indulged in such amusements as were fashionable, or were considered reputable; but his taste for such pursuits did not long continue; and eventually, when his seriousness of mind became habitual, he was averse to going into company, even, it is said, to a fault. He dreaded an invitation to a social party, though he had no reason to expect any thing directly offensive to his religious feelings; but with select literary friends he passed many pleasant and profitable hours, and cemented a friendship which continued till death.

But no distance, employment, or friendships could weaken his attachment to his paternal home; and his letters exhibit the son and the brother in the most amiable light. We shall quote a few passages of his epistolary effusions at this period, as indicative of his state of mind and his habits.

"October 29, 1805.

"I must, my dear mother, give you some account of my comforts. In the first place, I have a very handsome chamber, which commands a delightful view of the harbour and the town, with the adjacent country. This chamber is sacred; for even the master of the house does not enter it without express invitation. At sunrise a servant comes and lights a fire, which soon induces me to rise, and I have nothing to do but sit down to study. When I come from school at night, I find a fire laid, jack and slippers ready, a lamp as soon as it is dark, and fuel sufficient for the evening. An agreement with a neighbouring bookseller furnishes me with books in plenty and variety. The objection to our meals is, that they are too good, and consist of too great a variety. And what gives a zest to all, without which it would be insipid, is, that I can look round me, and view all these comforts as the effects of infinite, unmerited goodness; of goodness, the opera-

tions of which I can trace through all my past life; of goodness, which I humbly hope and trust will continue to bless me through all my future existence."

"November 18, 1805.

"My dear mother,—I last night witnessed a scene, to which I had before been a stranger; it was a death-bed scene. A young gentleman of my acquaintance, and nearly of my own age, had been confined thirty-two days, and I was requested to watch with him; and a more exquisitely distressing task I hope never to undertake. When I went, there was little, if any, hope of his life. His mother—whose favourite he deservedly was—though she is, I believe, a sincere Christian, seemed unable to support the idea of a separation. Fatigue and loss of sleep made her light-headed; and, at times, she raved almost as badly as the patient. His sister, a gay, thoughtless girl, was in a paroxysm of loud and turbulent grief; while a young lady, whom he was expecting to marry, heightened the distress by marks of anguish too strong to be concealed; and which seemed to flow from tenderness, equal to any thing I have met with in romance. As I had seen nothing of the kind before, its effects on my feelings were irresistible. The perpetual groans and ravings of the dying—whose head I was for hours obliged to support with one hand, while I wiped off the sweat of death with the other; the inarticulate expressions of anguish, mingled with prayers, of the mother; the loud and bitter lamentations of the sister; the stifled agonies of the young lady, and the cries of the younger branch of the family (the father was asleep!) formed a combination of sounds, which I could scarcely support. Add to this the frightful contortions and apparent agonies of the poor sufferer, with all the symptoms of approaching death. About two o'clock, he died. I then had the no less difficult and painful task of endeavouring to quiet the family. The mother, when convinced he was certainly dead, became composed, and with much persuasion and some force was prevailed upon to retire to her bed, as were the rest of the family except the young lady. I had then to go half a mile for a person to assist *in laying out the corpse, in a bitter storm as ever blew*; and after this was done, watched with it the remainder of the night. You will not wonder if I feel, to-day, exhausted in body and mind. Surely, there is no torture like seeing distress, without the ability of removing it. All day have I heard the dying groans sounding in my ears. I could not have believed it possible, that any thing could take such astonishing hold of the mind; and unless you can remember the first death you ever witnessed, you can never conceive how it affected me. But distressing as it was, I would not for any thing have been absent. I hope it will be of service to me. It is better to go to the house of mourning, than to the house of mirth. Grief has a strong tendency to soften the heart, and dispose it to gratitude and other affections. An instance of this I saw in this family. They are so grateful to me for—I don't know what, that they seem unable to thank me enough."

"February 9, 1806.

"You need be under no apprehension, my dear mother, that my present mode of living will render the manner of living in the most rustic parish disagreeable. On the contrary, I shall be glad of the exchange, as it respects diet; for I find it no easy matter to sit down to a table profusely spread with dainties, and eat no more than nature requires and temperance allows. And I should take infinitely more satisfaction in the conversation of a plain, unlettered Christian, than in the unmeaning tattle of the drawing-room, or the flippant vivacity of professed wits. What gives me most uneasiness, and what, I fear, will always be a thorn in my path, is too great a thirst for applause. When I sit down to write, I perpetually catch myself considering, not what will be most useful, but what will be most likely to gain praise

from an audience. If I should be unpopular, it would, I fear, give me more uneasiness than it ought; and if—though I think there is little reason to fear it—I should in any degree be acceptable, what a terrible blaze it would make in my bosom. What a temptation this disposition will create, to suppress, or lightly touch upon, those doctrines which are most important, because they are disagreeable to most persons. I should at once give up in despair, had I nothing but my own philosophy to depend on; but I hope and trust I shall be enabled to conquer it."

His first appearance before a popular assembly was on the 4th of July, 1806, when, at the request of the municipal authorities of the town where he resided, he pronounced the anniversary oration on the Revolution,—a performance which gained him great applause, but which he was in vain solicited to publish. He seems to have endeavoured to turn this popular festival to good account, for we find him saying: "Would you know the real source of the calamities we suffer, and the dangers we fear? It is here; we have forsaken the God of our fathers, and therefore all this evil has come upon us. We once gloried in styling ourselves his American Israel; and a similarity of character and situation gives us a claim to the title. Like them, we have often been delivered by his uplifted hand and his outstretched arm; like them, we have experienced his munificence in temporal and spiritual blessings; and, like them, we have repaid his goodness with ingratitude and rebellion. Like them, we have bowed down to the idols of luxury, of ambition, of pleasure, and avarice; and as we have copied their idolatry, so, unless Heaven in undeserved mercy prevent, we shall soon resemble them in their destruction. It is an immutable truth, that sin is the ruin of any people; and woe to that nation who will not believe it without making the experiment! This experiment, fatal as it must prove, we seem resolved to make. Among us, God's laws are disobeyed, his institutions are despised, his Sabbaths are profaned, and his name is blasphemed. And shall he not visit for these things? Will he not be avenged on such a nation as this? Will any reply, with a sneer, that these observations have been often repeated, and that they have now become trite and old? They are so; and though this were the ten thousandth repetition, still, if we have not yet reduced them to practice, it is necessary to hear them again and again."

The development of Dr. Payson's religious character was gentle, unobtrusive, but progressive. From the year 1804 religion seems to have been his all-engrossing concern: his attention was then arrested and fixed so as never afterwards to be diverted, for any length of time, from the subject. The occasion of this new or revived anxiety for his soul was the death of a beloved brother. In a letter to his parents he says: "My dear mother's fears respecting my attention to religious concerns were, alas! but too well founded. Infatuated by the pleasures and amusements which this place affords, and which took the more powerful hold on my senses from being adorned with a refinement to which I had before been a stranger, I gradually grew cold and indifferent to religion; and, though I still made attempts to reform, they were too transient to be effectual. From this careless frame, nothing but a shock like that I have received could have roused me; and though my deceitful heart will, I fear, draw me back again into the snare, as soon as the first impression is worn off, yet I hope, by the assistance of Divine grace, that this dispensation will prove of eternal benefit." "I am the Achan who has drawn down this punishment and occasioned this distress to my friends. My careless, obdurate heart rendered it necessary, to punish and humble it: and, oh that the punishment had fallen where it was due!"

His mind continued for some time in an unsettled state. "I go on,"

he says, "sinning, and humbling myself, after long seeking for a proper sense of my sin; then confessing it with contrition and remorse; and the next moment, even while the joy of obtained pardon and gratitude for Divine favour are thrilling in my heart, plunging, on the most trivial temptation, into the same error whose bitter consequences I had so lately felt. Shame and remorse for the ungrateful returns I have made for the blessings bestowed, prevent secret prayer, frequently for two or three days together, until I can no longer support it; and though I have so often experienced forgiving love, I am too proud to ask for it." A few weeks afterwards he writes: "I feel convinced by experience, that if I relax my exertions for ever so short a time it will require additional exertions to repair it, and perhaps occasion a week's gloom and despondency; yet the least temptation leads me to do what I feel conscious at the time I shall severely smart for. In the impracticable attempt to reconcile God and the world I spend my time very unhappily; neither enjoying the comforts of this world, nor those of religion. But I have at last determined to renounce the false pleasures for which I pay so dear."

In a future letter, the same year, 1805, he goes on to explain what he considered to be the cause of his unsettled feelings:—"I find I have been trying to establish a righteousness of my own, though till lately I thought myself free from any such design. Hence arose all that unwillingness to perform the public and private exercises of devotion which I felt after any neglect of duty. I wanted to be encouraged to hope for an answer of peace by some merits of my own; and so felt unwilling to approach the Throne of Grace when I had been guilty of any thing which lessened my stock of goodness. In short, it was the same kind of reluctance which I should feel to approach a fellow-being whom I had injured. And this, which I now see arose from pride, I fondly thought was the effect of great humility. Finding myself so deceived here, and in numberless other instances, I am utterly at a loss what to do. If I attempt to perform any duty, I am afraid it is only an attempt to build up a fabric of my own; and if I neglect it, the case is still worse."

In a manuscript volume, written in characters which it was a long and difficult work to decipher, he writes, July 25, 1805: "This day, being my twenty-second birth-day, I have determined to commence a diary, as a check on the misemployment of time. Having resolved this day to dedicate myself to my Creator, in a serious and solemn manner, by a written covenant, I took a review of my past life, and of the numerous mercies by which it has been distinguished. Then, with sincerity as I humbly hope, I took the Lord to be my God, and engaged to love, serve, and obey him. Relying on the assistance of his Holy Spirit, I engaged to take the Holy Scriptures as the rule of my conduct, the Lord Jesus Christ to be my Saviour, and the Spirit of all grace and consolation as my Guide and Sanctifier. The vows of God are upon me." Subsequent passages in his diary shew an ever-active desire to pay the vows which his lips had uttered. He made strenuous efforts to redeem the morning hours from sleep, that he might enjoy an uninterrupted season for reading the Scriptures, and other devotional exercises; and when he failed of this, he suffered much in consequence, and lamented it with deep feeling. His diligence in business, as well as his fervour of spirit, are abundantly apparent from the account which he has given of the employment of every hour, from four in the morning till ten at night.

A solicitude for the spiritual welfare of others was in Mr. Payson co-eval with his profession of the faith and hope of the Gospel. Of this his pupils were always the most interesting objects; and he frequently mentions his exertions for their spiritual benefit in his letters to his mother. For example:

"This morning I was highly favoured in speaking to my scholars. I spoke nearly three quarters of an hour with some earnestness, though not so much as I could have wished. They are attentive; and a very perceptible difference has taken place in their attention to their studies. I hope that, sooner or later, they will become attentive to more important pursuits. I am almost afraid to write even to you, my dear mother, on these subjects, lest I should make some gross blunder, through my ignorance and inexperience. I have often observed that persons who begin to read late in life, are apt to think every thing they meet with in books as new to others as it is to them; and so make themselves ridiculous by retailing, as novelties, what every one knew before. In like manner, I am somewhat apprehensive of appearing to you, in mentioning my own feelings, as one who is detailing last year's news; for your ideas and feelings must be so far beyond mine, that it will require some patience to read my relations. However, I trust to your goodness; and hope you will remember that many things which are now plain and common, were once dark and unusual to you. I am pursuing my studies very much at random, having no person to advise with."

In the month of August, 1806, Mr. Payson relinquished his charge of the academy in Portland, and returned to his father's house to pursue his studies for the sacred ministry. Not that he was particularly deficient in sacred learning; on the contrary, his theological knowledge was probably equal to that of most candidates; but he felt the need of a regular and specific course of theological and mental preparation: and to the occupations of those days of seclusion from the world, more than to any other means, may be traced his spiritual growth, and that extraordinary unction which attended his discharge of his official duties. From every pursuit, not directly subsidiary to his grand design, he resolutely divorced himself. He seems to have concentrated all his powers to the acquisition of scriptural knowledge, and the cultivation of Christian and ministerial graces; in obedience to the apostolical precept, "Give thyself wholly to them." The Bible was, with him, the subject of close, critical, persevering, and for a time almost exclusive attention; his reading being principally confined to such writings as would assist in its elucidation. In this manner, he studied the whole of the inspired volume, from beginning to end, so that there was not a verse on which he had not formed an opinion. In this way he acquired his remarkable readiness to meet every question on every occasion, whether proposed by a caviller or a conscientious inquirer. The advantages hence derived were, in his view, beyond all computation. It secured for him the confidence of his people, as "a man mighty in the Scriptures." It gave him great influence with Christians of other denominations. It enabled him to confound and silence gainsayers, when they could not be convinced, as well as to build up the elect of God in their most holy faith; and it furnished him with varied forms of illustration, and modes of conveying to ordinary minds the less obvious truths with which he was conversant in the exercise of his ministry.

With study he united intense and constant prayer; aware of the aberrations to which the human mind is liable, he earnestly sought the guidance of the Holy Spirit. He felt safe nowhere but near the Throne of Grace; and he often literally studied theology on his knees, with the Bible open before him, pleading the promise, "I will send the Comforter; and when he, the Spirit of truth, is come, he will guide you into all truth." He strove to mortify the flesh with its affections and lusts. He allowed himself only a small part of the twenty-four hours for sleep; and his seasons for fasting were so frequent and severe, that his family were alarmed for his safety. Often has his mother, or sister, stood at the door of his chamber, with a little milk or some other refreshment equally simple, pleading in vain for

admission. Mr. Payson afterwards saw his error; the unhappy consequences of which to his health were felt, it is believed, to his dying day.

From causes beyond his controul he often failed of accomplishing all that he had prescribed to himself. When diverted from his object he would goad himself to extraordinary exertion; and, when successful in executing his plan, great was his satisfaction. The influence of habitual prayer upon his studies was so powerful that the strength of his devotion seems for the most part to have been the measure of his intellectual progress. By his near approaches to the Father of lights, his mind received, as it were, the direct beams of the Eternal Fountain of illumination. Few requests were urged by him more earnestly than for assistance in study; and not unfrequently he records his feelings on the occasion, as for example: "Was entirely discouraged respecting my studies, and almost determined to give up in despair. But see the goodness of God! He enabled me to write a whole sermon, besides reading a great deal; and in the evening was pleased to lift up the light of his countenance upon me. Oh, how refreshing, strengthening, and animating, are his smiles! How ravishing the contemplation of his holiness, love, wisdom, power, and goodness! He seemed to be a boundless ocean of love; and the sight caused my heart to expand with love to him and all his creatures. Oh, how trifling do earthly beauties appear, when he is pleased to unveil his face, and give a glimpse of heaven! His holiness is the chief glory of his nature."

Yet amidst such glowing ardours of devotion, we find him bowed down and "sore smitten" in self-abasement. Now he is "crushed into the very dust by a recollection of the sins of his youth;"—now he is "filled with distressing feelings, and loses all hope that he shall ever be fit to preach;" while those very feelings he attributes to a criminal cause, as "disappointed pride, and a conscious inferiority to others." At another time he is "brought into temptations, which shew his inward corruptions, against which he had been praying," or which he had not before suspected in himself. Again, if he "attempts to approach the Throne of Grace, whole floods of evil imaginations carry him away, so that he is fain to have recourse to unthought-of methods to get rid of them:" in a word, he is "oppressed with such a sense of his insignificance and vileness, that it seemed as if he should never open his mouth any more, to boast, complain, or censure."

Still his religion was far removed from mere contemplation or asceticism. Its fruits demonstrated the genuineness of the stock. His first care was, indeed, to have his "heart right with God;" but he was, at the same time, even at this early age, fertile in good devices, and prompt to execute them.

As the time approached when Mr. Payson was to receive a licence, agreeably to Congregational usage, to preach the Gospel, his spiritual mindedness appears to have remarkably increased. Most sensibly did he feel, that he "was not his own, but was bought with a price;" and that "the world was crucified to him, and he to the world." His piety was distinguished by more frequent acts of self-dedication to God, conducted with great deliberation, and attended by a minute survey of the relations of the creature to the Creator, the redeemed to the Redeemer, and of the obligations recognised and assumed by such a consecration. He penned and subscribed a "Confession and Form of Self-government," which affords a most affecting display of his emotions and resolutions. We copy the concluding sentences, as a specimen. After enlarging upon the great mercies he had enjoyed, his neglect of them, the aggravations of his transgressions, and his utter inability to rescue himself, he records his full dependence upon the sacrifice of the Redeemer and the sanctifying influences of the Holy Spirit; adding: "O my God, what shall I say more? What can I ask, since I am thine, and thou art mine; mine for time, mine for eternity? O my God, I want nothing, but to be wholly thine. I would plead thy promise for a

new heart and a right spirit. O write this covenant on my heart, and put thy fear there, that I may not depart from thee. May I be made an able, faithful, and successful minister of the New Testament. May the life and concerns which I have devoted to thee, be employed in thy service; and may I at length be brought to the full enjoyment of thee in glory, through the infinite riches of redeeming love. As a testimony of my sincere and hearty consent to this covenant, of my hope and desire to receive the blessings of it, and as a swift witness against me if I depart from it; I do now, before God and the holy angels, subscribe with my hand unto the Lord. And may this covenant be ratified in heaven. And do thou remember, O my soul, that the vows of God are upon thee."

It will be remembered, that the above, and all his other reflections on the state of his own mind, were written in a character which he was not aware would ever be deciphered.

The effects of his severe regimen and night vigils on his health had already begun to appear; and were aggravated by a fall from his horse, by which his shoulder was dislocated, in consequence of which his arm became eventually useless. From this time the state of his health is the subject of frequent allusion in his journal, and he often complains that it repressed his fervour of spirit.

After preaching for some months at Marlborough Mr. Payson repaired in August 1807 to Portland, where he was set apart to the office of the ministry according to the rites of the communion to which he belonged, and which was virtually the established religion of the place. He entered upon the duties of his calling with the most exemplary diligence and energy, and the effects were almost immediately visible. Such was the attention excited by his preaching, that he seems to have regarded himself as in great danger of thinking more highly of himself than he ought to think, and to have brought all his spiritual efforts to bear against this propensity. With reference to this he observed frequent seasons of humiliation, and oftener renewed the consecration of himself and his talents to God. It was the burden of his secret prayers, that he might be delivered from pride, from self-seeking, and from preaching himself, instead of Christ Jesus the Lord. He says in his diary at this period: "Heard my performances much commended; and fearing lest I should feel puffed up, I withdrew, and prayed earnestly that I might be preserved from it. And God was pleased to assist me in a most wonderful and unusual manner, not only in pleading for that and other mercies, but in renewing my covenant with him, and praising him for all his blessings. Never felt more gratitude, more humility, more love to God and benevolence to man, than at this time. Indulged some hope that God would pour out his Spirit, but hardly expected it. Saw that all the mercies I received were bestowed for the sake of the Lord Jesus alone; and that in myself I was far more deserving of hell, than of all that happiness. Could not praise God as I wished, but my soul panted, and almost fainted with ardour of desire to glorify him, and be wholly devoted to his service." "Read Baxter on pride. Was almost overwhelmed to see how much I have in my heart. Could hardly refrain from despairing of ever being humble."

His situation was at this time truly critical. His reception as a preacher was flattering to intoxication. He had scarcely been six weeks in Portland, before overtures were made to him by each of the three Congregational societies of that place, to become their teacher; and there was also a plan agitated to build him a new meeting-house. Applications also from different parishes in the vicinity, and likewise from a distance, were frequent; but amidst all he seems to have comported himself with great simplicity and Christian humility.

(To be continued.)

MEMORANDUM OF A CONFERENCE BETWEEN BISHOP HOBART AND ARCHDEACON STRACHAN ON ECCLESIASTICAL ESTABLISHMENTS.

For the Christian Observer.

Our readers will not have forgotten the extraordinary sermon which Bishop Hobart preached and published after his return from Europe to New York; in which he declaimed, not in the mildest tone, against national ecclesiastical establishments in general, and the defects and abuses which he considered as existing in the Church of England in particular. Not long after the publication of this discourse, Archdeacon Strachan of Canada happened to be in New York, in his way to England, and entered into a friendly conference with the Bishop on the subject of his charges. They discussed the subject minutely, and Bishop Hobart confessed, with much candour, that upon some matters he had given his opinion too hastily; and as the Archdeacon had told him that on his arrival in England he should draw up a review of his sermon for one of the religious periodical publications, the Bishop playfully requested him to give him a specimen of his intended critique. The Archdeacon preserved a memorandum of the substance of his reply, which bears with so much force upon several particulars, even more interesting and important in 1833 than they were in 1826, that we think our readers will thank us for presenting them with a copy. There are one or two points in the Archdeacon's statement which do not appear to us quite satisfactory; but the whole argument deserves serious consideration, both by the friends and the enemies of national religious establishments. It will also convey some useful information to several of our correspondents, who have requested authentic information relative to the actual workings of the voluntary or non-establishment principle in the United States of America. The following is the Archdeacon's memorandum:—

"He requested me to give him a specimen of my proposed critique. To this I readily agreed, proposing to confine myself to his sweeping denunciation against ecclesiastical establishments. I shall commence, I said, with expressing my deep sorrow that the enemies of such excellent institutions would have the gratification of finding a person of his great talents and authority among their number: that I could easily perceive why opposite and discordant sects, who agree in nothing else, unite against ecclesiastical establishments; nor was I surprised that infidels should declare against them, as the strong-hold of that Christianity which they hate; or Unitarians, who detest them for the purity of their creeds; or the speculatist, who is ready to sacrifice the best interests of his country for the sake of his favourite theory; or the reformer, who sees abuse in every thing, and is only at ease amidst changes and revolution; but for a sincere and learned Christian to believe that genuine religion will be most effectually extended by destroying the reservoir from whence its streams have issued, and by laying the axe to the root of the tree which has hitherto produced the fruits of righteousness, appeared to me truly astonishing. I was, indeed, prepared to admit that it was extremely difficult for a person born and brought up in this country (the United States) to appreciate the vast benefits of an established church, with its parochial ministers regularly distributed through the whole country in settled residences, and with a given space in which to labour for the temporal and eternal happiness of the population. He must divest himself of many prejudices and unfortunate associations before he could approach the subject with any hope of giving it impartial consideration: the defects, highly coloured and exaggerated, of such institutions,

are ever present to his mind, without being aware that they are not inherent, but of easy remedy; while the advantages seem obscure, or are totally unknown. In states possessed of an ecclesiastical establishment, the country is divided into small portions, and a religious teacher placed in each, by which means all the people have access to religious instruction. A reverence is thus kept up in their minds for what is pure and holy; and, their number being small, and living as it were together, the clergyman soon becomes acquainted with every individual, both old and young, and is able to visit them occasionally at their own houses: he becomes their friend and adviser, the composer of differences, the promoter of peace and contentment, the catechiser of children, the encourager of industry, sobriety, and all the virtues that make man prosperous and happy here and hereafter.

"As the comparison is between England and the United States, I shall confine myself to these two countries; but in shewing the necessity of the ecclesiastical establishment of England for the religious instruction of the nation, I seek not to vindicate abuses, for such may be removed, and leave the establishment more efficient than ever. The Church of England is commensurate with the natural boundaries of the country, which consists of about 55,000 square miles, containing fourteen millions of inhabitants, and divided into about 11,000 parishes. The number of clergymen actually employed in parochial duties are not fewer than 16,000. The parishes may be reckoned to contain five square miles each, a space not by any means too great for all the residenters to attend regularly the service of the church; and the average population not quite 900 souls, or about 200 families for each clergyman—a number not greater than, if vigilant, he is able to instruct. Even this average number is lessened, in towns, by those who dissent from the established form of worship: but this is the general state of the rural parishes, for the Dissenters hardly ever go to the distant and obscure corners of any country; such they leave to the Establishment, while they plant their standards amidst towns and populous villages, where, in as far as religious instruction is concerned, they are very little wanted. Now it is evident that the moral effect of such a body of men daily mixing with their people must be very great, more especially as they are quite independent of them for subsistence. Let us now look at the Episcopal Church of the United States, and see what moral effect it can have on the population, as a source of Christian instruction; for this, after all, is the true foundation upon which to institute a comparison between it and the Church of England; and if in this it greatly fail, the comparison falls to the ground. Now I shall give you every advantage in this matter; and instead of taking the United States generally, by which my argument in favour of England and ecclesiastical establishments would be much strengthened, I shall confine myself to the state of New-York, where the Episcopal clergymen are more numerous, in proportion to the population, than in any other state, and superintended undoubtedly by the most active bishop.

"In this large state, the clergy of the Episcopal Church are in number 136; the population, two millions, or upwards of 14,000 souls to each; the square miles, about 46,000. Hence the parishes, if we may so denominate them, contain 338 square miles, and are rather equal to an English county than an English parish. The influence of the two churches, as confined to England and New-York, is as one to seventy; and if the comparison be taken with all the States, it becomes much more favourable to England. Such influence on the manners and habits of the people is next to nothing; and yet you extol your church above that of England, and exclaim against establishments. Add to this, the dependence of your clergy upon the people for support—a state of things which is attended with most pernicious consequences. The congregations frequently take offence at their pastors without a good reason; and in such cases, the latter derive no protection

from the bishops, who are equally helpless with themselves. There are doubtless many splendid exceptions, but, in general, the clergy of all denominations in the United States are miserably dependent upon their congregations. The result is, that they too frequently sink below the rank which they ought to hold in society; and whatever be their personal merit, they fail to command that respect from a vain, and thoughtless, and undiscerning people, which is necessary to secure attention to their instructions. It is not unusual to hire clergymen by the year, or even half year; and such things excite no particular attention. It may be, that, accustomed from their childhood to temporary engagements, the clergy partake of that restless disposition and desire of change so common in new countries, and think little of going with their families from state to state, in search of a new settlement. It cannot be supposed that clergymen so situated will at all times speak with that fearless disregard of consequences which the proper discharge of their duty may often require. The difference, then, of the two churches is this,—that while in England the country is partitioned into parishes, over which a spiritual head is appointed, to be the moral and religious instructor of its population, and to add new converts to the faith by familiar and daily ministrations from house to house; the church in the United States presents only a few verdant spots bearing marks of recent cultivation, distinguished chiefly by their contrast with the barrenness of the surrounding waste. It is the duty of Christian nations to constitute within their boundaries ecclesiastical establishments; and since the general consent of all nations has been admitted as an argument in favour of the Divine Existence, so the public profession of religion by every people proves that it is a primary law of human nature to honour and worship the gods: how much more, then, is it the duty of every state where the Gospel has been embraced, to recognise the religion of Jesus Christ, and to make provision that His ordinances be honoured and maintained. A family or nation owes its existence to God as much as an individual, and is as much the subject of his moral law; but, the moment that any family or state believes the Bible, they are bound by the light of nature and the moral law to profess the religion which it enjoins. Nor is it enough for every member of the family to profess his faith in Christ—there must be family profession and family worship. Again, in a nation believing the Gospel, there must be national profession and national worship. The nation that establishes Paganism, is a Pagan nation; that which recognises Popery, is a Popish nation; but the nation which recognises no religion, is an atheistical nation. It were easy to shew that Scripture is clear and explicit on these points; and that the church, though erected for a spiritual purpose, exists in the world as an external, visible society. It ought to be chartered by the legislature, as an expression of homage to the Son of God: not that this should interfere with the peculiar tenets and modes of worship of those who dissent from the national religion, provided there is nothing in them hurtful to the general interests of society, or dangerous to the lawful institutions of the country. Nor is this all: it is the duty of the legislature to make for the church, thus chartered, that temporal provision which it requires, and which those of the state may admit: for it is as incumbent upon nations as upon individuals to honour the Lord with their substance; and it is predicted that the kings of the earth shall not only fall down before the King of Zion, but shall bring forward and offer gifts. What, it will be said, is the legislature to be the judge of what is a pure and what is a corrupt profession of Christianity? I say, Yes. The legislature is not to dictate to the people in matters of faith, but, in making a national profession of religion, they must judge which profession is agreeable to the word of God, and consequently conducive to the welfare of the nation. The truth lies as

open to them as to other men, and is to be ascertained in the same manner. It is also to be remembered, that the proper object of such laws is not the doctrines and ordinances of Christianity, but the external profession and observance of them, as requiring defence and maintenance: but, in doing so, they do not dictate to people's consciences, nor impose this religion upon any one; they merely give it legal countenance and support; and this much every Christian nation is bound in duty to do.

"But, notwithstanding all this, I admit that the progress of the Episcopal Protestant Church in the United States has been wonderful, and that she carries with her the Divine blessing; and believing, as I do, that she will not only far outstrip all other denominations, but that the communion of which she is a part is destined to evangelize the whole world, I should have rejoiced in concurring entirely in the animated praises you pronounce upon her, had you not condemned ecclesiastical establishments, and placed her in her infancy above the mother church. In this you greatly err; and when you picture to your fancy England studded with parish churches, regularly served in all the beauty of holiness, and turn to this country, with a church at vast intervals, and a clergy not sufficient to supply the wants of one-twentieth of the population, you must feel the advantages of an ecclesiastical establishment. In England, you behold the genius of true religion entering into every family; but here, unless in some favoured spots, you behold the spirit of false religion, infidelity, error, and superstition traversing the length and breadth of the land, and withering with its pestilential breath public as well as domestic and personal happiness and virtue.

"Come, said the Bishop, you are becoming too severe. On this the door opened, and a man from the Catskill Mountains was introduced, who told the Bishop that their missionary's time had almost expired; and that, being few in number, they could not engage him for six months longer, unless some aid could be granted them from the missionary fund. The good Bishop promised the necessary assistance; and on his departure said, with a smile, How unlucky, that my country friend should come, in the midst of this discussion, to shew the nakedness of the land. He confessed that I had placed ecclesiastical establishments in a point of view which was in some measure new to him; but, made up as the United States are of all possible denominations, there was not the smallest probability that any one would be ever recognised by the government: and he was pleased to conclude the conversation with observing, that he could not fall into more friendly hands, and that, whatever his opinion might be on ecclesiastical establishments, he loved with all his soul the Church of England."

ON THE CAUSES OF IRRELIGION IN THE CHILDREN OF RELIGIOUS PARENTS.

To the Editor of the Christian Observer.

I REQUEST your insertion of a few remarks, in reply to B., on the causes of the frequent absence of piety in the children of religious parents. The subject is beyond calculation important to the church of Christ, the honour of the Gospel, and the eternal welfare of the souls of men, and demands a dispassionate and enlarged consideration by your judicious and experienced correspondents.

The irreligious conduct of the children of pious parents, whether lay or clerical, may, I think, often be in a great measure ascribed to the following, among other, causes:—

To the natural corruption of the human heart, by reason of the Fall, which is as strong in the children of the most pious parents as in others.

To early religious restraints, uncongenial to that corruption, and calculated to stir up the bad passions of the heart, when not enforced on the principle of love, affection, and duty. Connected with this, I may notice the constant recurrence of religious duties, irksome to youthful minds, especially when rendered wearisome by the mode of conducting them, and not making them a pleasing privilege and delightful employment.

To needless severity in discipline; an ill-advised manner of inculcating even religious truth; a want of kindness in giving counsel; and rebuking even improper conduct and tempers in an unchristian spirit, which tends to repel rather than conciliate.

To giving instruction above the years and comprehension of the child; many pious parents seeming to rest satisfied if the memory be exercised, though the understanding is uninformed, and the heart is unaffected.

To visible infirmities in the parent, early noticed by children, and very soon considered as proofs of gross inconsistency, if not of hypocritical profession. I might mention, for example, the loss of Christian temper, as already noticed; and the absence of humble patience and meek submission under worldly trials and disappointments, or too great eagerness after the things of the world; or to the indulgence of some besetting sin.

To not early removing children from the improper conversation and bad example of irreligious servants.

To the choice of improper schools.

To not carefully and anxiously watching over the first dawnings of the youthful mind, and not giving it a proper direction, before wrong habits are formed.

To taking it too much for granted that our children will, as a matter of course, embrace our own views of religious truth, without care to acquaint them with its evidences, and the evidences of its power on the heart.

To the craft and malice of the great enemy of mankind, in the way of powerful and alluring temptation to the children of pious parents, by suggesting to their minds the failings of their parents; by stirring up the corruption of the evil heart, in opposition to their will and authority; by instilling false ideas respecting religion, the nature of sin, the pleasures of the world, and of happiness, in order to gain and confirm their early disrelish of godliness, and to incite disobedience to the wishes of their parents, and neglect of the commands of God.

C. D.

ELIEZER OF DAMASCUS.

For the Christian Observer.

The character of Eliezer of Damascus, the faithful servant, in the earliest age, of him who was the father of the faithful in every age, not having been selected by that able Scripture biographer, Mr. Robinson, affords an opening for a little gleaning in the same interesting field.

We may notice, in the first place, his fidelity and obedience; and, in order the better to appreciate these qualities in him, it may be observed, that, although in every sense a servant, he was evidently of a superior class in that department; while at the same time his character appears strictly in a personal view, and is made to depend for its eminence, not on the station he occupied, or the confidence he enjoyed, but simply upon the way in which he proved himself faithful in his master's house. This consideration, while it may prevent those in a superior condition (who are after all dependent, more or less, upon some above or about them)

from resting on any adventitious circumstances of rank or wealth or power, independently of personal religion, may also console the poorer, and such as have less influence, by shewing that personal religion is yet so indispensable, that, as God prohibits even the single talent from being hidden, so he also accepts "what a man hath," and neither "despises the day of small things" nor rejects the offering or services of the meanest; while in the estimate of their character, as of that of those above them, he looks—not, as man is so prone to do, on the outward appearance—but at the heart.

Eliezer was, however, in the higher ranks of servitude, as appears from Gen. xv. 3, where it is said, that Abraham then intended to make him, though one of his household servants, no less than his heir; while there seems no reason to doubt that he had been among, and was perhaps from his office the chief of, the servants mentioned in Gen. xiv. 14, as fighting for their master with such success as to recover Lot and his goods, and the women and the people, from their captivity. In chap. xxiv. 2 he is expressly called "the eldest servant" of Abraham's house, "that ruled over all that he had;" and we find further, that, like Joseph afterwards, "all the goods of his master were in his hand." He is honoured with the peculiar charge of a special mission of great importance: nor is it any greater imputation on Eliezer's fidelity that his master should first have brought him under a superior obligation to the Almighty by an oath, than a similar requisition through every age down to the present (with the sole exception of some religious professors who refuse to take an oath), implies any suspicion of integrity, since in every age even the highest persons in the land, including kings themselves, have come under a similar obligation. It was a servant thus honoured and advanced who manifested unreserved obedience and unshaken fidelity; for in Gen. xxiv. 9, 10, we find him exhibited as readily receiving the oath that was tendered, and at once setting out upon his distant and responsible journey.

A further instance of his disinterestedness occurs from his own statement, in ver. 34; where, after enumerating the abundant gifts of Providence to his master, in which he would himself have shared but for the subsequent birth of Isaac, he records his unreserved compliance with his master's desire, in seeking, for the very individual who had most obstructed his own advancement, the blessing which Abraham projected. This disinterested spirit appears further from ver. 33 of the same chapter; where, although meat was set before him after his arrival, he said, "I will not eat until I have told mine errand;" thus preferring to the supply of his own immediate necessities the full recital, and it was by no means a short one, of the great object of his mission, with all its most minute results. The same spirit of disinterested fidelity is further manifested by him in vers. 55, 56, of the chapter; where, after the accomplishment of his object, upon Rebekah's relations seeking to detain him, he says, "Hinder me not, seeing the Lord hath prospered my way: send me away, that I may go to my master." He acts as a man of business, who, having dispatched his errand, has no wish to linger, but is anxious to return homewards; or as the Christian, having finished his work upon earth, desires "to depart and be with Christ, which is far better."

It is further observable, that Eliezer's obedience and fidelity were united with the greatest wisdom and prudence, both as respected the adequate preparation for his undertaking, and also as to the employment of the most suitable means, both human and divine, for its successful accomplishment. It is very instructive to observe the simplicity of Eliezer's character, and the child-like confidence in God which he displays, in union with the use of all suitable means.

With regard, first, to a cautious provision for his work: he is aware of the

difficulties and probable obstructions before him; and we therefore find him (chap. xxiv. 5) suggesting to his master that the subject of his embassy might be unwilling to follow him into a distant land; and distinctly putting this case to Abraham, and requiring his fuller instructions respecting it. This desire for the best information, and his immediate acquiescence in the counsel afforded, plainly shew that Eliezer had counted the cost of this adventure, was not ignorant of its perils, and was anxious to provide accordingly. This wisdom and foresight prove that he did not act only ministerially, though subordinately; and that he was not engaged merely in a servile or mechanical work, without being permitted to bring to it his whole heart and his whole soul; calculating beforehand the events which were likely to occur, and neither hastening away with an imperfect message, nor proceeding upon an ill-considered errand. All his conduct was opposed to mere eye-service, to a light mind, and to a worldly spirit; and happy are those employers who find such agents to receive their commands, and to reason with them on right principles; and who can also preserve their own patience and temper to endure what, while it may at first appear likely to retard the execution of their plans, will really advance them.

Then, having anticipated every difficulty, we find him using prudent and rational human means to secure his object. It is said, at the 11th verse of the chapter, that he "made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that women go out to draw water." He chose what he thought the best time of the day, and the best place, for his purpose; wholly unlike those inconsistent professors of religion, who, trusting to fortuitous impulses and unlikely incidents, while they neglect suitable means, distrust in an equal degree the God of wisdom, who is pleased in general to work by such means, although He has not limited himself to their use. So, again, Eliezer declares his experimental conviction of the value of these human means, in the 27th verse of the same chapter, by this open confession of a reasonable faith: "I *being in the way*, the Lord led me to the house of my master's brethren." And had he not been in the way, what right could he have had to have looked for such an end? But having once ascertained the right course, he turned neither to the right hand nor to the left, but went straight forward. Thus, again, in the 41st verse of the same chapter, he testifies to the important fact of its being our duty to acquiesce in the Divine appointment, when we can conscientiously feel that we have really used all proper means, and not before; for he informs the family of Rebekah, that Abraham's express charge to him was, "If they" (that is, the kindred of Rebekah) "will not give thee a wife for my son, thou shalt be clear from my oath;"—an important principle being thus recognised, which has often proved an anchor to the soul of the doubting Christian; namely, that, while means are ours, events are God's; and that when we have done what we could, we may securely leave the rest with Him who has commanded us to "cast our care upon him," and not be unduly anxious for more than we are called upon to provide for. Indeed, even heathen morality, without the light of Scripture, made some approach to the inculcation of this state of mind, or we should not read, "Utcumque ceciderit, hoc restabit solatii, tuam negligentiam haud detraxisse malum." It may even not be altogether out of place to notice, under the use of human means, such an apparently secondary fact as the lawful presentation of gifts on the part of Eliezer; for in the 22d verse of the xxivth chapter we read that "the man took a golden ear-ring of half a shekel weight" (or a quarter of an ounce), "and two bracelets for her hands of ten shekels weight of gold" (or five ounces): and again, in the 47th verse, he makes no secret of this, as if he had any reason for concealment, but in this subsequent relation to her brother Laban he tells him, "I put the ear-ring upon her face, and the

bracelets upon her hands;" and again, in the 53d verse, we find that, in addition to this, and (which is more remarkable) in immediate connexion with his "worshipping the Lord, bowing himself to the earth," he brought forth the "jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things." All which notices, while the practice referred to in them must certainly be kept in subordination to the subsequent injunctions of Scripture against gold and pearls and costly array, may yet, when received with caution, and acted upon with sobriety, be at least permitted to shew the impression on the mind of Eliezer, and probably of his master Abraham, of the use of such instrumentality in the case of creatures not as yet wholly spiritual, but compounded in part of soul, and partly embodied.

But, thirdly, all these precautions and human means sink into utter insignificance, and become as dross, in comparison of those Divine means which we find employed on this interesting occasion. And here the character of Eliezer stands out with remarkable prominence, in this early period of the world's history. At the head of all those means was prayer; but who shall describe the value, or recount the victories, of that spiritual weapon? Let Dr. Young do something towards it:—

> "Prayer opens heaven, lets down a stream
> Of mercy on the consecrated hour
> Of man in audience with the Deity.
> Who worships the great God, that instant joins
> The first in heaven, and sets his foot on hell."

Eliezer's opening prayer, while waiting by the well, is very simple, but expressive (xxiv. 12): "O Lord God of my master Abraham, I pray thee send me good speed this day, and shew kindness unto my master Abraham." He proceeds to solicit such an indication of answer to his prayer, as that by a certain token, adverted to by him (as afterwards in the analogous case of Gideon and the fleece), he might be apprized whether the woman who should answer to the test he assigns was indeed the object of his inquiry. In all which it does not appear that any inference can legitimately be drawn, at the present period, from Eliezer's conduct, in favour of miraculous interpositions, or modes of ascertaining by lot, or other sensible tokens, as to the course of the Divine procedure or purposes; and, at all events, it must be obvious that the greatest sobriety and caution are necessary in attempting, under the Christian dispensation, to interpret such an example as that under consideration as applicable to our own case. "We have a more sure word of prophecy, unto which we shall do well to take heed;" and it is obvious, that, while prayer for the Divine direction on so important a subject as marriage is of indispensable importance, it would not be for us to prescribe that the particular person who might next appear should be the person who should be fittest for our selection.

We have again, in proof of the Divine instrumentality of prayer, the subsequent fact of Isaac's praying for the blessing for which God was designing him while this faithful servant was employing similar means: "He went out," says the 63d verse of the xxivth chapter, "to meditate" (or, as the margin reads, "to pray"): "in the field, at the eventide; and he lifted up his eyes, and, behold, the camels were coming." So that we have here the important but not unusual example of the obvious relation between means and ends, as seen in the evident adaptation of the mercy to the petition, or the fitness of the supplicant for the blessing implored. We may further learn in regard to prayer, from the 45th verse of the same chapter, that it is the business of the heart rather than of the lips; and that the answer is sometimes unexpectedly prompt and immediate: for, says Eliezer, when reporting his success, "before I had done *speaking in my heart*, behold, Rebekah came forth with her pitcher." Thus in the first account of the same fact it is said, in the 15th verse of the xxivth chapter, in immediate con-

nexion with the prayer itself, "It came to pass, before he had done speaking, that, behold, Rebekah came out." This was the kind of mental speaking of which, no doubt, the meditation of Isaac was made up, and of which repeated instances occur in Scripture, and, it is to be hoped, in the individual experience of every Christian. Of such heart-work in prayer it has pleased God to promise, "It shall come to pass, that before they call I will answer, and while they are yet speaking I will hear." Thus, after Daniel's sublime prayer and confession, even "*whilst he was speaking in prayer*," the angel Gabriel touched him, and said, "*At the beginning of thy supplications* the commandment came forth, and I am come to shew thee; for thou art greatly beloved." And in a subsequent case of spiritual appearance, another angel says, "Fear not, Daniel; for *from the first day* that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (Dan. ix. 21, 23; x. 12). The sense of our Church on the value of Divine aid and the duty of seeking it, may appear from every word of that beautiful collect, "Prevent us, O Lord;" a summary of devotion which, as it were, cradles our infant faith in the arms of God.

A further beauty apparent in Eliezer's character, is his *personal and constant recognition of the operation of Divine Providence.* Thus in the 60th verse of the xxivth chapter, speaking of Abraham, he says, "The Lord hath blessed my master greatly, and he is become great; and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses:" and in verse 56 of the same chapter, speaking of himself, he says, "The Lord hath prospered my way." Again, he expressly designates the Almighty as the God of the earth, as well as of heaven; intimating thereby his gracious supervision and direction of the things of time and the affairs of men. It may also be allowable, as occurring in the same immediate connexion, to notice a no less remarkable recognition on the part of Laban and Bethuel, who, in the 50th verse of the same chapter, observe of Eliezer's proposal, "The thing proceedeth from the Lord; we cannot speak unto thee bad or good." If we may turn yet a little more aside, we shall see that even in so strange and uncouth a character as that of Laban there must have been a great mixture of what was good; since we find him, in verses 49 and 50 of the xxxist chapter, giving a charge to his son-in-law Jacob with a nobility of character worthy of the most devoted believer: "The Lord watch between me and thee when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters, no *man* is with us: see, God is witness betwixt me and thee;"—a splendid acknowledgment of Divine superintendence and human responsibility. Nor would it be difficult to shew, as Matthew Henry and others have done, that we who live under the Christian dispensation are privileged above the early believers in looking for more than fell to their lot, in answer to our prayers, from the abundant mercy of God in his providence.

Another point observable in Eliezer's character is his *gratitude.* It was fit that prayer like his should be followed by praise. "Whoso offereth praise glorifieth God." In verses 26 and 27 of the xxivth chapter it is recorded, that "The man bowed his head, and worshipped the Lord: and he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth..... *The Lord* led me to the house of my master's brethren." And again, verse 52: "When Abraham's servant heard these words, he worshipped the Lord, bowing himself to the earth." The circumstance of a pious father and master employing a pious servant to seek a pious wife for a pious son, might be expected to issue in the heartfelt gratitude of all the parties concerned; and much might here

be added on the blessing of a marriage "in the Lord;" on the general expediency of acquiescence, on such a subject, in the opinion of parents; and on the value of the tests of character afforded by the humble and amiable conduct of Rebekah; if these points would not carry the discussion too far from the character of Eliezer.

It may, however, be right to advert to the subsequent sin and folly of the Israelites in the choice of their wives, as connected with modern falls and declensions from the same cause; and also to the connexion subsisting between great events and apparently little causes, as seen in the marriage before us, in the separation of the Jews and Gentiles, and the coming of the Messiah himself. We may further notice the peculiar advantage of this servant in having a good master, to which it is not improbable that he owed, under God, much of the good which we find in his character. It was no small testimony of the Almighty himself to the excellence of Abraham, when he was pleased to say, "I know him, that he will command his children and his *household* after him, and *they* shall keep the way of the Lord, to do justice and judgment" (vers. 18, 19). Our neighbours the French have a proverb, "*Tel maître, tel valet.*" A conscientious servant, caring for his master's interests and praying for his happiness, is no common mercy; but may we not fear that the reason why it is not more common is, that all masters are not such as Abraham was? Eliezer had regard to his master's property, and took an interest in his children. Religious principle is such a bond of union as does not confine its influence to those of equal degree, but unites in its comprehensive embrace the different orders of society; and while it charges masters to "give unto their servants that which is just and equal," enjoins those who serve to "be obedient to their own masters according to the flesh."

It may, perhaps, illustrate the peculiar advantage to servants of such a medium of intercourse with Heaven as that which is afforded by pious masters, when we reflect that Eliezer is no where represented as being the immediate subject of Divine revelation and intercourse, as Abraham himself was;—a consideration which, while it shews that extraordinary and sensible communications were not indispensable to salvation, even under the ancient dispensation, any more than under the present, proves that honestly to use the advantages afforded, and humbly to walk in the station allotted, will infallibly ensure the blessing and favour of God upon those who serve, as well as upon those who rule. A good example will sometimes supply the place of a good sermon, or, rather, will prove a still better incentive to duty. It no where appears from this record that Abraham had enjoined upon his servant the duty of prayer; but Eliezer had doubtless seen and profited by the observations he had made upon the practice of Abraham, and the advantages which had followed.

Upon the whole, this character cannot but be considered as one of the gems of Scripture, which, if it should be thought to lie a little below the surface, or to be eclipsed by the brighter glories of Abraham and his offspring, is not wanting in lustre, and is well calculated to repay the trouble of a closer inspection. We evidently see from it that the grace of God is confined to no external condition or relation of life: "Art thou called, being a servant, care not for it; for he that is called in the Lord is the Lord's freeman;" while, on the other hand, "he that is called, being free, is Christ's servant." In the Christian dispensation there is no getting above or sinking below this, that we are the servants of Christ: "Ye are not your own, but are bought with a price;" and, as such, we must serve a Higher than man, if we would not lose the reward of faith. Yet a little while and every external distinction will be at an end for ever, while the single object of inquiry will be whether we have served God, without its being ever asked whom else

we may have served. In that day it shall be "as with the servant, so with his master," as far as regards all external relations subsisting here. I remember being once struck with an inscription on a chimney piece of the ancient mansion at Enfield, in which Edward the Sixth was nursed, and which I have no doubt he had often read: "*Sola salus servire Deo: sunt cætera fraudes.*"

ZENAS.

UNEDITED LETTERS OF ARCHBISHOP SECKER.

For the Christian Observer.

Dr. Secker, both while Bishop of Oxford and Archbishop of Canterbury, was in the habit of corresponding with the Rev. Dr. Samuel Johnson of Connecticut (of whom a memoir appeared in our last volume, p. 829), upon the affairs of the Episcopal Church in America, in which he took a zealous interest. Dr. Johnson and his friends had been very anxious for the appointment of bishops in the American colonies, and had sent over to the Society for the Propagation of the Gospel in Foreign Parts, in the year 1750, a plan for that purpose, with an answer to the objections alleged against it. Several of the leading members of the Society entered warmly into the object; among others, Bishop Berkeley, Bishop Terrick, Bishop Sherlock, and Bishop Lowth, who all corresponded with Dr. Johnson on this and other important matters*; but no individual exerted himself so zealously

* The autograph letters of these eminent men are still preserved in America (we believe in Yale College); but neither the letters nor extracts from them have hitherto been added to the lives and works of the respective writers. We copy, from the Memoir of Dr. Johnson, two or three passages, which relate to the question of the American Episcopate.

Bishop Sherlock writes, Sept. 19, 1750:—"I have been far from neglecting the affairs of your churches, and have been soliciting the establishment of one or two bishops to reside in proper parts of the plantations, and to have the conduct and direction of the whole. I am sensible for myself that I am capable of doing but very little service in those distant churches, and I am persuaded that no bishop residing in England ought to have, or willingly to undertake, this province. As soon as I came to the see of London, I presented a memorial to the king upon this subject; which was referred to his principal officers of state to be considered. But so many difficulties were started, that no report was made to his majesty. After this I presented a petition to the king in council of like purport. His majesty's journey to Hanover left no room to take a resolution upon an affair that deserves to be maturely weighed. This lies before the king in council, and will, I hope, be called for when his majesty returns to England. This is a short state of the case. You will see by this account, that I am not yet able to say any thing as to the effect of these applications."

He adds, two years after: "I think myself at present in a very bad situation; bishop of a vast country, without power, or influence, or any means of promoting true religion: sequestered from the people over whom I have the care, and must never hope to see. I should be tempted to throw off all this care quite, were it not for the sake of preserving even the appearance of an Episcopal church in the plantations."

Bishop Terrick, who succeeded to the see of London in 1764, on the death of Dr. Olbaldiston, writes,—"I feel, as sensibly as you can wish me to do, the distress of the Americans in being obliged, at so much hazard and expense, to come to this country for orders; but I own I see no prospect of a speedy remedy to it. They who are enemies to the measure of an Episcopacy, whether on your part of the globe or ours, have hitherto found means to prevent its taking place, though no measure can be better suited to every principle of true policy, none can be more consistent with every idea I have formed of truly religious liberty. We want no other motives for declaring our sentiments and wishes of the subject, but what arise from the expediency, I had almost said the necessity, of putting the American church upon a more respectable plan by the appointment of a bishop. But whatever are our sentiments or wishes, we must leave it to the discre-

and perseveringly as Archbishop Secker. We have at this moment before us a pamphlet, published by Rivingtons in 1769, being a Letter written by Secker to "the Right Honourable Horatio Walpole, Esq., concerning Bishops in America," and found among the Archbishop's papers, with a direction that it should be printed after his death; in which that prelate (then Bishop of Oxford) urges upon government, in the most earnest and convincing manner, the duty of providing bishops for our colonies. It was afterwards inserted in the Archbishop's Works, and may be referred to with great advantage in relation to the importance of the episcopate, and the need of bishops in various parts of the British dependencies. We strongly recommend the perusal of the Archbishop's arguments at this moment, to all who take an interest in those moral and religious questions which are connected with the approaching question of the renewal of the East-India Company's Charter. The efforts of Secker and his friends were opposed by the leading statesmen of the day, on the ground that the establishment of bishops in the colonies would be expensive, and introduce exorbitant church power, and raise uneasiness both at home and abroad. In the mean time, the great body of the clergy took little or no interest in the question; and the laity were in general, if not actively hostile, at least apathetic; and thus the matter continued till the American war. After the Revolution, when the two countries returned to amicable relations, the friends of Episcopacy in America were urgent in soliciting consecration for two or three of their clergy, who might keep up the Episcopal succession. It had been a serious evil, even before the Revolution, to be deprived of the rite of Confirmation and of diocesan supervision, and to be obliged to send candidates for holy orders to England, at great expense and loss of life, a large proportion of them having died of the small pox; but, now that the two nations were politically separated, even this limited intercourse was cut off, and the establishment of Episcopacy in America became absolutely essential. Several of the English prelates were very anxious on the subject; and, as we have seen in the passages above quoted in the note, the Bishops of London, even

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tion and wisdom of government to choose the time for adopting that measure. Whether we shall live to see that day, is in the hands of God alone. We wish only that we could look forward with pleasure and enjoy the thought."

Bishop Lowth (then Bishop of Oxford), whose correspondence is mainly on sacred literature, writes, May 3, 1768,—"As to the great and important design of an American Episcopate, I see no immediate prospect of its being carried into execution. While the state of affairs, both with us and with you, continues just as it now is, I am afraid we may not expect much to be done in it."

Bishop Berkeley, who took an extraordinary interest in America, and whose munificent gifts of books and property are still remembered with gratitude in the academical circles of the New World, expresses as follows his regrets, in one of his letters, that he could not do all he wished, either as to devoting his time or money, for two most characteristic reasons.—"My correspondence with patients that drink tar water obliges me to be less punctual in corresponding with my friends." "I am glad to find a spirit towards learning prevails in your parts, particularly New York, where you say a college is projected, which has my best wishes. At the same time, I am sorry that the condition of Ireland, containing such numbers of poor uneducated people, for whose sake, charity schools are erecting throughout the kingdom, obligeth us to draw charities from England; so far are we from being able to extend our bounty to New-York, a country in proportion much richer than our own."

Alas for Ireland! During generation after generation, the mention of that name has been as closely accompanied by "poor uneducated people," "charities from England," and so forth, as that of Bishop Berkeley himself with the Bermudas and tar-water; and most of the specifics for its cure have been as popular at the moment, and as unavailing in the end, as the good prelate's infallible remedy. One recipe has not yet been fairly tried—religious education upon Protestant, that is upon Scriptural, principles; and the contentions of party seem to render it less likely than ever that this great blessing will speedily be attained.

before the Revolution, had felt much pain in having a nominal charge, to which they could not possibly attend, and had long wished the American colonies to be superintended by bishops of their own. But the English bishops could not legally dispense with the oath of allegiance prescribed by the Act of Uniformity, till they procured an Act of Parliament for the purpose; and even that Act applied only to the ordination of priests and deacons, and not to the consecration of bishops; and other difficulties and delays occurred: so that the patience of our American brethren was well nigh exhausted; and Mr. Seabury, the first American bishop, resorted in a heat from Lambeth to Edinburgh, to get himself consecrated by the Non-juring Bishops of Scotland. This was in 1784, four years before the death of the Pretender, when the Scottish Episcopalians gave in their allegiance to the House of Brunswick, and the penal statutes against them were rescinded. The difficulties in the way of English Episcopal consecration for the revolted colonies were, however, surmounted; and Dr. White, Dr. Provost, and Dr. Maddison, were consecrated by Dr. Moore, Archbishop of Canterbury.

We have digressed to these topics, as bearing upon some of the particulars alluded to in the following letters of Archbishop Secker. There are other particulars in them which are well deserving of consideration at the present moment; not the least of which is the constantly recurring vexations of the Society for the Propagation of the Gospel in regard to its slave-cultured estates in Barbadoes. The occasional remarks upon the views and proceedings of public men, in reference to matters connected with religion and the Established Church, are full of instruction at the present moment. We shall extract the chief passages, omitting some of those which refer to local and temporary details of business, chiefly the location and qualifications of missionaries. The first two of the letters were written while the writer was Bishop of Oxford; the rest, after he was promoted to the see of Canterbury. They have been preserved in America, and ought to be added to his life and works.

"St. Paul's Deanery, London, Feb. 27, 1752.

"Good Dr. Johnson,—I am very sorry that I have neither performed your desire of procuring a degree for Mr. Chandler, nor answered your letter sooner." ..... "You receive, I doubt not, constant accounts from Dr. Bearcroft and others, concerning the state of the Society's affairs here" (the Society for the Propagation of the Gospel). "Our fund is reduced at present very low: and the last year's benefactions have been very small. God incline the hearts of men to liberality at the approaching general collection! The king hath given five hundred pounds. I wish it had been more. But I know not whether his predecessors have given any thing. I am reprinting, on this occasion, my sermon before the Society, in hopes it may do some good; and shall give a copy to each minister of a parish in my diocese. It will be of use to us to receive, as early as possible, both accounts and copies of whatever is printed in your parts, relating to the concerns of the Society. The Dissenters here have lately had some things of this kind before us: and I think we have had them only through their hands. Concerning the important scheme of establishing Bishops abroad, I can, at present, give no encouraging prospect. We must endeavour again when we see opportunity; and pray always, that He who hath put the times and seasons in his own power, would, in the time that he sees proper, revive that, and every part of his work amongst us: for indeed religion continues to decay most lamentably. But we know that all things work together for good; and that the kingdoms of this world shall become the kingdoms of our Lord and his Christ. I am with great esteem and regard, sir, your loving brother and humble servant,

"*Tho. Oxford.*"

"Deanery of St. Paul's, March 19, 1754.

"Good Dr. Johnson,—I should have returned you my hearty thanks before now, if extraordinary business had not put it partly out of my power and partly out of my thoughts, for your favours by Mr. Smith." . . . . . "I am particularly obliged to you for sending me your book" (respecting Bishop Berkeley): "of which I made a very acceptable present to the late excellent Bishop of Cloyne's son. . . . . .You have taken very proper care to keep those who do not enter into all the philosophy of the good and great man from being shocked at it, and you have explained and recommended just reasoning, virtue, and religion so as not only to make them well understood, but ardently loved. Would God there were any present hopes of executing what the concluding piece unanswerably proves to be harmless, useful, and requisite. But we have done all we can here in vain, and must wait for more favourable times; which I think it will contribute not a little to bring on, if the ministers of our Church in America, by friendly converse with the principal Dissenters, can satisfy them that nothing more is intended or desired than that our Church may enjoy the full benefit of its own institutions, as all others do. For so long as they are uneasy, and remonstrate, regard will be paid to them and their friends here by our ministers of state. And yet it will be a hard matter for you to prevent their being uneasy, while they find you gaining ground upon them. That so much of the money of the Society" (for the Propagation of the Gospel) "was employed in supporting Episcopal congregations amongst them, was industriously made an argument against the late collection. And though, God be thanked, the collection hath notwithstanding proved a very good one, yet, unless we be cautious on that head, we shall have farther clamour: and one knows not what the effect of it may be. Our friends in America will furnish us, I hope, from time to time, with all such facts, books, observations, and reasonings, as may enable us the better to defend our common cause. I am, with great regard and esteem, sir, your loving brother and humble servant,

"*Tho. Oxford.*"

[The copy of a long letter of September. 27, 1758, written to Dr. Johnson by Archbishop Secker, on his preferment to the see of Canterbury, is lost.]

"Lambeth, July 19, 1759.

"Good Dr. Johnson,—I thank you heartily for your two letters. I have received much useful information from both of them, especially from the former and longer, of which I hope to have the sequel in a little time. On a consultation amongst the Bishops it was agreed, that, though establishing a mission at Cambridge might probably furnish a handle for more than ordinary clamour, yet the good to be expected there, from the temper, and prudence, and abilities of Mr. Apthorp, was likely to overbalance that inconvenience considerably; and that it would be best to propose the matter in the Society, without taking notice of its being liable to any peculiar objections: which was done accordingly, and the resolution taken unanimously."

The Bishop goes on to allude to some American controversy, in which "reflections had been cast" upon the proceedings of the Society for the Propagation of the Gospel; but the letter is mutilated, and breaks off abruptly with, "I was a very young bishop in 1735, and almost my whole time was taken up in the care of St. James's parish; by which means it happened that I either did not know any thing———." This imperfect sentence contains a powerful argument against commendams. How could any man discharge his duties as rector of such a parish as St. James's, and yet attend to the duties of the episcopate, including among them the guardianship of institutions for the promotion of the Gospel?

[The date of the letter of which the following is a fragment is *lost*, but from the allusions in it, especially to the death of George II., it must have been in the latter part of 1760. It seems to be the letter afterwards alluded to as dated Nov. 4, 1760].

....." I come now to your letter of July 13, 1760, and assure you that I shall always be pleased with your notifying and proposing to me whatever you apprehend to be material; because I know it will always be done with good intention, and almost always furnish me with useful notices; and indeed will be of no small use, even when you may happen to judge amiss, as it will give me an opportunity of setting you right. In my opinion, the paper intended for the London Magazine, and the letters for Lord Halifax and Mr. Pitt, are of the latter sort. The things said in them are, in the main, right, so far as they may be practicable; but publishing them to the world beforehand, instead of waiting till the time comes, and then applying privately to the persons whose advice the king will take about them, is likely to raise opposition, and prevent success. Publishing them, indeed, in a magazine, may raise no great alarm; but then it will be apt to produce contempt: for those monthly collections are far from being in high esteem. And as soon as either of those great men should see that the queries offered to him were designed to be inserted in any of them, he would be strongly tempted to throw them aside, without looking further into them, even were he otherwise disposed to read them over: which men of business seldom are, when they receive papers from unknown hands, few of them in proportion deserving it. You will pardon the frankness with which I tell you my thoughts. Whatever good use I can make of your notions, I will. But the use which you propose is not agreeable to my judgment.

"The Dissenters here, and too many who continue in the Church, have been running, for a considerable number of years, into what you call Taylorism. I am glad that the clergy in your parts are orthodox. Mr. Maclaneghan gives them a very different character. I hope they will cut off all occasion from them who desire occasion against them, by preaching faithfully and frequently the distinguishing doctrines of the Gospel; which we in this nation have neglected too much, and dwelt disproportionately on morality and natural religion; whence the Methodists have taken advantage to decry us, and gain followers.

"I will take notice of what you say in this letter, as well as a former, concerning missions and missionaries, and write further to you, as soon as I can do it to any purpose."

"I have spoken concerning a new Lieutenant-Governor, in the manner which you desired, to the Duke of Newcastle and Mr. Pitt, and also to Lord Halifax, in whom the choice is. They all admit the request to be a very reasonable and important one; and promise that care shall be taken about it. The last of them is very earnest for bishops in America. I hope we may have a chance to succeed in that great point, when it shall please God to bless us with a peace.

"We have lost our good old king, a true well-wisher to his people, and a man of many private virtues. His successor is a regular, and worthy, and pious young man; and hath declared himself, I am satisfied very sincerely, to have the interest of religion at heart. God keep him in the same mind, and bless his endeavours. He continues the same ministry which his grandfather had, with as few changes as possible: and I know not whether this nation was ever so much at unity in itself as it is at present."

"God bless you, good Dr. Johnson, and all your brethren, and his whole church in your parts. I am, with regard and esteem, your loving brother,

"*Tho. Cant.*"

"Lambeth, Jan. 20, 1761.

....."The king hath had no opportunity as yet of shewing what his dispositions are towards the American churches, excepting that in general all his dispositions are good. But whom he will consult particularly on this head hath not hitherto appeared. I presume the Episcopal Clergy will transmit addresses to him, as their predecessors, when they were much fewer, did to the late king. This may lead him to inquire concerning them, and express himself in relation to them. If any such addresses come to me, I will take the best care of them that I can."....

"Lambeth, December 10, 1761.

"Good Dr. Johnson,—I have been a very bad correspondent, and scarcely dare promise to amend, though I propose it, God willing. Besides much extraordinary business, arising from the king's accession, marriage, and coronation, and two visitations of distant parts under my jurisdiction, I have had a severe fit of the stone, and am now under a second fit of the gout within these six months; and must not hope, in my sixty-ninth year, that these complaints will grow lighter, but expect to be overwhelmed by additional ones. However, I have forced myself to take up my pen, to make my excuse to you as well as I can.

"You judged rightly from my letter of January 20, that I had written a former, which had not come to your hands. It was written November 4, 1760. I should have sent a duplicate of it soon after. But all that I can do now is to send you a copy, and another proxy, that which accompanied it being, I presume, lost with it.

"I thank you for your draft of an Address for Bishops on a peace. Would to God both events were nearer than they seem to be at present. The right time to try is certainly when a peace is made, if circumstances afford any hope of success. But this is a matter of which you in America cannot judge; and therefore I beg you will attempt nothing without the advice of the Society or of the Bishops. The address of the clergy in and near Boston to the King upon his accession, which was sent to the late Bishop of London to be presented, never was presented, because he thought it mentioned bishops prematurely. When I presented that which came from New-York, signed by you, I told the King that there had been one from New-England, transmitted to Bishop Sherlock (who was dead when I spoke to his Majesty), but that what he had done with it I knew not."

"The new Bishop of London (Dr. Hayter) is a very able, and active, and spirited man, and hath much influence with some who have influence with the King. I hope, therefore, that he will be very useful to the colonies."

"Mr. Martin, of St. Andrews, in South Carolina, is come over hither, and hath very honourably told the Society that he thinks his salary of thirty pounds a year may be better employed by them. I wish we had more such instances, where circumstances will allow them. And I cannot help thinking that the laity of our church abroad are not so liberal to their ministers as they might be, and as those of other denominations are, but lean too hard upon the Society: in which, perhaps, their ministers sometimes encourage them, or connive at them, in order to live upon better terms with them. You will tell me whether I am right in this notion.

"A strict examination hath been made here into the state of our Barbadoes affairs, which appear to have been very bad for many years past; and a new committee is appointed to watch over them more diligently for the future. At the head of this committee is Dr. Drummond, now Archbishop of York, a man of very extraordinary talents for business of all sorts: and I am persuaded that we shall reap great advantages from what will be done*."....

* How far the Archbishop's hopes were realized, let Bishop Porteus attest. Every

"Lambeth, October 6, 1762.

"Good Dr. Johnson,—I am fallen again into my old fault of not answering your letters regularly. But indeed I have more business here than my declining health will permit me to go through as I ought. On the first of June the gout seized my right hand, and disabled me, I think for more than two months, from subscribing my name with it: nor is it well yet. When it grew better, my left hand was attacked; and as that mended, the same distemper laid hold on one foot and knee, of which it is now in possession, not without threatening the other. But God's will be done.....The Lord President (Earl of Granville) opposed your college very strongly, and engaged Lord Egremont, Secretary of State, to take the same side; but at last we got the better. Dr. Smith hath acted very honourably and disinterestedly in this whole affair; and was well contented with my procuring twice as much from the King for New-York college as for Philadelphia, because the former is a royal foundation, and hath no other patron. A pamphlet hath been sent me from America, entitled, 'The real Advantages which Ministers and People may enjoy by conforming to the Church of England, faithfully considered and impartially represented.' It is written in a ludicrous manner, yet with great virulence, and seems likely enough to do great mischief. Yet surely the Dissenters who have any seriousness cannot approve such a method of writing against us; at least they might be brought to disapprove it by the prudent use of very mild and friendly remonstrances, setting forth the uncharitableness of such treatment, and the injustice of such representations. With the author himself stronger expostulations, yet grave and gentle ones, might be used; begging him, with fit expressions of concern for him on some of the more flagrant enormities of his pen, to consider what spirit he is of. Some good persons, who are not of our church, one should hope, might thus be brought over to take part with us. And other ways of answering, I apprehend, would do us little good, but perhaps much harm. The American facts alleged or alluded to are so many that no one who hath not been a good while in our colonies, can make a full answer, unless more than ordinary pains were taken to furnish him with materials. And an intemperate answer would be, and a defective one might be, worse than none.....I should have said one thing more about the pamphlet, which is more material than all the rest, that whereinsoever we are justly accused, clergy or people, we should own it and mend; which is the only good answer in such cases.

"The Society hath not met since May (five months). I have been ill, and the Bishops, the Secretary, and the Treasurer, out of town. In the mean time I have paid the bill of five hundred pounds from your college out of my own pocket. And I think I have secured from the Crown one hundred and seventy pounds for the damages done by the soldiers to Mr. Charlton's glebe on Staten Island. I hope there will not fail to be a meeting next week. Whether I shall be able to go to it is very doubtful. But at least I promise myself that I shall talk over matters with such as can go: and then I propose, God willing, to write you another letter: for there are several particulars in yours of last April, relative to Society affairs, yet unanswered by me. But I must go no further at present. Only I assure you that no one hath hitherto intimated to me the least desire of the office of Bishop in America: and that I am entirely of your opinion, that the Crown should not begin with clergymen already settled there. God bless you, good Dr. Johnson. Pray for your loving brother, *Tho. Cant.*"

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successive race of bishops has hoped to get those slave estates better managed, but in vain. The vice, the sin, the crime, the misery, are inseparable from the system. What has become of the boasted prospective ameliorations promised two years ago? How many of the poor slaves have become free?

"Lambeth, March 30, 1763.

"Good Dr. Johnson,—I thank you for the kind condolence which you express in your letter of January 6. I was then in a fresh fit of the gout, and have another upon me now. These attacks unfit me greatly for business, else I should have written to you sooner. As Mr. Beach hath undertaken to answer the late virulent pamphlet, I hope he will do it in such a manner as to win over the more moderate of the Dissenters from some of their prejudices against us, and shame even the more vehement, by a good example, into some degree of mildness and fairness.....

"Probably our Ministry will be concerting schemes this summer, against the next session of Parliament, for the settlement of his Majesty's American dominions: and then we must try our utmost for Bishops. Hitherto little hath been said to them, and less by them, on the subject. Our Dissenters, however, give out the contrary, and endeavour to raise an alarm. God prosper us, if it be his will .....

"It grieves me to concur in postponing any of the new missions which you would have us establish. But indeed some of those which we have established already in New England and New York have so few members of our Church in them, and there are so great numbers in other parts destitute of all instruction, whom we may hope to secure to our Church, by sending missionaries to them before other teachers get amongst them—I mean the new and frontier settlements—that I think we cannot avoid preferring the latter. Would to God we could effectually assist both; but we must not bring ourselves under the necessity of making another collection for the Society soon. Indeed, it must be put off some years the longer, on account of that which is now making for the two colleges; for they will be considered as akin one to the other.

"I told you that I thought I had secured one hundred and seventy pounds for Mr. Charlton's damages on his glebe. And I have still reason to believe that the King did sign a warrant for that sum to be paid here to the Society's treasurer. But remonstrances were made against it by some officer, through whose hands the business was to pass. And now the Secretary at War hath written to Sir Jeffry Amhurst about it, whose answer is in these words: 'The case of Mr. Charlton is this, that he really suffered by the encampment of the troops; and I was in hopes that the Assembly of the province would have considered his losses. If that doth not take place, I shall pay him out of the contingencies, in the manner you are pleased to direct.' This, therefore, I hope will be done. I hope also that Mr. Charlton will lay out what he receives upon his glebe faithfully and prudently. If you can contribute to his doing so, I hope you will: for I know not how to contrive that the money may be paid into the hands of any one that should act as trustee on the occasion.....

"It would be inconvenient and disagreeable to Mr. Beach, and not desirable in itself, to have a formal controversy raised upon this wretched pamphlet. And in order to avoid it, his answer may be anonymous, as the pamphlet is; or, however, he may signify that he doth not intend to take notice of any reply, or enter further into a discussion of particulars; his principal view being to convince persons, and, if it may be, the writer himself, that since we are all to give an account of every idle word, and no denomination of Christians is faultless, and mutual charity is the great precept of our Saviour, we should treat all religious matters with seriousness, and one another with mildness and candour....."

"Lambeth, May 22, 1764.

"The affair of American Bishops continues in suspense. Lord Willoughby of Parham, the only English dissenting Peer, and Dr. Chandler, have declared, after our scheme was fully laid before them, that they saw no objec-

tion against it. The Duke of Bedford, Lord President, hath given a calm and favourable hearing to it, hath desired it may be reduced to writing, and promised to consult about it with the other ministers at his first leisure. Indeed, I see not how Protestant Bishops can decently be refused us, as in all probability a Popish one will be allowed, by connivance at least, in Canada. The ecclesiastical settlement of that country is not made yet, but is under consideration; and I hope will be a reasonable and satisfactory one. Four clergymen will be appointed for Florida, with salaries of one hundred pounds each; and four schoolmasters, with twenty-five pounds each: and the Society have been desired to provide them. This I consider as a good omen; yet much will depend on various circumstances, and particularly on the opinion, or persuasion concerning the opinion, of the Americans, both Dissenters and Churchmen.

"The Bishop of London (Dr. Osbaldiston) died last week. Poor man, he was every way unequal to that station. His successor, Dr. Terrick, is a sensible and good-tempered man, greatly esteemed as a preacher, and personally liked by the King, as well as favoured by the Ministry; therefore I hope he will both have considerable influence and use it well.....

"We must not run the risk of increasing the outcry against the Society, especially in the present crisis, and so perhaps lose an opportunity of settling Bishops in our colonies, by establishing two or three new missions in New England. Our affairs are not to be carried on with a high hand; but our success, if we do succeed, must arise from conciliating the minds of men: and this ought to be laboured very diligently, abroad as well as at home.....

"The Archbishop of York is very active in our business, as well as able. He hath brought the estate of Codrington college out of a most lamentable condition into a very hopeful one. And he hath done a great deal with the Ministers in our ecclesiastical concerns. But these, and particularly what relates to Bishops, must be managed in a quiet, private manner..... I shall only add, that I heartily pray God to give you every blessing needful for you, and earnestly desire your prayers in return, for your loving brother,

"*Tho. Cant.*"

"Lambeth, July 31, 1766.

"Good Dr. Johnson,—I am very much ashamed that I have so long delayed to answer your letters, and still more grieved that I cannot do it now to my own satisfaction or yours. It is very probable that a Bishop or Bishops would have been quietly received in America before the Stamp Act was passed here. But it is certain that we could get no permission here to send one. Earnest and continual endeavours have been used with our successive ministers and ministries, but without obtaining more than promises to consider and confer about the matter; which promises have never been fulfilled. The King hath expressed himself repeatedly in favour of the scheme: and hath proposed, that, if objections are imagined to lie against other places, a Protestant Bishop should be sent at least to Quebec, where there is a Popish one, and where there are few Dissenters to take offence. And in the latter end of Mr. Grenville's ministry, a plan of an ecclesiastical establishment for Canada was formed, on which a Bishop might easily have been grafted, and was laid before a committee of council. But opinions differed there, and proper persons could not be persuaded to attend; and in a while the ministry changed. Incessant application was made to the new ministry: some slight hopes were given, but no one step taken. Yesterday the ministry was changed again, as you may see in the papers; but whether any change will happen in our concern, and whether for the better or the worse, I cannot so much as guess. Of late, indeed, it hath not been pru-

dent to do any thing, unless at Quebec; and therefore the Address from the clergy of Connecticut, which arrived here in December last, and that from the clergy of New York and New Jersey, which arrived in January, have not been presented to the King. But he hath been acquainted with the purport of them, and directed them to be postponed to a fitter time. . . . . ."

EXPOUNDING.

To the Editor of the Christian Observer.

"AND *the sun was darkened :*" signifying that the true light had disappeared; the Holy Spirit of God fled from the crucified body of our Lord and Saviour Jesus Christ.

"*And the veil :*" something through which we see imperfectly is presented to us, as Emanuel, God with us; crucified for us; the holy, harmless, undefiled Jesus, "*whose flesh is meat indeed, and whose blood is drink indeed;*" poor words to express light and life. True Christians are nailed to the cross. Christ undertakes to save us his own way: the same, who crucified his own body, through the Spirit crucifies all flesh.

"*Of the temple,*" signifies the body or temple of the Holy Ghost; the church, as it is to be perfected here on earth through suffering. Ask yourselves, Christians, when ye cry out, whether your sufferings were like his sufferings.

"*Was rent,*" signifies was wounded for our transgression; torn with nails, vile instruments used to crucify the body. This was done at the instigation of Caiaphas, the high priest (or type of Christ) that year. This type is to shew the difference of the Divine nature of Christ, and the fallen nature of man, called human nature.

"*In the midst,*" signifies amongst the people of God. The Jews were a type of Christians of the present day, when members of the Protestant church suffer death on the scaffold or cross. This law is what God requires of all those who call themselves Christians. Christians are not aware, that the disciples, constituting the true church of God, are taught through their own necessities to say "forgive us our trespasses;" and that part, "as *we* forgive them that trespass against us," must be the prayer of Father, Son, and Holy Spirit; for who can forgive the sins or trespasses of the church, but God? Christ says, When ye pray, say, Our Father," &c. When the Spirit prays———*

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* The above fragment was sent us, with the peremptory endorsement, "to be inserted in the next Number." As we had not the slightest intention, after perusing it, of complying with this request, either in the present or any future Number; and almost doubted whether our correspondent was serious in his exposition, which we do not pretend to understand; we were about to lay it quietly aside, when it occurred to us that it might be as well to admit it: not, indeed, as a specimen of "expounding," but as an occasion for eliciting the thoughts of someof our valued and experienced correspondents upon that important subject. If by "expounding" be intended making clear things dark, and finding meanings that were never meant, the above is undoubtedly an instructive example of exposition. But if rightly to expound the word of God, be to give the true sense, and to ground upon it such useful inferences as naturally flow from it; can we justly call by that name such unstrung, inconsequential, and farfetched remarks, as are sometimes designated by the title of "expounding?" It seems to be the opinion of some persons, that to expound Scripture is to find in it recondite meanings and mystic allusions; to unriddle, as it were, enigmas, and to decipher hieroglyphics. They take for granted that every word has two significations—its obvious and literal, and its hidden and spiritual; and that the effort of imagination by which the latter is discovered, or rather conjectured, is the illumination of the Holy Ghost, teaching to the renewed understanding what is not obvious to the natural mind. That the Holy Spirit teaches the believer, is true; and that without his illumination the Scriptures are a blank as to

ON READING THE BURIAL SERVICE OVER SUICIDES.

To the Editor of the Christian Observer.

So much has been said, in your valuable miscellany, on Church Reform, and on the revision of our admirable Liturgy, that some apology is due for addressing you in reference to the latter; but your pages are read by so many of the influential clergy, and the remarks which occasionally appear on church matters are so judicious and well-timed, that I am induced to trouble you with the following particulars of an affair which occurred in my own parish. I am somewhat anticipated by the remarks which appeared in the Christian Observer for January, in the case of the Rev. R. Taylor; but the subject to which I refer is of so much importance, that it ought not to be lost sight of till something is done for vindicating the honour of religion, relieving the consciences of the clergy, and preventing the many evils which ensue from the present position of the question.

A young man of about twenty-two years of age, of respectability and attainments, but professing infidel principles, became attached to a young lady, with whom he was desirous of entering into a matrimonial engagement. His hopes being disappointed, he attempted, about two months ago, to destroy himself by swallowing a quantity of laudanum; but the dose being too small to effect his purpose, he recovered, and in a short time regained his usual health. He again resumed his attentions, and at length went to the house of the young lady's parents, with a determination of receiving a final answer. He had prepared himself with a dose of poison sufficient, as he thought, to put an end to his existence: he asked for a pen and paper, with which he wrote two letters, expressive of his state of mind and of his resolution, and made his will. On being told that his visits must be discontinued, he left the house, bent on self-destruction. He had not proceeded far when he swallowed the fatal potion, and was found the next morning in a senseless condition; but by the aid of medical skill and the stomach-pump he was once more restored

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any valuable purpose, is true also; but that the discovery of fanciful analogies is His gift, is a most preposterous invention. The writer of the above inexplicable fragment affirms, that the statement of the inspired Evangelist, that "the sun was darkened, and the veil of the temple was rent," actually "signifies," that is, was intended by the Holy Ghost to mean, the several matters which he mentions, each word being diverted from its ordinary sense; the sun not meaning the sun, nor the veil the veil, nor the temple the temple. And there are those who might imagine that there is something peculiarly sacred in this kind of discoursing; and the ignorant and the fanciful are led away by it, as if they had now discovered "the mind of the Spirit," which they had never discerned before. This is a great and deadly evil, and leads to much serious injury to truth and Scripture. Such a system of "expounding," would make nonsense of the writings of any human author; and why should it be supposed to exhibit the meaning of the Bible? God intended his word to be clear and simple, and it is sacrilege to turn it into quibbles.

We forbear proceeding with our remarks, preferring that our correspondents, who are well able, should discuss the subject in detail. It well deserves their attentive consideration. Many years since, some of them animadverted upon various popular false expositions of texts; but the subject is by no means exhausted. The particular point however to which the present strain of remark leads us, is the distinction between fancifulness and spirituality, eccentricity and originality, absurd ingenuity and solid edification. A correspondent once complained in our pages, that a minister had expounded Isaiah xl. 20, "He that is so impoverished that he hath no oblation chooseth a tree that will not rot," as meaning that a man who feels his spiritual indigence, and is emptied of self-righteousness, will repair to the Saviour, as the tree of eternal life. The context shews at a glance the absurdity of the application. The Christian will find Christ in every part of the Bible; but this is not finding Christ, but feigning him. Christ is truly found in a passage when its real meaning is given, even though there be no direct mention of his name; for all Scripture testifies of him.

to reason; but only for a short period, for the poison had taken effect, and in a few hours he expired. An inquest was held over the body; and the jury returned a verdict of "Died from the effects of poison administered by himself when in a state of temporary derangement." The truth and propriety of this verdict I will not stop to question; though, when the deliberate manner in which the misguided and unhappy young man went to the fatal work is considered, I think they may very fairly be questioned. The jury having returned the verdict of "temporary derangement," I was of course, in despite of what the Rubric says to the contrary, called upon to bury the corpse. Every conscientious Churchman and Dissenter, who knew of the circumstances, kindly felt for me. To have refused to read the Service, would have been unwise; to have read the whole of it, would have been impious: I therefore read it (but with great pain), leaving out the prayer of thanksgiving to God for taking the deceased. For this omission, I admit, I ran great hazard; but what was I to do? I durst not express thankfulness to God for doing that which the departed did in defiance of the Divine command and will.—It is lamentable that our Burial Service does not undergo some revision, or that clergymen are not allowed to exercise their discretion in reading it. For any clergyman to do so, or to alter or amend any part of it, is not at present admissible; but it is greatly to be hoped that our ecclesiastical rulers will, before long, see the necessity of making some change in this otherwise most beautiful formulary; and thereby spare the feelings of the minister from being wounded, and his conscience outraged.

A CURATE *.

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* The desecration of the Burial Service over deliberate suicides has been a matter of urgent lamentation by thousands of conscientious clergymen. In our very first volume, more than thirty years ago, a clergyman complained bitterly of having been twice reduced to the alternative of either violating his conscience by reading the Service, or transgressing his ecclesiastical vows by omitting a portion of it; and from that time to the present we have been constantly receiving letters on the subject. The question ought to be forthwith settled by due authority. The rubric is clear enough: it forbids reading the Service over *any* suicide; and we think properly, at least as regards some portions of it; for though a lunatic is not morally responsible, and we may fully believe his eternal safety, it is too much to thank God on occasion of his having put an end to his existence. Wheatley, and all the ritualists, consider the rubric decisive; but the practitioners in the ecclesiastical courts tell us that they are wrong; and that the coroner's warrant renders it imperative upon a clergyman to perform the whole of the usual service; and the courts, it is taken for granted, would act upon this principle: so that the client is usually recommended by his legal adviser not to risk a formal decision. We cannot perceive the soundness of such a principle; for the coroner's warrant is only a proof that the temporal authority has no hold upon the corpse; but it does not, therefore, of necessity follow that the Church is obliged to give up her most solemn rules and regulations.

Might it not be well for three or four of those clergymen who have been painfully interested in the question, to confer together, and at once procure some member of the legislature to bring in a short explanatory bill of half a dozen lines, quoting the rubric, and setting at rest the doubts which have arisen as to its construction? This measure would be wholly unconnected with the general question of liturgical reform, as it would merely give to the Church a power which she claims, but which legal ingenuity has deprived her of. It would, however, we think, in many cases be better that the rubric should not be strictly acted upon, as to omitting the Service altogether, but that power should be given to leave out a part of it. This would reduce the service to the form in which it stands in the American Episcopal Prayer-book, which was the form recommended by the Commission of 1689, and which has proved perfectly satisfactory to all classes of our trans-Atlantic brethren. Such an alteration would, however, be a step in liturgical reform, and would involve the general principle; but the mere declaration that the rubric is still the law of the land would not have this consequence. If it be said that it is but one small matter not worth an express Act of Parliament, we can only reply that those on whose conscience it presses have not accounted it a small matter. The venerable Bishop Wilson, in a Charge delivered in 1715 to the clergy of Sodor and Man, spoke most earnestly on the subject. His remarks deserve serious attention. "A melancholy act," said he, "which you have all heard of, obliges

DEFENCE OF HUTCHINSONIANISM.

To the Editor of the Christian Observer.

An aged believer recognised in the headings of your last Number a friend to whom he had been under great obligations in his youth; and on whom, indeed, he has drawn through life, as he thinks, with considerable advantage to himself and others: he means, *the Hutchinsonian Physico-Theology.* The careful reader of Jones's Syllabus of the doctrine may discover a small spice of Arminianism, when he speaks of these principles turning scholars into Christians; but let that not deter him from proceeding, seeing that question does not form a prominent feature in this peculiar view of Revelation; for eminent believers on both sides have been *Hutchinsonians.* The Arminians holds as a *condition*, by which to attain, what the Calvinist considers a *mean*, through which to receive, the blessing.

The primary object with the Hutchinsonian writers, is to place sacred Scripture on its native eminence; possessing priority to all literary compositions; saying to every other book, "Stand by thyself: I am the true sayings of God."

The infancy of any art or science is, in the nature of things, rude and imperfect: and he would be looking for a rare thing indeed, who expected to find perfection in a first essay. Perhaps this will apply to every thing sublunary, but the Bible; the first, the best, and the most important book that ever was or ever will be written. The inspired historian says, "In the

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me to require you to take notice of the rules we have set us. The rubrick before the office for Burial of the Dead *expressly requires* that office shall not be used *for any that have laid violent hands upon themselves.* The Church does not leave it to every clergyman to *expound this* in a favourable sense, that such only are excluded from Christian burial, who with *a sound mind spilled their own blood*; for nobody ever did so. Nor did she subject her clergy to be governed by the verdicts of ignorant or prejudiced juries: but she designed to discourage such actions as much as may be; that people under temptations of laying violent hands upon themselves may be more accustomed to go to their proper pastors, to lay open their fears and temptations, and to receive ghostly comfort and absolution, for want of which there are too many of these instances amongst us. Now, instead of making people afraid of hiding their griefs from their spiritual physicians, if we allow them Christian burial we really give them hopes to believe that it is no great matter what way men go out of the world. Nay, we encourage juries to bring in, it may be, unjust verdicts; as their verdict, it seems, encourages us to break the Church's express commands. One of the most able divines of the Church of England, Dr. Adams by name, whose book of self-murder is approved of by all that have read it, complains in most serious terms of this liberty of some clergymen, and fault of most juries."

"I should be very ill used," continues the Bishop, "if what I have now said should be made use of to add further sorrow to the affliction of those that have sorrow enough for the late visitation they have had on this account. I have as compassionate a concern for the living, and am as far from passing a rash judgment upon the dead, as any of my brethren, but I would have us all to govern ourselves by the rules set us by the Church, and in doubtful cases to take advice; a thing which has been very imprudently overlooked in this late instance, which is such an *irregularity* as shall not be passed over so easily for the future."

In another Charge, the Bishop says, "There is another affair very well worthy of our most serious consideration at this time. There have, since our last meeting, been several instances of persons *dying drunk.* You all know that the rubrick requires that the office for the Burial of the Dead shall not be used for any that lay violent hands upon themselves, which no question was designed to discourage self-murder. Whether this sin I have mentioned does not come under that denomination, is fit to be considered. I am sure, if I were desired to read the office on such an occasion, I could not do it, whatever should be the consequence, for reasons very obvious to any body who reads that office with attention."

Now, if Bishop Wilson could not read the office over a person guilty of constructive sucide by "dying drunk," what shall be said of actual and deliberate suicide? and is it not truly afflicting, that the courts should force the clergy to this alternative, against the very letter and spirit of the rubric?

beginning God created the heavens and the earth." We find him afterwards addressing his countrymen, "Hear, O Israel: Jehovah thy God is one Jehovah." It might be asked, Why was it not said that Jehovah created, &c.? And it may be answered, that, while in modern language words are often arbitrary sounds, in the Hebrew they possess an appellative meaning. Jehovah, signifies TO BE, or I AM: and the word which we translate GOD is a Hebrew noun plural, from the verb *to swear, or take a solemn oath*, by which a party enters into a covenant.

A word or two more on the same verse.—"The heavens." This does not mean the abode of the blessed, but the material expanse, in which the planets perform a twofold revolution around the sun, or the fire at the centre. The word is from the verb *to place*, and is a noun plural, and may be rendered *the placers*. This expanse is a *plenum*, arising from the conflicting ethers, that proceed from the fire at the centre; and which, by laws given them by Him who is wonderful in counsel and excellent in working, keep every thing in order and harmony. The word which we render "earth," is a noun singular, from the verb *to run round*. The Hutchinsonians positively assert that nature will have no vacuum. As they have no desire to be wise above what is written, they know nothing of the other planets being inhabited, or of other suns and other systems, as poets and certain preachers have feigned.

The Rev. Samuel Pike, a Dissenting minister, in his Philosophia Sacra; and the above-mentioned Rev. William Jones of Nayland, in his First Principles of Natural Philosophy; have done much honour to the cause, and are thought by some Hutchinsonians to be incontrovertible. There have been writers before the time of Hutchinson, who have studied this peculiar significance of the Hebrew Scriptures. Dr. Smith, a pious and learned physician of the seventeenth century, wrote a book on anatomy from the xiith of Ecclesiastes which he calls "King Solomon's Portraiture of Old Age," every word of which carries its own evidence with it. Hutchinsonians have endeavoured to correct a mistake in reference to Greek and Roman learning. Classical students in general are too fastidious to admit that their far-famed historians and poets owe much, if any thing, to the Bible. It is to be feared that some superior men as scholars have still a misconception about the origin of language. From the low place the Bible used to hold in the colleges, prejudice will hardly allow them to think that language came into the world by inspiration, although it cannot be accounted for reasonably in any other manner. The farther the mind goes back into the infancy of the world, to find the period when such a labour was performed, the greater the difficulty will be found to determine the point upon natural principles. Experience teaches us that man is born only with a capacity to receive impressions from external objects, and that only up to a certain and early period of his history—for, that passed over, he appears incapable of being taught to reason, as in the case of Peter the Wild Boy, and the Savage of Avignon. Upon examining the early records of the world, it will be found that letters, and every thing that is important and valuable to man, as a fallen, rational, and accountable being, were derived from God's chosen people. Excepting Palestine, the earth was barren of literature, up to within about 600 years of the Christian era. Sanchoniathon, who is supposed to have lived about the time that Gideon judged Israel, is thought to be the first profane writer: the five Books of Moses, and Joshua, must of necessity have existed for ages before that. The translation of the Septuagint must have poured a flood of light upon the world. Plato says, that he, together with the rest of the Grecians, received their choicest traditions and learning from certain barbarians more ancient than themselves; but that they put them into better mode—that is, dressed them in the Greek fashion,

to disguise them. He talks, too, of certain Syrian and Phenician fables, which he calls *ineffable;* and he concludes the fable of the golden age with these remarkable words, "But these things we must omit until there appear to us some fit interpreter:" which declaration shews that he judged the fable capable of a better interpretation than he was able to give it: and that a suitable interpreter was expected. For in his Second Alcibiades he introduces Socrates telling Alcibiades that it is necessary they should wait until such a one should come, to teach them how they should behave towards God and towards man. Upon hearing which, Alcibiades cries out, "Oh, when shall that time come, Socrates? And who shall be that teacher? How greatly do I desire to see that man who he is."—*Socrates:* "He is one that careth for you. But I think, as Homer tells us that Minerva dispelled the mist from the eyes of Diomede, that he might discern the gods from mortals, so it behoves you to have the mist dispelled that hangs over your soul, and then to bring those things near by which you are enabled to discern between good and evil; for you seem to me not to be able of yourself to do this."—*Alcibiades:* "Let him dispel this mist if he will, or do what else he pleases: for I am prepared and willing to omit nothing of all that shall be commanded by him, whoever he may be, so I may become the better man."—*Socrates:* "And he hath your interest greatly at heart."—*Alcibiades:* "I therefore judge it best to defer this sacrifice to that time."—*Socrates:* "You judge right."

As to the point of what is called *Natural Religion*, no nation or tribe can be found, strictly speaking, in a state of nature, all mankind having descended from the family of *Noah*. The religion of nature, therefore, is a mere creature of the imagination. Every thing that comes under this description is nothing but heathenism or idolatry; and it is notorious that in many things these bear a resemblance to the true worship of the God of the Scriptures, so that it has been justly said of them, that they are all "mythological distortions of theological truth."

The believer in the Bible, when he contrasts the ephemeral and impure nature of the Pagan orgies with the durability and holiness of Divine Revelation, is not only satisfied that he is right, but does all that in him lies to disseminate the knowledge of Christ to all who are perishing for lack of that knowledge.

A HUTCHINSONIAN.

ON BEING MOVED BY THE HOLY GHOST.

To the Editor of the Christian Observer.

THE inquiry, on being moved or influenced by the Holy Spirit respecting the sacred office of the Gospel ministry, proposed by "An anxious Inquirer" in your Number for February, is peculiarly interesting and important. The very attempt to reply requires the gracious aid of the same Spirit of truth, that the answer may be appropriate and satisfactory.

The providence of God in the common affairs of this world is often wonderfully mysterious: and not less, if not more, mysterious is that providence (if I may make the distinction) in reference to the purposes of His grace; purposes which (to speak it with reverence) are the most splendid acts of his mind and will respecting this lower world.

But to come to the object of these remarks: how wonderful is the providence of God in the choice of agents in the sacred ministry; a ministry which seems eminently the appointment designed by Him to accomplish his purposes of grace. Now, whatever previous preparation is made that is appropriate to this object by endowing the mind with suitable furniture,

it is evident that so far there is the leading of Providence. And if in the course of that preparation the person concerned becomes, by whatever means, the subject of a work of Divine grace in his soul, or was so at the commencement; if he is graciously enlightened in his mind, and affected in his heart, by the Holy Spirit (for it is His work), then so far also it is evident that providence and grace concur in calling him to the sacred office. And if the work of grace be genuine, and is consequently carried on by the same gracious Agent, in the use of appointed means, up to the time of ordination, he is so far led by the Holy Spirit. And if, previous to that solemn period, his mind is devoutly and submissively tempered—so that he is willing or not willing to enter upon an office so high, so holy, and important, in child-like simplicity, and in conformity to the will of the Holy Spirit, or, which is the same, to the will of the Great Shepherd and Bishop of souls—all seems manifestly right; and if he enter upon the office, he needs not fear to answer in the affirmative the solemn ordination question, that he is "inwardly moved by the Holy Ghost to take upon him the sacred office." But how mysterious is Divine providence, connected with grace, respecting the sacred ministry, that persons have entered upon it in gross spiritual ignorance, and yet have afterwards been eminent lights. I mention this only as an instance of the mystery and sovereignty of the ways of God; and not that any, unmeet, should presume upon that high and holy calling.

SEXAGENARIUS.

DEFENCE OF COTTAGE ALLOTMENTS.

To the Editor of the Christian Observer.

IT has caused me much regret to observe, in so valuable and widely circulated a publication as the Christian Observer, sentiments which, according to my views, are calculated in no small degree to mislead the public on the important subject of cottage husbandry and spade culture; which, in the opinion of many persons of practical experience, are more likely to relieve the present distress of the agricultural labourer, without the smallest sacrifice on the part of his superior, than any plan hitherto suggested: and so far from being a species of pauperism, any land proprietor wishing to try the experiment will, I am persuaded, find that tenants occupying from a rood to an acre of land each can afford to pay a higher rent than is usually obtained from the farmer, and be at the same time essentially benefited in a pecuniary point of view—especially when the land is of good quality, and contiguous to his cottage—and that, too, without producing premature old age.

In considering the question of profit, some misunderstanding arises from blending two things—namely, colonies at home, and small allotments of land. It is the latter I am now pleading for; and I think the opponents of the plan do not sufficiently consider the amount of time which most agricultural labourers have upon their hands in the course of the year; and also the difficulty, in many cases, of finding employment for their families. The amount of time and power so unoccupied I take to be quite sufficient to justify a labourer in undertaking, according to his means, to cultivate from a rood to an acre of land. In estimating the physical disadvantages of the plan, excess of labour is but one which may tend to the shortening of life: insufficient diet, fuel, clothing, and bedding, must not be overlooked, as important items in the catalogue of a poor man's sufferings. The sum of from five to ten pounds a year added to a labourer's income, would enable him to obtain many of these necessaries of life, which he and his

family at present suffer for want of, and which sum might be obtained by the occupation of an acre or less of land. So far from improvident marriages being encouraged by increasing the comforts of the poor, I believe they will be found to prevail as moral degradation prevails: they act and react: but whatever tends to raise the labourer above pauperism, to make him feel (in the right sense of the term) his own consequence and the importance of his actions, leads to habits of provident forethought. The tendency, then, of providing labourers with small portions of land, appears to me to be, to raise him in the scale of society; to promote his domestic enjoyment; to keep him from the public-house, and yet supply him with good beer; to keep his children out of mischief, and inure them to habits of industry.

But merely to express opinions on the advantages of a system, without producing any proof, would, I am aware, avail but little: I will therefore state two instances of cottage husbandry which have this year come under my own notice. The first I shall mention is a tenant of my own, a respectable labourer, to whom I let an acre of land in the year 1831, and built him a cottage upon it. *That* year he planted it with potatoes, and sold them for upwards of 20*l.* The crop of the present year consists of wheat, potatoes, mangle-wurzel, and a few et cæteras, which amount to the sum of 20*l.* 13*s.* 4*d.* The quantity of land sown with wheat was a rood, which produced fourteen bushels; and this extraordinary crop I attribute, in a considerable degree, to spade culture.—The second instance is, an acre of land which I pass almost daily; and, being forcibly struck with the luxuriance of the crops, consisting principally of potatoes and mangle-wurzel, I was induced to inquire of the tenant the amount he had made of the produce, which he informed me was 18*l.* 17*s.* 3*d.*; and this under some unfavourable circumstances, the land being planted with five rows of apple-trees of fifteen year's growth, the fruit of which sold for no more than twenty shillings, owing to a failing crop.

On the subject of spade culture, I beg to state the result of some experiments of an intelligent farmer in my own immediate neighbourhood, whose accuracy may be fully relied on; who has, by digging after the plough, obtained on an average for three successive years, an extra produce of oats of three quarters per acre, and of wheat one quarter one bushel three pecks; the remainder of the field being cultivated each year on the old system, and no difference whatever in the treatment of the land, except in the use of the spade in digging after the plough, the farmer himself inspecting every process. And although the sub-soil is a strong clay, the digging did not cost, in any instance, more than twenty-five shillings per acre, at which price the men made two-and-sixpence per day in winter; that part of the work being materially expedited by attaching a blade to the side of the plough, which cuts the land as deep as the spade requires to go. It is necessary to dig once in three years, as the advantage is by no means confined to the first crop, but extends to the two succeeding ones at least: and if this plan of digging was adopted on all *suitable* soils, it is fair to conclude that few agricultural labourers in such districts need be unemployed during the autumn and winter months, and at the same time the farmer would get upwards of two hundred per cent. upon the extra outlay; yet, so far from their being generally ready to adopt such improvements as would evidently be beneficial to them, I believe the more intelligent of them will allow that the contrary is proverbial.

P. T.

CALVARY, A SACRED ODE.

To the Editor of the Christian Observer.

THE following sacred ode, written for and adapted to Pergolesi's celebrated "Stabat Mater," having been put into my hands by a friend, I am anxious to communicate to your readers the pleasure I have myself received from it. Those who are musical will be glad of a substitute for the Roman-Catholic hymn; and those who are not may at least profit by the piety and sentiments.

CALVARY.

DUETTO.

1 "Oh what woe! what sight of anguish!"
"On the cross behold Him languish!"—
God's Belov'd, the Holy One!—
Horror veils the noon-day sun.

SOLO.

(*The following verse from a hymn.*)

2 Here I'll sit, in spirit viewing
Mercy's streams in streams of blood;
Precious drops, my soul bedewing,
Plead and claim my peace with God.

DUETTO.

3 Shame and sorrow, hope and wonder,
Gratitude's emotions deep—
While a rebel's doom I ponder—
O'er my soften'd spirit creep.

SOLO.

4 Is there aught in earth or heaven
Can revive the mourning soul,
Like this balm,—I'm now forgiven,
Safe while endless ages roll?

DUETTO.

5 Should I wade through tribulation,
Calvary's mount beams consolation—
What love's pledge could stronger be?
Guide till death! Friend in disaster!
Thou shalt be my Lord and Master,
Who wrath's cup hast drunk for me.

DUETTO CORALE.

6 Hell's dread host His *soul* confounding,
Man's black rage His *body* tore:
Still I hear the scourge resounding,
Which the patient Victim bore.

SOLO.

7 "Worn with pain, with terror shaken,"
"Fainting, dying, and forsaken,"
Lo! He bows His sacred head.

SOLO.

8 Wondrous Saviour! lost man's Lover!
"Now Thy heavy travail over,"
Ne'er may I forget Thy smart:
Never more may I offend Thee,
All Thy goodness still attend me,
"Dwell for ever in my heart."

DUETTO CORALE.—*fuga.*

9 What is life, its pride and glory!
Worldly joys how short their story!
Fading hopes and deep'ning woe.
Let us lay up heavenly treasure—
God to please is angels' pleasure,
Him to love, praise, serve, and know.

DUETTO.

10 Father! Thine what condescension,
Thine what love past comprehension—
'Twas for *us* Thy Son was slain!
World! adore th' exalted Saviour,
Seek His face, implore His favour—
Once revil'd, He now doth reign.
There behold Him interceding!
While on mercy's throne He'spleading,
None shall sue, and sue in vain.
Grant us grace, O Lord of glory!
May we humbly walk before Thee—
Fear of death and judgment gone—
Life eternal, noblest blessing,
Through Thy mighty toil possessing—
Thou for thine that prize hast won.

SOLO.

11 When the trumpet sounding,
Thro' the tombs rebounding,
Up shall rouse the slumb'ring clay;
Calling happy saints away;
Then His foes shall tremble,
Then His friends assemble
Round His throne in bright array—
Save us, Lord, in that great day!

DUETTO.

12 Oh what songs of joy and praises
All th' ascending choir then raises!
Loud they swell th' immortal strain:
Hymning sweet thro' vast expansions,
Chanting mid th' eternal mansions
(CORALE) "Glory to the Lamb once slain!"

DUETTO.

13 Father! may my feeble spirit—
When this pulse forgets to move—
Trusting in her Saviour's merit,
Rise to realms of heavenly love!

DUETTO CORALE.—*fuga.*

14 Amen! when mortal sounds are gone,
Sublimer tones shall *there* roll on.
Amen.

REVIEW OF NEW PUBLICATIONS.

TAYLOR'S LIFE OF COWPER.

The Life of William Cowper, Esq., compiled from his Correspondence and other authentic Sources of Information: containing Remarks on his Writings, and on the Peculiarities of his interesting Character, never before published. By THOMAS TAYLOR. London. 1833.

MR. TAYLOR considers it necessary to explain why he has attempted a new life of the Poet Cowper—(or, as the title-page still calls him, William Cowper, *Esquire*. Who says John Milton, Esquire?)—and perhaps some of our older readers may think we ought equally to explain why, at this late hour, we devote another review to the subject of Cowper, after the many papers which have appeared in our pages respecting him. We will grant them that satisfaction.

Our earliest notice of Cowper was in our very first volume (May 1802, just two years after his death); when we had occasion to animadvert upon the British Critic's review of Mr. Greatheed's funeral sermon for him, which the good critic made the basis for some zealous declamations against "Methodistical divines;" the principal feature of Cowper's life being, he said, that it contained "an awful warning against the errors of Methodism." If, instead of falling into the company of such a "Methodistical divine" as Mr. Newton, Cowper had conversed, says the reviewer, with "a divine more able to give him sound instruction in the Gospel," he would not have passed "thirty years of his innocent and very pious life" in a state of "religious melancholy." Now it is very possible, that, if he had really found an "able divine" who could have persuaded him that instead of being a sinner before God he stood at his tribunal "innocent" and thankworthy, not needing pardon, but challenging justice; his eyes might have been so blinded that, whatever form his lunacy took, it would not have taken that of humiliation. If the Pharisee in the Gospel had chanced, like poor Cowper, to have become insane, his mental aberrations would probably not have assumed exactly the same type with those of the Publican, had he also been visited by so dire a calamity. This may very readily be granted; and yet the proud lunatic might have been quite as wretched as the humble one; and his wretchedness might have even taken the form of what is vaguely called "religious melancholy." Dr. Johnson was often religiously depressed, and considered himself a cast-away; and yet his "able instructor," Dr. Strachan, was not a "Methodistical divine." Lunatic asylums in all ages have had ample specimens of religious melancholics, so called, who had never been perverted by any "Methodistical divine;" and in no case has the disease assumed a more affecting form than where the party was his own unremitting accuser, while miserable comforters were urging his good deeds and "innocence," instead of sending him to have his wounds bound up at the cross of the Saviour.

So much for possibilities: but facts are much more powerful; and in this respect, in breaking our youthful lance with the aforesaid critic, we had both wind and sun in our favour. For so it was, that poor Cowper had suffered the first, and a most painful, attack of his malady long before he knew any thing of Mr. Newton or Methodism; and his mental sufferings had actually caused him three times to make an attempt upon his own life; which indicated a degree of morbid desperation and exacerbation of mental disease far greater than ever manifested itself after that change of religious views to which the critic attributed his malady. And so it was, also, that when Cowper embraced those religious views which the critic considered

methodistical, but which were in their essence the plain doctrines of the Gospel and of the Church of England, he enjoyed under their soothing influence a lengthened interval of pure and tranquil happiness, the only peaceful hours he ever experienced subsequently to his first attack. All who knew Mr. Newton can attest, what his writings abundantly prove, that he was a man of so mild, lovely, and sympathising a character, and so little addicted to harshness or extremes, that he was the last person in the world to lacerate the most sensitive heart.

Such was our first allusion to the history of Cowper. We had occasion to resume the subject next year, in our second volume, in reviewing at considerable length the Memoir of his Life by his friend Hayley; who had fallen into the same mistake as the British Critic, in assigning Cowper's religious opinions as the cause of his derangement. Hayley was the very personification of decent mediocrity, the high-priest of the *ne quid nimis* sect in poetry, politics, and religion; and we find him saying, that "wherever the slightest tendency to mental derangement appears, it seems expedient to guard a tender spirit from the attractions of piety itself: for so fearfully and wonderfully are we made, that man, in all conditions, ought to pray that he may never be led to think of his Creator and of his Redeemer *either too little or too much.*" What a pity it was that Mr. Hayley appended Esquire to his name, instead of prefixing Reverend; for he would have been just such an "able divine" as the British Critic desiderated. Mr. Taylor, thirty years after, has noticed this very remark of Hayley; and we can readily believe it may have struck him, without being indebted to our volumes for the reference. We love and honour Hayley for his amiable qualities, and his tender affection for Cowper: but his theology was of a very meagre cast; and such as it was, he expended it in vain upon his afflicted friend. The poet's malady had nothing to do with his system of divinity, good or bad. We might as justly ascribe the cholera morbus to Calvinism, as Cowper's malady.

We had again to go over the same ground, at considerable length, as recently as in our volume for 1824 (pp. 508—519), in arguing with a critic in the Quarterly Review, who had reiterated the same unfounded declamation in his notice of the new series of Cowper's Letters edited by his kinsman Dr. Johnson. We presume, therefore, that even to this hour the absurd notion prevails in some quarters, that "Mr. Newton drove Cowper mad;" notwithstanding all the facts which chronology and history, as well as common sense, oppose to this gratuitous conclusion.

Under these circumstances, were there no other reason, a full memoir of Cowper would be desirable, which should fairly shew the public what were the facts of his unhappy case. On other grounds, also, such a volume was needed; for though there have been various detached publications respecting him, the chief matters required to be collected in a convenient and portable form. We complained in our first volume that Hayley charged two guineas and a half for his first two volumes in quarto; which did not contain the letter-press of two fair octavos: these were followed by a third quarto; that by a supplement quarto: since which we have had several other books, or parts of books, about Cowper, particularly Dr. Johnson's two additional volumes of Letters. Our own volumes would furnish some valuable gleanings; the life and writings of this Christian poet having been a favourite topic with many of our correspondents. Among others, we might mention the Essays on the Task, in our volumes for 1818 and 1819, which were written by the late pious and lamented Rev. George Hamilton. Mr. Taylor has availed himself of the various labours of his predecessors, and has presented to the world a well-timed and acceptable volume; and it might have been made a final one, as nothing of much importance is

likely to be now discovered relative to the subject of his biography. But he writes, he says, under the critical revision of Cowper's surviving kinsman, Dr. Johnson, and has "carefully avoided giving that degree of prominence to any painful circumstance in the poet's life which would be likely to excite regret in the minds of any of his surviving relatives, and which, for reasons the most amiable and perfectly excusable, they might have wished had been suppressed." The result is, that the book sometimes requires a key: the reader who is not apprised of the events of Cowper's life from other sources is not satisfied that he knows the real facts of the case; he reads as if he were perusing a work issued under censorship, and which will not be fully explicated till another generation has passed away. Cowper having been really dead thirty-three years, and virtually dead many years longer, and having left neither parent, child, or other near relative, we cannot see why, at this late hour, there should be any veil of mystery; more especially as the supposed mysteries have been long ago abundantly disclosed through other channels. The author should have frankly told us what other narratives of Cowper had been published, and what are those original "peculiarities" which his own has added to the public information. This latter portion of his labours does not appear to us sufficiently prominent or important to have formed a conspicuous item on the title-page of his volume, which is avowedly a compilation, and in general in nearly the words of the works from which it is compiled. Why suppress all mention of Mr. Greatheed's and some other biographies of Cowper? Why above all affect, by profound silence, never to have heard of Cowper's extraordinary narrative of his own life up to his thirty-fourth year? Those who had possession of this manuscript ought not, in our view, to have published it (for what benefit could arise from divulging the minute auto-biographical details of a case of insanity?); but as it was published, and as Mr. Taylor, in common with other biographers, has made large use of it, he ought not to have kept it a secret that Cowper did write such a memoir*. As the

* Mr. Montgomery does not agree with us that this auto-biographical detail ought not to have been published; and the reasons he gives for his opinion, we own, are very strong. He remarks (see his admirable Preface to his edition of Cowper's Poems), "There is a memoir of Cowper's own writing on the subject, which some say ought never to have seen the light, but, having once seen it, can never be withdrawn while there is either taste, curiosity, or sympathy in a 'Briton born.' This inestimable document exhibits one of the most minute and faithful disclosures of individual feeling ever given to mankind, with such truth, simplicity, and pathos, that love, admiration, pity, alternately warm and melt the soul of the reader, in being thus introduced into the secret of the writer's heart. Seldom has there been a tale of so much sorrow told in so few lines, and with such a light of reality thrown on the darkest and most mysterious impulses and sensibilities of human nature, under its most humbling circumstances. No one who had not suffered the actual agony could have so revealed its horrors; every part of the process is beyond invention; while, among the thousands who had endured the like, there could hardly be one Cowper found, who had command of ideas and words, delicate, powerful, and simple, to communicate what he had undergone, while the wormwood and the gall were yet had in remembrance by him." —We scarcely know what to say in reply to this, except that the chief benefit to be derived from the narrative might have been secured by an ample reference to its contents, without the painful and pitiable disclosures of its details. It is, however, very valuable as a record of a remarkable disease of the human mind, and as a decisive chronological proof that Cowper's aberrations of intellect were not induced by those views of religion which he subsequently embraced. But though we have, to say the least, strong doubts as to whether the narrative ought to have been published, we have no doubt whatever that in any thing professing to be a complete life of Cowper, or a complete collection of his works, it ought to have been noticed. In the edition of Cowper's collected Works in ten volumes, with a Life of the Author by his Kinsman Dr. Johnson, this remarkable auto-biographical memoir is not only omitted, but silently passed by. It ought to have been expressly noticed; and, if omitted, the reasons for its omission stated.

While alluding to omissions, we ask, with wonder, how it is that Mr. Montgomery

matter now stands, the uninitiated reader must wonder where the biographers have procured all their intelligence of the first half of Cowper's life, comprising, among other particulars, the eventful period of his early insanity. Mr. Taylor keeps back all allusion to his authorities, except a general acknowledgment, in his preface, of his having made "a free use of all the published records" concerning Cowper, but unaccompanied by any mention of what those records are; except Hayley's volumes, and the two volumes of letters edited by Dr. Johnson. Why also keep in mystery several well-known circumstances—such as Cowper's twice or thrice formed matrimonial speculations, and also the cause of his sudden and final "withdrawal" (as the table of contents expresses it) from Lady Austen? The right way to have treated all these matters would have been, to have briefly noticed just what was necessary of them, with Christian simplicity*; whereas reserve and mystery only excite unprofitable curiosity, and lead the reader to imagine that there is something concealed which it would have been very fearful to disclose. In the case of Cowper this was not the fact; and therefore it had been better to have noticed the "painful circumstances" in such a manner as to say enough, without saying too much; instead of creating a constant impression in the mind of the reader, that there may be more meant than meets the ear. A work thus written under censorship, cannot be satisfactory or final. We should have supposed, that so long after the poet's decease there could be no fastidious feeling to prevent a professed life of him being fully what it professes; the only necessary censorship being that which a judicious and Christian mind would prescribe for itself, in narrating any other portion of history or biography. But propriety and edification are very different from mysterious secresy; and it is of this latter only that we speak.

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has omitted Mr. Newton's admirable Preface, in his edition of Cowper's Poems? Some other editors, who were mere booksellers' tools, may possibly have done so (though of half a dozen editions which we have casually looked at not one happens to be thus defective); but that Mr. Montgomery, who must well appreciate and highly value that preface, should sanction the omission, is to us wholly unaccountable. If he thought that nothing but Cowper's poetry was to be admitted, why has he inserted the well-known paper on his tame hares? This addition was not Cowper's; but the insertion of Newton's Preface was. We would not chase away the hares; but we covet the preface.

* We think our good friend and Cowper's esteemed poetical successor, James Montgomery, has not quite achieved what we mean by "Christian simplicity," in noticing the matter alluded to. He jests a little about it, telling us, that "while Cowper and Lady Austen perhaps thought they were cultivating the purest affection under heaven, the affection of a brother and sister, Love, if we may personify it, taking the disguise of a brother to the one and a sister to the other, before the innocent but fatal imposture was discovered, had slain the peace of each; and separation, immediate, decisive separation, became necessary." Why not, if this were the fact, say plainly, without either jest or mystery, that Cowper and Lady Austen formed a strong mutual attachment; but that the obvious circumstances of the case rendering their marriage altogether unadvisable, and Cowper considering, moreover, that such a union, even if desirable in other respects, would detach him from Mrs. Unwin, who had been his long-tried and faithful support in the hours of his dejection, and that all three parties would be eventually rendered miserable, and himself perhaps, overcome by his mental agitation, an incurable lunatic, it was judged mutually proper that Lady Austen should leave Olney? Mr. Taylor, however, says that "Cowper never felt any other attachment to either of these ladies than that of pure friendship;" that the circumstances which led to Lady Austen's removal were "altogether unforeseen by him, and over which he had no control;" but that, "when he found it necessary for his own peace to choose which he should please to retain, he could not hesitate to prefer the individual who had watched over him with so much tenderness." This view of the case throws the blame upon one or both of the ladies, and leads to the inference that they were either very quarrelsome or very jealous; and that Lady Austen's removal originated, not in a mutual sense of propriety between Cowper and herself, but the bickerings of the ladies, who could no longer live in the same village. Why not in three lines have stated the case just as it was, and there would then have been an end of the matter; but half-statements are worse than none, and lead to a world of conjectures.

While mentioning these exceptions, it may be as well to add, that in another respect also the work is not a final life of Cowper; as, being almost wholly a compilation, it is deficient in those researches which were necessary to fill up some blanks in the narrative. The reader would wish to know what became of several of the persons mentioned in the memoir: he would like to hear more of the particulars of Cowper's pecuniary affairs, his literary remuneration, the sale of his works, and a score other matters, which needed not have occupied many pages in the narration, but would have been very interesting to the public. There is also a deficiency of literary remark and criticism, which it would be well to supply.

Having now discharged our office as honest critics, we will gladly do our author the justice of introducing him to our readers in his own habiliments. His work, as a whole, is the most complete life of Cowper extant (that is, in one work and in the same compass), and might become the basis for such a memoir as should supersede every other. It is particularly useful in those portions which respect Cowper's religious character, and furnishes an ample answer to the objection that the poet was driven mad by Methodistical divines. After what had been urged upon this point by Mr. Greatheed, Dr. Johnson, Mr. Montgomery, and in our own pages, and many other places, this portion of Mr. Taylor's remarks and compilations might have been thought superfluous; but as the slander upon religion conveyed by the insinuation is not yet silenced, the continued refutation is still necessary. We may add, also, with great truth, that Mr. Taylor has in general exercised a sound discretion in his statements respecting those peculiarities of Cowper's case which required to be noticed, but which needed at the same time to be touched upon with a prudent forbearance; and in regard even to what we have said of omissions, they are not greater than a few words or sentences here and there would supply, merely to take off the air of suppression, where there was nothing that in its own nature required to be suppressed.

In selecting a few passages for extracts from Mr. Taylor's pages, we shall endeavour to confine ourselves to such as have not already appeared in our own volumes, in the reviews of works and in papers connected with the life of Cowper; though, from the lapse of time since Hayley's first volumes were published, it is probable that much of what is familiar to some of our older readers may be new to the large majority, as indeed will be the greater portion of the very interesting volume before us, and which we doubt not will become a justly popular work.

Cowper was born exactly one hundred and one years ago last November, that is Nov. 15, 1731; and died just thirty-three years ago, namely in April 1800. This interval of nearly seventy years was filled by three well-marked epochs of his life.

The first comprises his childhood and youth; his school-boy troubles; his settlement in an attorney's office; his residence at the Temple for twelve years; his obtaining an appointment in the House of Lords, and his agitation of mind on that occasion; with his first melancholy seizure, his removal to the house of Dr. Cotton at St. Alban's, and his recovery; which brings down his narrative to the year 1763, being the thirty-third year of his age.

The second epoch comprises the happiest period of his life—namely, his residence at Huntingdon; his intimacy with the family of the Unwins; his removal with Mrs. Unwin, after her husband's death, to Olney; his delightful intercourse with Mr. Newton, during which he enjoyed great peace of mind under the blessed consolations of religion, and which is memorable for his share in the well-known Olney Hymns. This carries his narrative forward ten years, to the year 1773, when he entered his forty-third year.

The remaining epoch, comprising twenty-seven years, till his death, is varied by many of the most interesting events in his history; particularly the composition and publication of his invaluable works; but, alas! is of one dark and almost unvaried hue in regard to that fearful gloom which settled on his mind by the indelible supposition that he was a cast-away from Divine mercy and devoted to eternal wrath. During the seven years which elapsed from the return of his attack in 1773, to his partial recovery in 1780, his history is an awful blank; he saw no person but Mrs. Unwin, and Mr. and Mrs. Newton, and occasionally Mr. Bull, and was incapable of any solace but what he found in amusing himself with his tame hares. From 1780 to 1794, we find him running his short but brilliant career of authorship; still, however, in one continued state of habitual despondency, and with many paroxysms of most severe distress; till at length the gloom settled over him completely, and was never removed so as to restore him either to peace or full mental vigour, till that happy hour when the immortal sprit, escaping from the burden of the flesh, entered a world of uninterrupted life and light and holiness and felicity. What an awaking must that have been, from all that is painful to all that is beatific! from the sorrows and corruptions incident to this fallen and sinful humanity, to the glories purchased by the Son of God, and freely bestowed on all who love his appearing! The transition from disease and death to the unutterable enjoyments of everlasting life, must in every instance be beyond all that eye hath seen or ear heard or the heart of man conceived; but in such a case as that of Cowper, where, though the heart was right the mind was clouded, we seem to feel the change more sensibly, and to contrast with greater force the light afflictions which are but for a moment, with the weight of glory which is eternal.

We now proceed to our extracts. The first series will relate to the first of the above-mentioned epochs.

If there be any one who has read Cowper's affecting lines on his mother's picture, written fifty years after her death, without distinctly bearing in remembrance who she was, he will not be displeased to be informed on the subject.

"William Cowper was born at Great Berkhamstead, in Hertfordshire, November 15, 1731. His father, Dr. John Cowper, chaplain to King George the Second, was the second son of Spencer Cowper, who was Chief Justice of Cheshire, and afterwards a Judge in the Court of Common Pleas, and whose brother William, first Earl Cowper, was, at the same time, Lord High Chancellor of England. His mother was Anne, daughter of Roger Donne, Esq. of Ludham Hall, Norfolk, who had a common ancestry with the celebrated Dr. Donne, Dean of St. Paul's.

"In reference to this lady, it has been justly observed, by one of the poet's best biographers*, 'That the highest blood in the realm flowed in the veins of the modest and unassuming Cowper; his mother having descended through the families of Hippesley of Throughley, in Sussex, and Pellet, of Bolney, in the same county, from the several noble houses of West, Knollys, Carey, Bullen, Howard, and Mowbray, and so, by four different lines, from Henry the Third, king of England.' Though, as the same writer properly remarks, 'distinctions of this nature can shed no additional lustre on the memory of Cowper, yet genius, however exalted, disdains not, while it boasts not, the splendour of ancestry; and royalty itself may be pleased, and perhaps benefited, by discovering its kindred to such piety, such purity, and such talents as his.'

"Very little is known of the habits and disposition of Cowper's mother. From the epitaph, however, inscribed on a monument, erected by her husband in the chancel of St. Peter's church, Great Berkhampstead, and composed by her niece, who afterwards became Lady Walsingham, she appears to have been a lady of the most amiable temper and agreeable manners." pp. 1, 2.

Next comes the melancholy tale of the poor motherless child's oppression—first at a private school, and afterwards at Westminster;—a tale which many

* Whom does Mr. Taylor mean? He has not seen fit to mention the name of any of the poet's biographers, except Hayley. Why this reserve?

persons are inclined to laugh away, as merely an early symptom of Cowper's subsequent morbid depression, but which might be easily paralleled, in many living instances, where there was not the slightest tendency to melancholy in after-life. Say what some men will for large schools; and especially public schools, the feeling is every day becoming more extended among impartial and well-informed Christians, that they are the source of many of the greatest evils under which this country labours; and that the habits of injustice, tyranny, and licentiousness there too often formed, are such as no religious parent can reflect upon without horror. Young Cowper found his only relief in this his early trial, where alone he found it in riper years—till his malady by clouding his reason deprived him of it—in God. He says,

"'One day, as I was sitting alone on a bench in the school, melancholy, and almost ready to weep at the recollection of what I had already suffered, and expecting at the same time my tormentor every moment, these words of the Psalmist came into my mind—'I will not be afraid of what man can do unto me.' I applied this to my own case, with a degree of trust and confidence in God, that would have been no disgrace to a much more experienced Christian. Instantly I perceived in myself a briskness and a cheerfulness of spirit which I had never before experienced, and took several paces up and down the room with joyful alacrity. Happy had it been for me, if this early effort towards a dependence on a blessed God, had been frequently repeated. But, alas! it was the first and the last, between infancy and manhood.'" p. 5.

It does not very clearly appear from what sources Cowper derived his early religious impressions: very little is said of his father, and his mother died when he was only six years old: but it is to be hoped that the instructions of the parental roof—a clergyman's roof—will account for his promising attainments; which, unhappily, were soon blighted in the chilling atmosphere of worldly intercourse. He gradually threw off all appearance of religion, and relapsed into a total forgetfulness of God; though with many occasional remonstrances of an accusing conscience. We will give his own afflicting statement, as quoted by Mr. Taylor.

"At the age of twenty-one, in 1752, Cowper left the solicitor's house, and took possession of a complete set of chambers in the Inner Temple. Here he remained nearly twelve years. And as this may justly be considered the most valuable part of life, it must ever be regretted that he suffered it to pass away so unprofitably. During this important and lengthened period he scarcely did any thing more than compose a few essays and poems, either to gratify, or to assist, some literary friend." p. 11.

"When Cowper entered the Temple, he paid little or no attention to religion; all those serious impressions which he had once experienced were gone; and he was left, at that dangerous and critical season of life, surrounded by innumerable most powerful temptations, without any other principles for his guide, than the corrupt affections of our common nature. It pleased God, however, at the very outset, to prevent him from pursuing that rash and ruinous career of wickedness, into which many plunge with heedless and awful insensibility. The feelings of his peculiarly sensitive mind on this occasion he thus describes.

"'Not long after my settlement in the Temple, I was struck with such a dejection of spirits, as none but those who have felt the same can have the least conception of. Day and night I was upon the rack, lying down in horror, and rising up in despair. I presently lost all relish for those studies to which I had before been closely attached; the classics had no longer any charms for me; I had need of something more salutary than amusement, but I had no one to direct me where to find it.'

"'At length I met with Herbert's Poems; and, gothic and uncouth as they are, I yet found in them a strain of piety which I could not but admire. This was the only author I had any delight in reading. I pored over him all day long; and though I found not in his work what I might have found—a cure for my malady, yet my mind never seemed so much alleviated as while I was reading it. At length I was advised, by a very near and dear relative, to lay it aside, for he thought such an author more likely to nourish my disorder than to remove it.'

"'In this state of mind I continued near a twelvemonth; when, having experienced the inefficacy of all human means, I at length betook myself to God in prayer. Such is the rank our Redeemer holds in our esteem, that we never resort to him but in the last instance, when all creatures have failed to succour us! My hard heart was at length softened, and my stubborn knees brought to bow. I composed a set of prayers, and made frequent use of them. Weak as my faith was, the Almighty, who will not

break the bruised reed, nor quench the smoking flax, was graciously pleased to listen to my cry, instead of frowning me away in anger.'

"'A change of scene was recommended to me; and I embraced an opportunity of going with some friends to Southampton, where I spent several months. Soon after our arrival, we walked to a place called Freemantle, about a mile from the town; the morning was clear and calm; and the sun shone brightly upon the sea, and the country on the border of it was the most beautiful I had ever seen. We sat down upon an eminence, at the end of that arm of the sea which runs between Southampton and the New Forest. Here it was, that on a sudden, as if another sun had been created that instant in the heavens on purpose to dispel sorrow and vexation of spirit, I felt the weight of all my misery taken off; my heart became light and joyful in a moment: I could have wept with transport had I been alone. I must needs believe that nothing less than the Almighty fiat could have filled me with such inexpressible delight; not by a gradual dawning of peace, but, as it were, with a flash of his life-giving countenance. I felt a glow of gratitude to the Father of mercies for this unexpected blessing, and ascribed it, at first, to his gracious acceptance of my prayers; but Satan and my own wicked heart quickly persuaded me that I was indebted for my deliverance to nothing but a change of scene, and the amusing varieties of the place. By *this* means, he turned the blessing into a poison; teaching me to conclude, that nothing but a continued circle of diversion, and indulgence of appetite, could secure me from a relapse. Acting upon this false and pernicious principle, as soon as I returned to London, I burnt my prayers, and away went all my thoughts of devotion, and of dependence upon God my Saviour. Surely, it was of his mercy that I was not consumed. Glory be to his grace!'

"'I obtained, at length, so complete a victory over my conscience, that all remonstrances from that quarter were in *vain*, and in a manner silenced, though sometimes, indeed, a question would arise in my mind, whether it were safe to proceed any farther in a course so plainly and utterly condemned in the Scriptures. I saw clearly, that if the Gospel were true, such a conduct must inevitably end in my destruction; but I saw not by what means I could change my Ethiopian complexion, or overcome such an inveterate habit of rebelling against God.'

"' The next thing that occurred to me, at such a time, was a doubt whether the Gospel were true or false. To this succeeded many an anxious wish for the decision of this important question; for I foolishly thought that obedience would follow, were I but convinced that it was worth while to attend to it. Having no reason to expect a miracle, and not hoping to be satisfied with any thing less, I acquiesced, at length, in favour of that impious conclusion, that the only course I could take to secure my present peace, was to wink hard against the prospects of future misery, and to resolve to banish thoughts of a subject upon which I *thought o so little* purpose. Nevertheless, when I was in the company of Deists, and heard the Gospel blasphemed, I never failed to assert the truth of it with much vehemence of disputation, for which I was the better qualified, having been always an industrious and diligent enquirer into the evidences by which it is externally supported. I think I once went so far into a controversy of this kind as to assert, that I would gladly submit to have my right hand cut off, so that I might but be enabled to live according to the Gospel. Thus have I been employed in vindicating the truth of Scripture, while in the very act of rebelling against its dictates. Lamentable inconsistency of a convinced judgment with an unsanctified heart!—an inconsistency, indeed, evident to others as well as to myself; inasmuch as a deistical companion of mine, with whom I was disputing upon the subject, cut short the matter by alleging, that if what I said were true, I was certainly condemned, by my own showing." pp. 13—16.

In consequence of the pertinacious misrepresentations above alluded to, it is of importance to keep in mind the date, the circumstances, and the early symptoms of Cowper's insanity, which first decidedly shewed itself at the period of his intended nomination to a post in the House of Lords. Through the interest of a relative, he had his choice of two appointments,—that of reading clerk, or that of clerk of the journals. He was now in his thirty-first year; and the acquisition of a permanent and adequate income was the more acceptable, because it held out the prospect of his being united to an amiable and accomplished young lady, one of his first cousins, for whom he had long cherished a tender attachment. But such was the agitated state of his mind, that he relinquished first one and then the other of these honourable appointments, from a nervous alarm at appearing before the bar of the House of Lords. So great, indeed, was his distress, that he several times endeavoured to commit suicide; and before the day fixed for his examination, his friends had witnessed sufficient to induce them to concur in the propriety of his relinquishing the appointment altogether. Though not

declared insane at this period, he was evidently so in fact. He describes himself as in a state of "horror." "My soul," he says, "was on the rack;" "continual misery brought on a nervous fever; quiet forsook me by day, and peace by night; even a finger raised against me seemed more than I could bear." And for what? was it religious apprehension? Calvinism, Methodism? No such thing; it was only that he was to present himself in public at the bar of the House of Lords. "Those whose spirits," he says, "are formed like mine, to whom a public exhibition of themselves on any occasion is mortal poison, may have some idea of the horror of my situation; others can have none." If these were not the workings of insanity, and if his repeated attempts at suicide, in order to avoid the publicity he so much dreaded, were not overt proofs of it, we know not what could be so construed. But what had religion to do with all this? The declaimers who so liberally blame Mr. Newton and the Methodistical party at Huntingdon or Olney, are very much in the condition of the wolf who wished for an excuse for devouring the lamb. "I was not born at the time you mention." "No matter; if it was not you it was your father or grandfather, which is all the same."

As if, however, foreseeing the unjust conclusions which would be drawn from his unhappy narrative, the amiable sufferer has himself informed us that at this period he had no knowledge whatever of those doctrines, and no experience of those religious terrors, which are averred to have been connected with his malady. He says expressly, writing of this period of his life:

"'To this moment I had felt no concern of a spiritual kind: ignorant of original sin; insensible of the guilt of actual transgression, I understood neither the Law nor the Gospel—the condemning nature of the one, nor the restoring mercies of the other. I was as much unacquainted with Christ in all his saving offices as if his name had never reached me.'" p. 26.

It is true that while he was actually labouring under what we have already shewn to be an insane state of mind, religious terrors began to assail him; and we by no means intend to deny that those sacred truths which, when scripturally received, are a source of the most salutary contemplation, may, like any thing else, be distorted, when seen through the medium of mental malady, and furnish poison instead of food. It was precisely at the period when he had relinquished the appointment at the House of Lords; when he was suffering under intense agonies of shame, vexation, and disappointment; and when, above all, he doubtless discovered that his conduct had interposed an insuperable bar to his long-cherished hopes of an alliance, which the friends of neither party could now think desirable, that his mental melancholy blended itself with spiritual delusions; those delusions, however, being grounded more or less upon scriptural truths, seen only on one side, and without the counterpoise of the hopes and the promises of the Gospel.

"'My sins were set in array against me, and I began to see and feel that I had lived without God in the world. One moment I thought myself shut out from mercy by one chapter, and the next by another. The sword of the Spirit seemed to guard the tree of life against my touch, and to flame against me in every avenue by which I attempted to approach it. I particularly remember, that the parable of the barren fig-tree was to me an inconceivable source of anguish. I applied it to my case, with a strong persuasion that it was a curse pronounced on me by the Saviour.'

"'In every volume I opened I found something that struck me to the heart. I remember taking up one; and the first sentence I saw condemned me. Every thing seemed to preach to me, not the Gospel of mercy, but the curse of the Law. In a word, I saw myself a sinner altogether; but I saw not yet a glimpse of the mercy of God in Christ Jesus the Lord.'" p. 26.

These convictions of sin were not in themselves delusions; for they are such as in their principle every Christian feels, and such as in some cases, where there was no tincture of insanity, have been carried to such intensity

of mental distress that the penitent has really experienced what he expressed, that "the burden of his sins" was "intolerable." But the insanity was shewn in the sufferer's dwelling upon one truth—or rather one portion of a truth, if we may so speak—never losing sight of it, and deriving from it the most inconsequential and unreasonable inferences, which he believed as firmly as the truth itself; while he was incapable of taking in other truths essentially connected with the one admitted, nay, component parts of it, and which would have wholly subverted his mistaken inferences. When, some years after, his reason was fully in exercise, he was mercifully permitted to enjoy those alleviations of sorrow, that sunshine of a conscience at peace with God—sin being pardoned through the atonement of the Redeemer—and those delightful anticipations of heavenly rest which arose from those very principles and views of religion that are charged with being the cause or the fomenters of his malady. If religion, or even Methodism or Calvinism, is to be blamed because a lunatic chanced to mix it up with his malady, we might blame every relationship of life because brothers and sisters, and parents and children, and husbands and wives, have believed, under the influence of delirium, that their most affectionate relatives were compassing their death; and might abolish the House of Lords as the source of madness, because Cowper thrice attempted suicide to avoid an honourable invitation to appear at its bar.

But in order still further to shew that his melancholy, or even that part of it which would be called religious melancholy, did not arise from those views of Scripture doctrine which he afterwards embraced, we quote the following account of his interviews with Mr. Madan; from which we distinctly learn, that up to that very period, and even while he was labouring under the severest feelings of religious despondency, so far from having been led into this state of mind by the preaching of alleged "Methodistical divines," he accounted them "enthusiasts," and was far from embracing their opinions; and that his brother, a learned and much-esteemed Fellow of Bene't College, who for many years, and to the borders of the grave, opposed his views of doctrine, admitted that Mr. Madan's exhortations, far from increasing the sufferer's malady, had alleviated it, and, humanly speaking, had not insanity intervened, would have set his mind at ease;—we say, humanly speaking; for who can affirm for what wise and merciful ends the only Giver of true spiritual repose may allow it to be withdrawn from some of his servants, or may permit even malady to obstruct the sensible manifestations of his love? This ultimate question, upon any or no system of religion, lies equally beyond human ken; it resolves itself into His all-wise sovereignty. The reasons of His fatherly chastisements, if such permitted afflictions are to be considered as intended for chastisement, are not always explicable by the most observant spectator, any more than the cause why the tower of Siloam did not fall exclusively upon the wicked; though often the reasons are obvious, as in the case of St. Paul's thorn in the flesh, and many other instances; and it may be, if we knew all, that the case of Cowper was not an exception. But, leaving the ultimate question, and not wishing or desiring to ask why God permitted his servant to labour under the afflicting disease of insanity, we may with great truth and propriety descend to the minor point; namely, that, being insane, it was his disorder, and not his theology, right or wrong, that is to be blamed for his morbid perceptions.—With these preliminaries we copy the passage alluded to, carrying it down to the period of Cowper's decided aberration of mind, and his removal to Dr. Cotton's asylum at St. Alban's.

"At this trying period Cowper remembered his friend and relative, the Rev. Martin Madan; and, though he had always considered him an enthusiast, he was now convinced that, if there was any balm in Gilead for him, Mr. Madan was the

only person who could administer it. His friend lost no time in paying him a visit; and perceiving the state of his mind, he began immediately to declare to him the Gospel of Christ. He spoke of original sin, of the corruption of every man born into the world; of the efficacy of the atonement made by Jesus Christ; of the Redeemer's compassion for lost sinners, and of the full salvation provided for them in the Gospel. He then adverted to the Saviour's intercession; described him as a compassionate Redeemer, who felt deeply interested in the welfare of every true penitent, who could sympathise with those who were in distress, and who was able to save unto the uttermost all that come unto God by him. To this important information Cowper listened with the greatest attention; hope seemed to dawn upon his disconsolate mind; his heart burned within him while he listened to the word of life; his soul was pierced with a sense of his great ingratitude to so merciful a Saviour; tears of contrition burst from his eyes; he saw clearly that this was the remedy his case required; and felt fully persuaded that this was indeed the Gospel of salvation. He, however, wanted that faith, without which he could not recover its blessings. He saw the suitability of this Gospel to his circumstances, but saw not yet how one, so vile as he conceived himself to be, could hope to partake of its benefits.

"Mr. Madan urged the necessity of a lively faith in the Redeemer, not as an assent of the understanding only, but as the cordial belief of the heart unto righteousness; assured him, that though faith was the gift of God, yet was it a gift that our heavenly Father was most willing to bestow, not on one only, but on all that sought it by earnest and persevering prayer. Cowper deeply deplored the want of this faith, and could only reply to his friend's remarks, in a brief but very sincere petition, 'Most earnestly do I wish it would please God to bestow it on *me*.'

"His brother, perceiving he had received some benefit from this interview, in his desire to relieve the poet's depressed mind, wisely overlooked the difference of sentiments on the great subjects of religion, which then existed between himself and Mr. Madan, and discovered the greatest anxiety, that he should embrace the earliest opportunity to converse with him again. He now urged Cowper to visit Mr. Madan at his own house, and offered to accompany him thither. After much entreaty, Cowper consented; and though the conversation was not then the means of affording him any permanent relief, it was not without its use. He was easier, but not easy; the wounded spirit within him was less in pain, but by no means healed. A long train of still greater terrors than any he had yet endured was at hand; and when he awoke the next morning, after a few hours' sleep, he seemed to feel a stronger alienation from God than ever. He was now again the subject of the deepest mental anguish; the sorrows of death seemed to encompass, and the pains of hell to get hold of him; his ears rang with the sound of the torments that seemed to await him; his terrified imagination presented to him many horrible visions, and led him to conceive that he heard many horrible sounds; his heart seemed at every pulse to beat its last; his conscience scared him; the avenger of blood seemed to pursue him, and he saw no city of refuge into which he could flee; every moment he expected the earth would open, and swallow him up.

"He was now suddenly attacked with that nervous affection, of which the peculiar form of his mind seemed to have made him susceptible, which, on several subsequent occasions darkened his brightest prospects, and which, ultimately overwhelmed his meek and gentle spirit, and caused him to end his days in circumstances the most gloomy and sorrowful. So violent was the attack on this occasion, that his friends instantly perceived the change, and consulted on the best manner to dispose of him. Dr. Cotton then kept an establishment at St. Alban's for the reception of such patients. His skill as a physician, his well-known humanity and sweetness of temper, and the acquaintance that had subsisted between him and the afflicted patient, slight as it was, determined them to place him under the doctor's care." pp. 27—29.

These are melancholy, but not uninstructive memorials. We must not, however, leave the interesting sufferer at this melancholy crisis of the narrative: but as we foresee that we must resume our notice in another Number, we shall trace him for the present to the period of his emerging from this dark cloud, and his removal from St. Alban's to Huntingdon, and thus complete the first of the three epochs into which we divided his history. The following extracts contain the requisite information. Some of the particulars greatly resemble the facts which we lately alluded to, in the religious history of Bunyan.

"On the 7th of December, 1763, he was removed to St. Albans, and placed under the care of Dr. Cotton. And, notwithstanding the skilful and judicious treatment pursued to effect his restoration, he remained in the same gloomy and desponding state for five months. Every means that ingenuity could devise, and that benevolence and tenderness could prompt, were resorted to for this protracted period in vain.

To describe in lengthened detail the state of his mind during this long interval would, justly be deemed injudicious." p. 31.

"Without, however, entering minutely into particulars, on this painful subject, it will not be deemed improper to mention some of the leading facts respecting it, and here we shall allow the poet again to become his own biographer.

"'The accuser of the brethren was ever busy with me night and day, bringing to my recollection, the commission of long-forgotten sins, and charging upon my conscience things of an indifferent nature as atrocious crimes. Conviction of sin and despair of mercy, were the two prominent evils with which I was continually tormented. But, blessed be the God of my salvation for every sigh I drew, and for every tear I shed, since thus it pleased him to judge me here, that I might not be judged hereafter.'

"'After five months' continued expectation that the Divine vengeance would plunge me into the bottomless pit, I became so familiar with despair, as to have contracted a sort of hardiness and indifference as to the event. I began to persuade myself, that while the execution of the sentence was suspended, it would be for my interest to indulge a less horrible train of ideas, than I had been accustomed to muse upon. I entered into conversation with the doctor, laughed at his stories, and told him some of my own to match them; still, however, carrying a sentence of irrevocable doom in my heart. He observed the seeming alteration with pleasure, and began to think my recovery well nigh completed; but the only thing that could promote and effectuate my cure, was yet wanting;—an experimental knowledge of the redemption which is in Christ Jesus.'

"'About this time my brother came from Cambridge to pay me a visit. Dr. C. having informed him, that he thought me better, he was disappointed at finding me almost as silent and reserved as ever. As soon as we were left alone, he asked me how I found myself; I answered, as much better as despair can make me. We went together into the garden. Here, on my expressing a settled assurance of sudden judgment, he protested to me that it was all a delusion; and protested so strongly, that I could not help giving some attention to him. I burst into tears, and cried out, if it be a delusion, then am I the happiest of beings. Something like a ray of hope was now shot into my heart; but still I was afraid to indulge it. We dined together, and I spent the afternoon in a more cheerful manner. Something seemed to whisper to me, every moment, still there is mercy. Even after he left me, this change of sentiment gathered ground continually; yet, my mind was in such a fluctuating state, that I can only call it a vague presage of better things at hand, without being able to assign any reason for it.'

"'A few days after my arrival at St. Albans, I had thrown aside the Bible as a book in which I had no longer any interest or portion. The only instance in which I can recollect reading a single chapter, was about two months before my recovery. Having found a Bible on the bench in the garden, I opened it upon the 11th of John, where the miracle of Lazarus being raised from the dead is described; and I saw so much benevolence, goodness and mercy, in the Saviour's conduct, that I almost shed tears at the relation, little thinking that it was an exact type of the mercy, which Jesus was on the point of extending towards myself. I sighed and said, Oh, that I had not rejected so good a Redeemer, that I had not forfeited all his favour! Thus was my hard heart softened; and though my mind was not yet enlightened, God was gradually preparing me for the light of his countenance, and the joys of his salvation.'

"'The cloud of horror which had so long hung over my mind began rapidly to pass away, every moment came fraught with hopes. I felt persuaded that I was not utterly doomed to destruction. The way of salvation was still, however, hid from my eyes; nor did I see it clearer than before my illness. I only thought, that if it pleased God to spare me, I would lead a better life; and that I would yet escape hell, if a religious observance of my duty would secure me from it. Thus may the terror of the Lord make a Pharisee; but only the sweet voice of mercy in the Gospel can make a Christian.'

"'But the happy period, which was to shake off my fetters, and afford me a clear discovery of the free mercy of God in Christ Jesus, was now arrived. I flung myself into a chair, near the window, and seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse I saw, was, the 25th of the 3d of Romans; '*Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God.*' Immediately I received strength to believe, and the full beams of the Sun of righteousness shone upon me. I saw the sufficiency of the atonement he had made for my pardon and complete justification. In a moment I believed, and received the peace of the Gospel. Whatever my friend Madan had said to me, long before, revived in all its clearness, with the demonstration of the Spirit, and with power.'

"'Unless the Almighty arm had been under me, I think I should have been overwhelmed with gratitude and joy. My eyes filled with tears, and my voice choked with transport. I could only look up to heaven in silent fear, overwhelmed with love and wonder. But the work of the Holy Spirit is best described in his own words:—it is '*Joy unspeakable, and full of glory.*' Thus was my heavenly Father in Christ

Jesus, pleased to give me the full assurance of faith; and, out of a stony, unbelieving heart, to raise up a child unto Abraham. How glad should I now have been to have spent every moment in prayer and thanksgiving! I lost no opportunity of repairing to a Throne of Grace; but flew to it with an earnestness irresistible, and never to be satisfied. Could I help it? Could I do otherwise than love and rejoice in my reconciled Father in Christ Jesus? The Lord had enlarged my heart, and I could now cheerfully run in the way of his commandments.'

"'For many succeeding weeks tears would be ready to flow if I did but speak of the Gospel, or mention the name of Jesus. To rejoice day and night was all my employment; too happy to sleep much, I thought it but lost time that was thus spent. Oh, that the ardour of my first love had continued! But I have known many a lifeless and unhallowed hour since; long intervals of darkness, interrupted by short returns of peace and joy in believing.'" pp. 32—35.

Dr. Cotton was now alarmed lest this sudden transition from despair to joy should again overpower the mind of his patient; but his apprehensions soon subsided.

"He saw with delight undoubted proofs of his patient's perfect recovery, became satisfied with the soundness of his cure, and subsequently had much sweet communion with him in conversing about the great things of salvation. He now visited him every morning, as long as he remained under his care, which was near twelve months after his recovery, and the Gospel was invariably the delightful theme of their conversation. The patient and the physician became thus every day more endeared to each other; and Cowper often afterwards looked back upon this period, as among the happiest days he had ever spent.

"His time no longer hung heavily upon his hands; but every moment of it that he could command, was employed in seeking to acquire more comprehensive views of the Gospel. The Bible became his constant companion; from this pure fountain of truth he drank of that living water, which was in him a well of water springing up into everlasting life. Conversation on spiritual subjects afforded him a high degree of enjoyment. Many delightful seasons did he spend thus employed, while he remained with his beloved physician. His first transports of joy having subsided, a sweet serenity of spirit succeeded, uninterrupted by any of those distressing sensations which he had before experienced; prayer and praise were his daily employment; his heart overflowed with love to his Redeemer, and his meditation of him was sweet."—p. 36.

In the space of twelve months he acquired, by diligent study of the Scriptures, with much prayer, meditation, and religious discussion with Dr. Cotton, a comprehensive and scriptural view of the plan of redemption, the doctrines of grace, and the sacred mysteries of the Christian life. Two hymns composed by him (Olney Collection, book iii. 44, 45), and which were the first fruits of his effusions in this hallowed strain, exhibit most expressively his feelings and his habits at this halcyon period of his life, and the latter of them with a tenderness and beauty which only his own words can convey, and which he himself never surpassed. Need we remind our readers of the well-known hymn entitled Retirement, "Far from the world, O Lord, to thee, &c."

His letters at this period are full of hope and joy, yet mixed with truly Christian lowliness and self-abasement. Thus, he writes to his amiable and accomplished cousin, Lady Hesketh—

"'Since the visit you were so kind as to pay me in the Temple, (the only time I ever saw you without pleasure,) what have I not suffered? And since it has pleased God to restore me to the use of my reason, what have I not enjoyed? You know by experience how pleasant it is to feel the first approaches of health after a fever; but, oh! the fever of the brain! to feel the quenching of that fire, is indeed a blessing which I think it impossible to receive without the most consummate gratitude. Terrible as this chastisement is, I acknowledge in it the hand of Infinite Justice; nor is it at all more difficult for me to perceive in it the hand of Infinite Mercy; when I consider the effect it has had upon me, I am exceedingly thankful for it, and esteem it the greatest blessing, next to life itself, I ever received from the Divine bounty. I pray God I may ever retain the sense of it, and then I am sure I shall continue to be, as I am at present, really happy. My affliction has taught me a road to happiness, which, without it, I should never have found; and I know, and have experience of it every day, that the mercy of God to the believer is more than sufficient to compensate for the loss of every other blessing. You will believe that my happiness is no dream, because I have told you the foundation on which it is built." pp. 38, 39.

In another letter to the same lady, about the same time, as if anticipating the ill use which would be made of his example half a century afterwards to wound religion, he says :

"'It gives me some concern, though at the same time it increases my gratitude, to reflect, that a convert made in Bedlam is more likely to be a stumbling block to others than to advance their faith. But if it have that effect upon any, it is owing to their reasoning amiss, and drawing their conclusion from false premises. He who can ascribe an amendment of life and manners, and a reformation of the heart itself, of madness, is guilty of an absurdity, that in any other case would fasten the imputation to madness upon himself; for, by so doing, he ascribes a reasonable effect to an unreasonable cause, and a positive effect to a negative. But when Christianity only is to be sacrificed, he that stabs deepest is always the wisest man.'" pp. 39, 40.

He adds, and every sentence abounds with sober truth and important instruction :

"'You, my dear cousin, yourself will be apt to think I carry the matter too far; and that in the present warmth of my heart, I make too ample a concession in saying that I am only now a convert. You think I always believed, and I thought so too; but you were deceived, and so was I. I called myself indeed a Christian, but he who knows my heart knows that I never did a right thing, nor abstained from a wrong one, because I was so; but if I did either, it was under the influence of some other motive. And it is such seeming Christians, such pretending believers, that do most mischief in the cause, and furnish the strongest arguments to support the infidelity of its enemies: unless profession and conduct go together, the man's life is a lie, and the validity of what he professes itself, is called in question. The difference between a Christian and an unbeliever, would be so striking, if the treacherous allies of the church would go over at once to the other side, that I am satisfied religion would be no loser by the bargain. You say, you hope it is not necessary for salvation to undergo the same affliction that I have undergone. No! my dear cousin, God deals with his children as a merciful father; he does not, as he himself tells us, afflict willingly. Doubtless there are many, who, having been placed by his good providence out of the reach of evil, and the influence of bad example, have, from their very infancy, been partakers of the grace of his Holy Spirit, in such a manner, as never to have allowed themselves in any grievous offence against him. May you love him more and more, day by day, as every day while you think of him you will find him more worthy of your love, and may you be finally accepted by him for his sake, whose intercession for all his faithful servants cannot but prevail.'" pp. 40, 41.

We leave our readers to weigh the whole of the preceding statements, and then pronounce whether there is any truth in the averment that either religion, or what is vaguely called Methodism, or Calvinism, "drove Cowper mad." With what semblance of veracity it is affirmed that it was that "Methodistical divine," the venerable Mr. Newton, who produced this unhappy catastrophe, let facts decide. Cowper was never more insane than when he came to St. Alban's, and never more Methodistical, as it is called, than when he quitted it; but of all knowledge of Mr. Newton he was utterly guiltless.

We will now trace him to Huntingdon, and there for the present leave him.

"He now employed his brother to seek out for him an abode somewhere in the neighbourhood of Cambridge, as he had determined to leave London, the scene of his former misery; and that nothing might induce him to return thither, he resigned the office of commissioner of bankrupts, worth about 60*l.* per annum, which he still held." pp. 41, 42.

"In the beginning of June, 1765, he received a letter from his brother, to say he had engaged such lodgings for him at Huntingdon, as he thought would suit him. Though this was farther from Cambridge, where his brother then resided, than he wished, yet, as he was now in perfect health, and as his circumstances required a less expensive way of life than his present, he resolved to take them, and arranged his affairs accordingly.

"On the 17th June, 1765, having spent more than eighteen months at St. Albans, partly in the bondage of despair, and partly in the liberty of the Gospel, he took leave of the place, at four in the morning, and set out for Cambridge, taking with him the servant who had attended him while he remained with Dr. Cotton, and who had maintained an affectionate watchfulness over him during the whole of his illness, waiting upon him, on all occasions, with the greatest patience, and invariably treating him with the greatest kindness. The mingled emotions of his mind on leaving the place were painful and pleasing: he regarded it as the place of his second nativity;

he had here passed from death unto life—had been favoured with much leisure to study the word of God—had enjoyed much happiness in conversing upon its great truths with his esteemed physician; and he left it with considerable reluctance; offering up many prayers to God, that his richest blessings might rest upon its worthy manager, and upon all its inmates.

"The state of his mind on this occasion he thus affectionately describes:—'I remembered the pollution which is in the world, and the sad share I had in it myself, and my heart ached at the thought of entering it again. The blessed God had endowed me with some concern for his glory, and I was fearful of hearing his name traduced by oaths and blasphemies, the common language of this highly favoured but ungrateful country; but the promise of God, 'Fear not, I am with thee,' was my comfort. I passed the whole of my journey in fervent prayer to God, earnestly but silently intreating Him to be my guardian and counsellor in all my future journey through life, and to bring me in safety, when he had accomplished his purposes of grace and mercy towards me, to eternal glory.'" pp. 42, 43.

(To be continued.)

RELIGIOUS INTELLIGENCE.

EVANGELICAL SOCIETY OF GENEVA.

THE spirit of association has of late years been a great blessing to mankind, though in many instances it has been perverted and abused to the most nefarious purposes. We trust, however, that the good will outlive the evil; and that the benefits resulting from those religious institutions which constitute a remarkable feature in the modern history of the civilized world—from Bible, Missionary, Tract, Education, and philanthropic Societies of various kinds, will continue in the full vigour, when the ebullitions of impiety and faction, which have arisen from associations of a very different character, are forgotten.

The spirit of association is now carried into every department of social life: it extends to trade, to law, to politics, to every thing that interests mankind. It undertakes enterprises of discovery; it explores every branch of the public economy; it invents, animates, and gives new vigour to every department of commerce, and of the arts. Nothing escapes its influence.

Why then, while the advantage of union is thus acknowledged for secular objects, should Christians neglect it in reference to matters infinitely more important? That they have not altogether done so, appears in the rise and progress of the numerous institutions to which we have just alluded; but that they have not carried it into operation to the extent which they ought to have done is equally clear, for all the religious institutions in Christendom have not, during a quarter of a century, collected or expended as much as was raised and disbursed for secular purposes during a few months in the enterprises of the late war.

There is, however, one feature in our religious associations which is much to their honour. Almost all other combinations are more or less selfish: their aims are usually local; they are connected with the riches or welfare of a town, a fraternity, a trade, or a nation; they do not affect to benefit persons who live beyond the next mountain, or on the other side of the next stream. But Christian associations embrace the whole world; the ignorant, the wretched, the sinful, the oppressed, of all tongues and nations, come within their range; and they ask nothing, in return for their liberality, but that the objects of it should receive with open hearts the benefits so disinterestedly offered. Their object is the spiritual welfare of mankind; the regeneration of a wicked world by the power of the Holy Ghost, through the instrumentality of the Gospel of salvation; the extension of the Redeemer's kingdom; and the bringing into union the whole visible church of Christ; that they all may be one, even as Christ and his Father are one—that they may be one with each other.

And hence arises another characteristic feature of these institutions, and that which we had particularly in view in these prefatory remarks; namely, the mutual regard and sympathy of their members, however scattered or variously circumstanced. By means of such societies the great Christian body throughout the world, notwithstanding many and not unimportant differences, is visibly and intimately united. If one member suffer, all suffer; if one rejoice, all rejoice. The failure of a Christian enterprise in one country is felt in all; and its success creates a proportionate satisfaction. The members and agents, the correspondents and friends of these institutions in Great Britain, in America, on the continent of Europe, in Asia, in Africa, so far as they are really under the influence of the principles they profess, cherish a reci-

procal esteem; and they desire to hear of each other's welfare, and that the cause of Christ is, through the mercy of God, prospering in their hands, and that all are contending under one common banner against one common foe.

Reflections such as these have often passed through our minds, as from month to month and year to year we have traced the operations of Christian union in various parts of the visible church of Christ, and have endeavoured, however feebly, to draw closer together the bands of affection amidst its members in various lands; and they are not inappropriate in connexion with the mention of the efforts now in progress in Switzerland for the revival of scriptural doctrine and piety in that interesting part of the Protestant Church.

The Evangelical Society of Geneva was formed in the year 1831; and its objects, and the circumstances in which it originated, have been already detailed in our pages. (See vol. for 1831, pp. 122, 241, and 509; and 1832, pp. 191, 494.) We rejoice to learn, from recent communications from Geneva, as well as from our intercourse with that faithful confessor M. Gaussen, who recently visited England, that its pious designs are by the blessing of God greatly prospering and enlarging, though the Society still needs pecuniary assistance.

The Society may be considered as a general union of the friends of Evangelical truth in Switzerland. Its labours are apportioned to several distinct committees, each of which gives in an account of its proceedings at the general annual meeting. In the first Report we find the following details:— Divine worship and schools, comprising a daily school, a Sunday school, an infant school, and a class of catechumens; the distribution of the Scriptures; tracts; Evangelical missions; and the school of theology. Under each of these heads we find much encouraging information, a portion of which we propose in a future Number presenting to our readers. But, postponing these for the present, we shall notice two documents of more recent date, and to our minds of great interest; we mean, a letter of encouragement and fraternity, lately addressed to the Committee of the Evangelical Society, signed by no fewer than one hundred and twenty-three ministers of the National Church of the Canton of Vaud, with the answer of the Committee. The following is a translation of the De Vaud letter.

"*To the Members of the Committee of the Evangelical Society of Geneva.*

"Very dear and honoured Brethren,— It is with lively interest that the undersigned ministers of the holy Gospel in the national church of the Canton of Vaud have learned, by means of the circular which you have addressed them, the formation of the School of Evangelical Theology; they feel the need of it, and they consider it a duty to express the joy which they experience.

"You declare that it is your determination, in regard to the condition of man, the grace of God, the nature of the Saviour, the work which he has performed, and that which he still performs for the salvation of his people, to profess the scriptural doctrines proclaimed by the Helvetic Confession of Faith. This assurance is dear and precious to us. Regarding these doctrines as the fundamental object of the Christian faith, and as those alone which are capable of producing in the heart true regeneration, life, and peace, we could not observe without pain these holy truths attacked in writings published by members of the clergy and of the academy of your canton; but soon were our hearts rejoiced; and we doubt not that God, who alone is good, to whom we render thanks, is blessing your labours and those of the servants of Christ occupied in the same field; and is causing the great truths which are the foundations of our common hopes to resume among you their wonted honour, and is rekindling the torch of a simple and vivifying faith in the bosom of a church which for many years made its light to shine in the midst of the Reformed nations.

"Our wishes accompany your efforts for the advancement of the reign of our Master and Saviour. We shall remember you in our prayers, and we entreat you not to forget us in yours. The good pleasure of God be with you, and direct the work of your hands."

The Committee of the Evangelical Society not only felt the encouragement which such a letter was calculated to afford, but deemed it a favourable occasion for giving larger publicity to their profession of Christian doctrines, and for making more clearly understood the situation in which they are placed. Accordingly, the directors of the school of theology replied to the above communication. Their letter is too long for insertion; but the following is an outline of its contents. After expressing their joy and gratitude at this mark of Christian affection on the part of so many Christian ministers, the Committee remark: "We have risen up in the name of the doctrine, and we have declared aloud our adherence to the faith of the church universal, and of the Reformed Church in particular of which we are members." Then follow explicit declarations in regard to those momentous doctrines which had become nearly obsolete in the Church of Geneva. On the Deity of Christ it is observed,—"We have confessed, with all ages, and with all the churches, that Jesus Christ is really God; and we have done so because we

are convinced that if he were only a creature, though the most excellent of creatures, he could not save us. All that obedience which he might thus render to the God who had created him, he would owe to him on his own account: nothing would be left him wherewith to discharge the debts of his brethren. He only can be a true mediator between God and man, who has part on one side in the nature of God, and on the other in the nature of man. To deny the real Divinity of Jesus Christ, is to take from man the only means by which he can re-enter into communion with God; that is, to render his salvation impossible." Equally clear and satisfactory are the views which are taken of the nature of man, of justification by faith, and of the conversion of the heart to God. "A man," it is remarked, "introduced, were it possible, into heaven with his old heart, would have no more enjoyment of it than a deaf man would have of an harmonious concert, or a blind man of the magnificence of our Alps and of our lakes; and fain would he flee from a place where there was nothing which he loved." An animated and joyful remembrance that these great truths are such as have been professed by Christendom in general concludes this part of the letter. "Whom, in the whole period of the church's duration, have we against us? Some false teachers: Theodotus the tanner, who at the commencement of the third, or at the end of the second century, first denied the Divinity of Christ; Noetius, Arius, Pelagius, Socinus, and some other obscure persons, who appeared on different occasions, to give rise to different heresies amongst believers, and whom they rejected from their bosom. And, on the contrary, whom have we with us? The whole church of Christ, represented by those illustrious teachers who have not ceased to combat the false wisdom of the world: first, Peter, Paul, John, Jude, Luke, and all the Apostles and Evangelists; at a later period, Ignatius, Polycarp, Justin, Irenæus, Tertullian, Cyprian, Athanasius, Ambrose, Augustine, Chrysostom; and when, after a long season of mourning, the church resumes its glory, Luther, Melancthon, Zwinglius, Farel, Calvin, Knox, Beza. We have with us the church universal of all times; and at this very moment, in confessing these fundamental truths of our religion, we speak not merely in harmony with your national church, dear brethren, but also with all the national churches of the whole Protestant world. This magnificent accord of centuries, this voice universal, greatly confirms and establishes us; and whilst we regard this cloud of witnesses which surrounds us, our weakness obtains consolation, and we feel fully convinced that we have not done too much, in lifting up our voice with theirs, and in founding a school for imparting instruction in that faith which they confess."

After the above declarations in regard to the doctrines in support of which the School of Evangelical Theology has been established, the letter proceeds to explain the ecclesiastical relations in which it is placed: and as in regard to the former subject the directors reply to those who charged them with doing too much, they now reply to those who imagine they have done too little. They are anxious for it to be fully understood that they have no idea of forming a new church, and that they do not at all participate in the principles of dissent. After stating that a spot of ground had been purchased, on which it was intended to erect their college, with its chapel, they add: "But we shall not establish a church, or a system of church government, because it is not by the exterior, by forms, that the work of regeneration can be accomplished. Before the church can be re-established in the order and purity which belong to it, the Gospel must first be proclaimed with truth, force, and effect. We undoubtedly suppose that a discipline, wise, moderate, full of compassion and mildness, in the sense of the Apostles and the Reformers, may be of great utility to the church: but, on the one hand, we do not believe, like some of our brethren, whose faith in other respects we highly esteem, and whose persons we sincerely love, that a visible church ought necessarily to be composed only of men converted in their hearts. We believe, that to wish to place out of the pale of the church all whom we imagine not to be true Christians, is to fall into the error against which the Lord himself has forewarned his disciples in the parable: it is to wish, like the servants, to separate the tares from the wheat, though the Master has said, 'Let them grow both together, until the harvest.' We say, with the illustrious Father Cyprian: 'Though it may appear, there are tares in the church, let not this circumstance so trouble us in our faith and in our charity as to lead us to suppose, that, because we see these tares in the church, we ought to separate ourselves from the church. We ought only to exert ourselves to belong to the wheat, in order that, when the Lord shall gather it into his garner, we lose not our reward.'" Again, "If, on the one hand, we think that we ought to avoid the shoals we have just marked out, we believe, on the other, that we are not called to employ ourselves with the discipline of the church. We have risen up in the name of the faith, and not in the name of the ecclesiastical constitution. We belong to the Reformed Church, such as it was founded, three centuries ago, in Switzerland, Germany, Holland, Great Britain, France, and Geneva, and such as, since that period, it has not ceased to

make itself known to the other communions of Christendom, by professions of faith in which the doctrines which compose it are clearly expressed. We have founded our school in this church, and for this church, which is so dear to us."

We merely add one other short extract from this letter, in order that the views and situation of this School of Theology may be fully understood. "Therefore, dear brethren, having such faith in Christ, we are full of hope in Him, not only for the Reformed Church in general, which discovers in our days so many signs of life, and from which nothing can separate us, but also for that Reformed Church in particular to which we belong; and we could not separate ourselves from it, as long as it has not solemnly renounced the Reformed doctrine."

Those readers who have mourned over the degenerate churches of Switzerland, without being apprised of the hopeful symptoms of a revival which, by the mercy of God, are now conspicuous, will be no less surprised than gratified at the above correspondence. That so large a proportion of the pastors of the Canton de Vaud should have signed the above address; and that the Geneva reply should display such respectable signatures as those of Merle-d'Aubigne, Steiger, Hævernick, and Galland (M. Gaussen was absent in England), is far more than we could have dared a few years since to anticipate. But the arm of the Lord is not shortened, that it cannot save; nor his ear heavy, that it cannot hear; and we rejoice to believe that a work has commenced in Switzerland which will not cease till the once honoured churches of that "cradle of the Reformation" shall again become "a praise in the earth." We heartily concur in the suggestion of a correspondent, who, addressing us from Geneva, says: "Wishing you the Divine support and blessing in your labours, in which for many years I have felt warmly interested, I doubt not you will consider it alike a duty and privilege to avail yourself of the extensive influence and circulation of the Christian Observer in order to obtain for Geneva, in this eventful crisis, the prayers, and all other possible co-operation, of Christians in England." Our correspondent overrates our power; but our best wishes and efforts are cordially at the service of our fellow-Christians in Switzerland.

PROTESTANT CHURCH IN FRANCE.

We throw together, under the general head of the Protestant Church of France, a few detached facts connected with its present condition and prospects.

There is not in France any thing that answers to the current phrase in this country, of "the religious public." Religious books are few in number, and since the Revolution new Roman-Catholic publications are scarcely heard of. Protestantism, we rejoice to say, is more active; and though, compared with the wants of the people, the religious press has effected little, yet, compared with its feeble exertions a few years since, it is doing much. There are now several religious periodical publications issued in Paris, which are truly Evangelical in their doctrine and spirit: namely, The Sower, the Journal of Missions, and the Friend of Youth; besides the longer established 'Archives du Christianisme.'" The Religious Tract Society has also issued many useful publications. We have not enumerated "The Protestant," and some other publications, because their doctrine is not Scriptural, but tinctured with Neology.

Conversions are frequently occurring from Popery to Protestantism. The following is a recent and remarkable illustration. The town of Malaucene, in the department of Vaucluse, which is connected with Avignon, where formerly dwelt the popes from Clement V. to Gregory IX., has always been under the most bigotted dominion of the Roman-Catholic priesthood. On every side are chapels and niches dedicated to papal saints; and the true worship of God had been superseded by the grossest idolatry. Lately, however, some Bibles have penetrated the place, and the perusal of them has been conspicuously attended by the blessing of God. M. Renous, a pious Protestant minister, hearing that some of the people were assiduously studying the word of God, and were even preparing to throw off the yoke of Popery, repaired to the place, and has been labouring diligently among them in preaching the doctrines of salvation. The attendance at his discourses has already increased from twenty to two hundred: thirty heads of families have sent in a declaration to the mayor, that they are determined to live and die Protestants; and have demanded the protection of the laws as a religious body. M. Renous describes his discourses as being interrupted with the frequent exclamations of his astonished and delighted auditors; contrasting the blessedness of simple Christian truth, and the offer of free pardon through the blood of the Saviour, with the follies and penances to which they had been accustomed.

The plan of circulating Bibles and Testaments in France by means of the hawkers, has had a most beneficial effect: for not only have copies of the word of God been by this means widely diffused, but, in various instances, the perusal of these copies has prepared the way for the stated preaching of the Gospel. This was poor Kieffer's favourite plan, and he wished to extend it as much as possible.

The French Protestants complain that large funds, intended for the benefit of their church, are disposed of in a secret and irresponsible manner by a committee at Geneva. They state, that at the time

of the persecution of their ancestors a considerable fund was raised by some French Protestant families for the promotion of religion, and especially in assisting the studies of candidates for holy orders, and that this fund has been largely increased by gifts and legacies. Its administration in the days of persecution was of necessity secret, and placed beyond the limits of France; but its objects were essentially French; and, the period for secrecy having long passed, the descendants of the donors wish an account of the amount of the funds, and the mode of apportioning them. The very names of the secret committee are only a matter of conjecture, and the whole affair is involved in mystery. We fear, however, there is too much reason to believe that they have for some years been rendered subservient to the growth of Neology, instead of building up the pure Protestant church, for which the original donors hazarded their property, their liberty, and their lives.

The Paris anniversary meetings of the religious societies, will be held as follows: April 16, the Tract Society; 17, the Protestant Bible Society; 18, the Society of Christian Morals; and 19, The Evangelical Mission Society.

GENERAL CONVENTION OF THE UNITED STATES PROTESTANT EPISCOPAL CHURCH.

We have just received the journal of the proceedings of the bishops, clergy, and laity of the Protestant Episcopal Church in the United States of America, in the General Triennial Convention, held in the city of New York, from the 17th to the 31st of last October. The journals of these conventions are always important ecclesiastical documents; but the one before us is peculiarly so, owing to the interesting circumstances of the American Episcopal Church at the present moment. The extension of the church; the state of the societies in connexion with it; the deaths and consecrations of bishops; the difficulties presented by the resignation of the bishoprick of Ohio by Dr. Chase; and the revision of the canons and constitution of the church, all afford topics on which British Episcopalians must feel interested; and more especially at a time when the proposed reforms in our own church have led many members of our communion to inquire with anxious sympathy into the practical workings of our sister, or rather daughter, communion, particularly in regard to the proceedings of its conventions—why not use the old ecclesiastical term *convocations*, rather than a word which reminds us of far other assemblies? or are French revolutionary phrases less odious to the public ear in the United States than the nomenclature of English Episcopacy?

The venerable Bishop White, who will enter his eighty-seventh year on the 4th of April instant, and who was consecrated by Archbishop Moore in the chapel of the archiepiscopal palace at Lambeth in 1787, was still able to preside in the House of Bishops. The House of Clerical and Lay Deputies chose the Rev. E. Wyatt, D. D. for its president. The election is always by ballot. Seats were as usual provided in the lower house for the bishops, when they should see fit to attend; and it was resolved that all Episcopal and Protestant clergymen, students of theology, and candidates for holy orders, might be present at the sittings of the house. We think this select publicity a most judicious measure. The following is the substance of Dr. Wyatt's opening address to the lower house.

"In the course of the transactions of the house, which are liable to become perplexing and exciting I may very much need both your aid, and your indulgence."

"While engaged in the most noble and beneficial of all undertakings—to further the interests of the church of Christ—we must be careful that the measures and the spirit have a correspondence with the end; I mean not only the measures finally adopted by the body, but the means by which they are attained. The proceedings of ecclesiastical bodies usually draw, in a considerable degree, the public attention; and whatever may be the purity of feeling and uprightness of purpose in those engaged, much more is understood, or imagined, or imputed, than is avowed upon the pages of a journal. And it would be a grievous thing that the first result of the assembling of such a body should be a diminished confidence in the efficiency of our religion to elevate the character, and control and hallow the passions. We, I trust, have one common object—the good of the church—which we are pursuing under the authority and observation of the great Head of the church; and He can never have made it necessary to attain such an end at the expense of Christian simplicity, forbearance, meekness, or benevolence. The benign Spirit, whose influence we invoke every day, could never be expected to dwell and lend his aid, where such a sacrifice was made for the sake of accomplishing what a manly and consistent policy had failed to secure.

"Let us bring to the service of the Redeemer understandings disabused of prejudices and passions; and hearts united to each other by the power of our zeal and devotion to his Gospel. None will, I am sure, forget, that every occupation has its peculiar trials of principle; and that although, while engaged here as agents of Christ's kingdom, we are exempt from the temptations to those vanities and excesses which dishonour the world, vigilance and devotion are still in-

dispensable, if we would shun excitements not less inconsistent with the spirit of genuine Christianity. But if our love be without dissimulation, we shall find it easy to combine—(as men of the world combine when effecting objects which demand great physical power, heartily co-operating without refleeting upon each other's private views and feelings)—to extend the influence of the Gospel, and advance the Redeemer's honour.

"Sanctioned by the expression of the sentiments of that venerable head of our community whom we all love and revere, I may add with propriety, how desirable it is that the public acts of devotion of this body should be punctually attended. He has observed this morning, that when, in the discharge of parochial duty, rebuking negligence in a similar matter, he has found no reply or attempt at vindication so unpleasant and perplexing to him, as that which was derived from the frequent practice of the members of ecclesiastical bodies.

"May the Spirit which guided and hallowed the deliberations of the first preachers of the Gospel manifest his presence with us, in the fitness of our measures and motives to the sacred ends designed."

Among the "exciting" subjects referred to by Dr. Wyatt, not the least was the question relative to the diocese of Ohio, differences of opinion having risen very high for some time in relation to the circumstances of Bishop Chase's resignation. We seldom trouble our readers with the vexations of local and foreign controversies, except as they happen to involve some important point or principle, having no wish to inflame or perpetuate disunion. We are glad to forget the discussions which have taken place in the Ohio question, and to give only the authoritative decisions at which, after much conference, the General Convention arrived.

October 18. The House of Bishops agreed upon a communication to the House of Deputies, stating that their president had announced that Bishop Chase "had relinquished the episcopal charge of the diocese of Ohio, and removed to a territory beyond the organized jurisdiction of the church;" and suggesting the appointment of a joint committee of both houses to report upon the matter. The lower house concurring in this suggestion, a joint committee was appointed. This committee, after much discussion, decided by a majority of its members upon a report, which stated that they had before them a letter from Bishop Chase to the convention of Ohio, declaring his resignation; a certified copy of that convention's acceptance of his resignation; and credible testimony that he had sold his estate in Ohio, and purchased a tract of land in Michigan, and had domiciled himself in that state. The report recommended, that, without entering into the discussion of the abstract right of a bishop to resign his episcopal jurisdiction, the convention should resolve that Bishop Chase, by his letter and removal, had relinquished his episcopal charge of Ohio, and that it was vacant. The minority, who were one half of the committee-men appointed by the lower house, but were outvoted by the addition of the episcopal members, presented a counter report, in which they recommended that the house of bishops should address a pastoral letter to the diocese of Ohio, and a fraternal communication to Bishop Chase, with a view "to heal the existing separation" between the bishop and his diocese; that till this was done they should not sanction the disruption; but that, as the diocese had been without episcopal services since Sept. 1831, they ought not to wait for a re-union longer than till next May.

After various "debates," (why do our brethren adopt this secular and harsh word?) the clergy and laity of the house of deputies not concurring in the adoption of the report of the joint committee, it was negatived. They next divided on the report of the minority, when, there not appearing a concurrence of the clergy and laity, this was negatived also. A member (Mr. Gibbes) then moved in substance, that the diocese of Ohio being vacant, and Dr. M'Ilvaine having been duly elected bishop by the majority of voices of the clergy and laity of that diocese, his testimonials should be considered and signed; but that the proceeding should not be construed to sanction the principle that a bishop can resign of his own will, either with or without the consent of his diocese. In the mean time a resolution came down from the house of bishops, stating the vacancy, and urging the necessity of another bishop's being consecrated. This resolution was not agreed to by the house of deputies; and eventually Mr. Gibbes's motion was carried.

While these matters were proceeding in the lower house, several resolutions, amendments, and amendments upon amendments, were proposed in the upper; which, after much argument, ended in the resolution just mentioned as sent down to the deputies, accompanied by a declaration that the withdrawal of Bishop Chase was unwarrantable, but that under existing circumstances there was no remedy but to consecrate a new bishop. Some of the bishops had wished to declare that there was no vacancy, the resignation and dereliction of the episcopal charge not being in their opinion a sufficient ground for the acknowledgment of a vacancy; but they were willing to add that a vacancy should afterwards be declared,

if thought fit, accompanied by a canon "regulating episcopal resignations and translations for the future." The latter part of this suggestion was adopted, and a canon was framed accordingly; but the house resolved to consider the see vacant. The result was, that Dr. M'Ilvaine's testimonials were approved by both houses, and he was consecrated. At the same time were consecrated Dr. Hopkins for Vermont, Dr. Smith for Kentucky, and Dr. Doane for New Jersey. Michigan and Alabama were taken into union as new dioceses. The names of those who composed the majorities and minorities in the above divisions in the lower house are recorded, together with their respective votes, in the official journal, distinguishing the clerical from the lay deputies. In the upper house only the names of movers and seconders are mentioned, with the result of the division. We think this last the better fashion. Upon the whole, the peaceful issue of these and other matters in the general convention is highly honourable to that respectable assembly, and augurs well for the American Protestant Episcopal communion. We are not disconcerted at a little zeal on either side, when each thinks his own views important to the best interests of a church which is the common object of the united regard and veneration of all. The working of such a body as this convention is probably very different from that which would characterise the movements of an English Convocation. The American is a comparatively small, as well as a voluntary and unendowed institution; and its proceedings are not likely to fall under the notice of the government or legislature; but the case is very different in the Church of England. The resolutions of a Convocation with us would of necessity become a political concern; at least this has always been the case in times past; and we fear that the collisions, and, still worse, the compromises which would hence ensue, would not be for the benefit either of the church or the state.

We purpose resuming our notice of the proceedings of the Convention in another Number.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

Our readers will have seen in Mr. Cardwell's paper, stitched up with our last Number, a powerful defence of the conductors of the privileged presses against the charges urged against them by Mr. Curtis and others, of their having acted as unfaithful stewards of the authorised text of the English Bible committed to their guardianship. Another most able pamphlet on the subject, containing much interesting important detail, has been published by the Dean of Peterborough, Dr. Turton, which takes up other parts of the question, and is a complete answer to some of the most specious of the charges. Further investigations are in progress. We purpose discussing the matter at length: we shall therefore not say any thing more at present, than that our current English Bibles are probably the most correctly printed, as well as the cheapest books in the whole world; that the charges urged against them are all grossly exaggerated, and the most serious of them utterly unfounded: and that even if they were proved, it would still be a most unwise and dangerous measure to throw open the printing of Bibles to every press in the kingdom, which is the object aimed at by the opponents of the present system. We entreat our clerical readers in particular to beware that they do not fall into the snare which is preparing for them.

A mandamus was lately applied for to the Court of King's Bench, Dublin, to compel the Archbishop of Dublin to admit a Mr. Hacket to be examined as a candidate for holy orders, the plaintiff being legally qualified, and having obtained a nomination to a curacy in the arch-diocese. The archbishop's objection was, that the church is overstocked with clergymen; that many are unprovided for; and that it is not for the interest of religion to ordain new candidates while so many are unemployed. The mandamus was refused, on the ground that the bishop's power of ordination is altogether discretionary. There can be no doubt of the expediency as well as the legality of this decision. We have often shewn the evils of irresponsible power where the case will properly admit of a regular judicial process: we have urged the injustice of refusing or rescinding curates' licences without assigning the cause, and, if necessary, producing the evidence; but the case of ordination rests upon far other grounds. The candidate's nomination or title is not a mandate to the bishop; but chiefly for his protection, as he can be compelled to maintain a clergyman whom he ordains without a provision; and also as a reasonable presumption that another clergyman is wanted in the ranks of the church, since it is inferred the incumbent would not have given a title for orders if he could have supplied his wants without it: but it is not in any degree, and ought not to be, a command

to the bishop. It is not alleged that the Archbishop of Dublin considered the title in question collusive; but collusive titles, we grieve to say, are now disgracefully common; we have even seen advertisements in the newspapers promising a title, on condition of gratuitous service. The best remedy for these inconveniencies would be, an official clerical registry. There are at present no means by which it can be ascertained what clergymen are disengaged and what curacies are vacant, except by private information, or through the medium of advertisements, or by a disreputable resort to an "agency office."

American packets are frequently sent to us (generally newspapers, or reports of societies) directed to be delivered free of charge at our publisher's, but which the parties who undertake to convey them drop into the Liverpool Post-office, whence they arrive in London with a postage of from eight or ten shillings, to two or three pounds. A single newspaper, or penny-tract, wrapped in brown paper, is sometimes charged fourteen or fifteen shillings. Such packets we are obliged to decline taking in; and we fear that some of our trans-Atlantic correspondents, in consequence, blame us for supposed negligence in not noticing their favours which are lying useless in the post-office waste-room. We conjecture that among these returned packets are several Temperance Society and Colonization Society Reports; but the London Post-office will not allow any clue to the contents of such a packet without the payment of the postage; and has even the meanness to seal up the ends, lest the party should see that it is only an old newspaper, or something not worth taking in at so heavy a cost, and thus decline receiving it. It were surely but fair in such cases to allow the party to know what are the general contents of a packet thus heavily charged; whether letters, newspapers, a pamphlet, or a deed and valuables, &c.; and then to leave him to take it or not, as he sees fit. It is an extortion unworthy of England to charge heavy sums, at per ounce, for wrappers and packthread, which foreigners, ignorant of our post-office regulations, lavish as freely as if they were sending by an errand cart. We should not have said so much upon so trifling a matter, were it not that it operates as a literary and religious embargo between countries which ought to rejoice in cultivating a mutual friendship. The American Post-office circulates pamphlets, &c. for a few cents, to a distance of two thousand miles; while in our small island every thing beyond a sheet of paper is charged with a prohibitory postage. Our American friends who carelessly drop huge parcels into English post-offices will be astounded to learn that the charge from Liverpool to London is three shillings and eight pence per ounce, that is 2*l.* 18*s.* 8*d.* for a pound weight, and a large octavo volume weighs several pounds. The whole system is preposterous. A large double newspaper, in virtue of fourpence stamp-duty, pays nothing in postage; whereas the same paper, if inclosed, would pay, in many parts of the island, more than its weight in silver.

Among the valuable curiosities in the British Museum, is a copy of Luther's German Version of the Bible (the last edition superintended by himself), printed in 1541. It was purchased for the Museum for 255*l.* at the sale of Mr. Hibbert's Library, a few years since. It contains the autograph of Luther himself, and also those of Bugenhagin, Melancthon, and Major, the fellow-labourers of Luther in the great work of the Reformation.

It might be worth the while of some of our newspapers, the majority of which are ready enough to ridicule any thing that passes in courts of justice or police on the side of religion, decency, or morality, to turn their attention to the flippant speeches which they so frequently report of some magistrates and other public officers. For instance, an Italian actress lately came before the court of commissioners of bankruptcy to claim her salary from the estate of Mr. Mason, a theatrical lessee, but was resisted on the ground that she had refused to act a part in male attire, it being repugnant to her feelings, and to the laws of the theatre to which she belonged at Milan. A commissioner of the name of Williams took the opportunity of ridiculing, from the bench in open court, the Signora's decent scruples, in language with which we will not soil our pages; adding, that "the decree of the theatre of Milan was not to govern the whole of the theatrical world in London, Paris, &c.;" and, instead of at once deciding the case, as we should have thought became an Englishman, a gentleman, a husband, a brother, and a father, remanded it till proof should be brought, that an actress is not bound to act in the attire of a man. We have reluctantly noticed Mr. Commissioner Williams's grave judicial decision, which we can only account for upon the supposition that he received his education at Westminster school, and had there familiarised himself to this spectacle of boys and young men acting in women's attire, before a crowded theatre of noblemen, gentlemen, bishops, and clergymen, the part of women of abandoned character, or others of those infamous parts which the masters of Westminster school give boys to perform; not excepting (we must speak plainly, that the crime, for such it is, may be put down by public feeling and decency,) the part of a woman in the hour of her affliction. No man who has

acted the part of a Thais on the boards of Westminster School, needs feel any great reverence for the scruples of an Italian actress. Terence's plays, which the masters of Westminster embrace so fondly, are so disgracefully profligate, that no mother would dare to hold in her hand the book in English which contains what her son is speaking in Latin. The venerable Dr. Valpy of Reading attempted to purify Terence; but found it impossible, except in one instance, the Andria, which he published separately.

There used to be a superstitious notion, as alluded to by Addison in the Spectator, that if a social party happens to consist of thirteen in number, one of the company will probably die before the end of the year. The notion may have arisen from the calculations made in the seventeenth century, that the bills of mortality in London gave about one death in twenty-six of adult inhabitants; so that of any thirteen such persons it was "an even chance," that one would die before the year concluded. Many of the superstitions and strange opinions of uneducated persons have originated in correct ideas perverted by ignorance.

Bishop Warburton says in one of his letters to Bishop Hurd: "Take a plain man with an honest heart, give him his Bible, and make him conversant in it, and I will engage for him that he will never be at a loss to know how to act agreeably to his duty in every circumstance of life. Yet give this man a good English translation of Aristotle's Ethics, one of the most complete works for method in its kind, and by the time he has got to the end of it I dare say he will not understand one word he has been reading."

Dr. Birch says, in his life of Tillotson, that "the homilies drawn up under King Edward VI. are to be considered as a condescension to the capacities of the common people." The majority of our clergy some years since held very singular notions relative to these venerable formularies.

When George III. came to the throne, the Bishop of London, Dr. Sherlock, who was in his eighty-fourth year, addressed his Majesty in a beautiful and affecting letter; in which he says, "Let there be but one contest between the king and the people, whether the king loves the people best, or the people him: and may it be a long and a very long contest! may it never be decided, but let it remain doubtful!" He prays, "May the God of heaven and earth have you always under his protection, and direct you to seek his honour and glory in all you do."

Bishop Horsley says of clerical non-residence and similar abuses: "The sectaries take great advantage of this; and, what is much worse, the devil also takes advantage of it."

Matthew Poole, the writer of the Synopsis, was at the head of a scheme for maintaining young men of piety and talents at Cambridge, and raised 900*l.* a year for that purpose. Dean Sherlock is said to have been one of the young men thus educated. The scheme dropped at the restoration of Charles the Second. Can any of our readers give us any further account of the matter?

Mr. Irving has been deposed from the ministry by the presbytery of Annan. The chief of the allegations in the charges against him, was his perilous statements respecting the person of our Lord. He urged in substance in reply, that he did not consider our Lord's nature as peccant but only as peccable; but there cannot be a shadow of a doubt that his whole theological system is at utter variance with the doctrines of the Church of Scotland, under whose authority he exercised his ministry, as, we lament to say, it is with a higher and infallible standard.

A new brotherhood of Knights Templars are trying to revive in Paris the absurd mummeries of the dark ages. They lately came to mass clothed in white tunics ornamented with red crosses, with plumes on their heads, and large swords in their hands, as if they were on their march to vanquish the Saracens. To what purpose this phantasmagoria in the nineteenth century? Do they hope that either Popery or chivalry will gain converts by these absurd exhibitions?

English Protestants in the present day, who view the doctrine of purgatory in an abstracted form, apart from the jugglery and practical absurdities with which it has ever been inseparably connected, can scarcely estimate the magnitude of its evils. We discern these more graphically when we read such statements as the following, which was stuck up three or four years ago in the churches of Madrid. "The sacred and royal bank of piety has relieved from purgatory, from its establishment in 1721, to November 1826,

1,030,395 souls, at an expense of	£1,720,437
11,402 ditto from November 1826, to November 1827 ...	14,276
1,041,797	£1,734,703

"The number of masses calculated to accomplish this pious work, was 558,921; consequently, each soul cost one mass and nine-tenths, or thirty-four shillings and fourpence."

It would be impossible to imagine any thing more exquisitely absurd if it were not most basely fraudulent, than such a pretended balance-sheet drawn up with all the accuracy of a hospital cash-account, or a Bible Society's Annual Report. It is no wonder that Roman-Catholics found ample funds to support missions, if their reports could detail facts like these. Protestants

can only enumerate the number of their missionaries, schools, catechumens, and communicants, with such hopeful facts as may have occurred within their earthly knowledge of penitent inquirers, consistent converts, and dying believers; but what a peg for a Bible or Missionary Society speech would be a resolution to the following effect: "Moved by —, and seconded by —, and resolved unanimously, that during the last year, by means of the Society's labours, 14,276 souls had gone to heaven at an expense of 34s. 4d. each." The newspapers, last year, mentioned a late Spanish law-suit, in which the heirs of a rich man sued the Church for the recovery of moneys paid under the will of the deceased, to purchase at the fair market price, twelve thousand masses for his soul; whereas the priests, though they took the money, objected to the labour, and the Pope, at their request, abridged it, pronouncing that twelve masses should be as beneficial as twelve thousand. The Council for the Church, in answer to this allegation of non-performance of contract, produced the Pope's certificate, that the soul had been delivered by the efficacy of those masses, and that value being thus received, there was no breach of contract. This argument, we presume, gained the cause; but it does not seem to have occurred to either party to follow out the inference, which is, that if one mass will do, there is no use in paying for so many, and that Popery is in this, as in other respects, the grossest impostor which the world has ever produced. Would that the publication of such facts as the above, would put Protestants upon their guard against the seductions of a superstition which is said to be making many converts in our highly favoured land.

It is common in Germany, and causes no ridicule, notwithstanding the prevalence of Neology and Infidelity, to impose baptismal names; such as were, not with perfect justice, or even accuracy as to the fact, made a ground of reproach to the English Puritans and Parliamentarians. For example: Trangott, trust in God; Gotlib, love God, Theophilus; Gottlob, praise God; Leberecht, live uprightly; Fridrich, Frederic, peaceful, Irenæus; Gottfried, Peace of God, Godfrey; Gotthilf, help from God.

OBITUARY.

M. JEAN DANIEL KIEFFER.

It is with melancholy satisfaction we present to our readers the following memoir of the late Professor Kieffer, whose lamented decease we announced in our last Number. We prefer translating an interesting notice of him from the Archives du Christianisme to procuring an original memoir, because the conductors of that much-esteemed publication were well acquainted with his sentiments and conduct, and the well-known anti-neologian and evangelical character of their work renders their testimony the more decisive against the aspersions which, with a view to reflect disgrace upon the Bible Society, some misguided men have perseveringly cast upon him. We shall not, however, advert further to this afflicting subject, but will only most urgently request our readers, by way of introduction to the following memoir, to turn back to our last volume, (pp. 256, 258, 289, 290,) and to re-peruse the strong testimonies respecting the professor, by Mr. Owen, Dr. Pinkerton, Mr. Sibthorp, Mr. Francis Cunningham, and Dr. Henderson, with the interesting facts connected with the Turkish Bible which he edited, and which, by the mercy of God, will be a blessing to thousands who are yet immersed in Mohammedan superstition, long after the indefatigable editor has rested from his labours.

The following is a translation of the memoir in the Archives:—

"Our readers will probably have been less prepared than we were for an event which must have occasioned as much grief to them as it has to us; we mean the death of our excellent and worthy friend M. J. Daniel Kieffer. We did not expect so speedy a termination of his valuable life, although general debility had for some months past excited our serious uneasiness.

"Accustomed to labour with him from the moment when the religious revival first shewed itself in France, finding ourselves always side by side with him in many of the religious institutions which have contributed, by the blessing of God, to extend this revival, and availing ourselves for many years, in our common efforts for the propagation of the Gospel, of the assistance of his zeal, his knowledge, his accuracy, and his benevolence, we are deeply grieved at the loss which we have just sustained. Professor Kieffer was so well known throughout France, in so many churches, by so many pastors and faithful Christians, by his correspondence—by his ardent zeal in the dissemination of the word of God—by his Christian courtesy, and the regularity which characterized him in all his transactions, that we are certain we do not assert too much in saying that his death will occasion a general lamentation: and that, since the death of our beloved friend M. Le Baron de Stael, no loss has excited grief so general and profound throughout our churches.

"M. Kieffer was born at Strasburg, in

the year 1767. He early lost his father, and had many difficulties to overcome in his education, but he passed well through the course of study at the Gymnasium, and was admitted among the students of St. William's College. He then, by giving lessons to young people, provided for the wants of his mother, and continued to maintain and take care of her during the remainder of his life. The study of languages, particularly the oriental languages, had for him powerful attractions. His progress and good conduct excited the interest of many celebrated professors, such as Oberlin and Schweighaüser. He lived in the house of the latter, and assisted him in his labours. Having been for some time at Paris, he entered the Office for Foreign Affairs, and in 1796, was sent to Constantinople as Interpreting Secretary to the Embassy. His residence in that city continued eight years, and it was at this time, that on account of the war of Egypt he was shut up in the fortress of the Seven Towers, with the French Chargé d'Affaires, whose instructions were very useful to him during his captivity, in the study of oriental languages, especially the Turkish, to which he zealously devoted his time. M. Kieffer returned to Paris in 1803, being employed to accompany a Turkish Ambassador who was sent to Napoleon, and, on his arrival there, was appointed Interpreting Secretary for oriental languages to the Minister of Foreign Affairs. Soon after, he was appointed to supply the place of his friend M. Ruffin, in the Turkish Professorship of the Collège de France, M. Ruffin being continued in his office of Chargé d'Affaires, at Constantinople, and on the death of this learned man, he was appointed Professor. In 1818, he was appointed Interpreting Secretary to the King, of oriental languages, and in 1829 he was withdrawn by M. de Polignac from this part of his public functions.

"But the love of study, and public duties did not absorb all the time and talents of M. Kieffer; far from devoting himself to his personal gratification, or private interest, he became one of the most useful members of the Consistory of the Confession of Augsburgh, at Paris. He undertook the revision of a translation of the Bible into the Turkish language, and this important labour occupied him during ten years. From the time of the formation of the French Protestant Bible Society at Paris, he took an active and very distinguished share in the business of the committee; and he was until his death one of its most laborious and useful members. The Society of Paris Evangelical Missions was from its foundation the object of his sincere affection; he was one of the most active members of its committee, and contributed every thing in his power towards its prosperity.

"Honoured with the confidence of the British and Foreign Bible Society, and entrusted by it with the care of superintending the printing of various editions of the sacred Scriptures which it has published in France, and to manage the distribution of them, his labours which were continually increasing became immense. It is difficult to conceive how he could carry on occupations so multiplied and various, and a correspondence so vast and incessant. However, by constant attention, admirable order and regular, and persevering promptitude, he succeeded so completely, that nothing which depended upon him was neglected, and every part of his business was well executed. He alone suffered. We must state the truth; his incessant activity; his perseverance in working day and night, for he often devoted his nights to his current correspondence, at length undermined his health, which would sooner have given way to the effects of such fatigue, if his habits had been less regular and less retired. Our excellent friend and brother was, we are persuaded, supported by the inward and Christian joy which he felt in being employed in circulating the word of God. He sometimes spoke of this in the most affecting manner. We heard him say but a few weeks ago, 'It is my life.'

"But a week before his death, he went to the Collège de France; but feeling too weak to deliver his lecture, he had the courage to go, supported by his zeal, to the warehouse of the Bible Society, to dispatch many copies of the sacred volume; but the effort was too much for him; the workmen saw that he could no longer stand, and he was carried from the warehouse to that bed which he was never more to quit, and on which 'he fell asleep' in perfect peace on the 29th of last January. His friends, and especially his wife and son, had often entreated him to spare himself, in order that he might, as they said, be able longer to devote himself to duties so dear to him. But he replied, 'How can I? It is my duty and my delight? Yes! it is my delight!' This was in fact the characteristic of his feelings, and it was both affecting and edifying to see how his interest and zeal on divine subjects, and his love towards the servants of God seemed to increase with his infirmities. It was evident, that his great work increasingly absorbed him, because he felt more and more the importance of his labours, in reference to the spiritual and eternal interests of the human soul. Modest and grave, M. Kieffer was not the man to express more or even as much as he felt on such subjects; but the energy and action with which he conversed with his friends, especially of late, on religious subjects, particularly on the special object of his labours, were to them a consoling proof that the

Gospel which he distributed to others was the joy of his own heart.

"During the last days of his life, his weakness allowed him to speak but little; but from his fervent exclamations, and his expressive looks towards heaven, those who surrounded him received the consoling assurance, that 'his conversation was in heaven,' and that his faith and hope were fixed upon him who is faithful, in whom he had believed, and from whom neither suffering, nor life, nor death can separate us.

"The funeral took place on the 31st of January, in the church of the Confession of Augsburg, where a large number of public and literary men, of pastors and private Christians, were assembled, all deeply afflicted and bearing their testimony to the value of the excellent man whose mortal remains were placed in their view. M. Le Pasteur Gœpp, pronounced a discourse, from which we have borrowed many of these biographical anecdotes. At the cemetery, M. Le Pasteur Boissard spoke in the name of religion; M. Le Professeur Letronne, in the name of the College of France and of the Asiatic Society; M. Eyriès, in the name of other Societies; and M. Stapfer, in the name of the Protestant Bible Society of Paris."

VIEW OF PUBLIC AFFAIRS.

THE Irish Church Reform Bill has to begin its course anew, in consequence of an irregularity in the manner of its introduction to Parliament. A month's further consideration has not in any measure alleviated our apprehensions with regard to several of its enactments. We have often expressed, in no stinted manner, our anxiety for effectual and ample Church Reform; but with the epithet *searching*, we have always united *conservative*. The reform which we ask is not that which will weaken the Church, but that which will strengthen it; and it is to our minds a fatal objection to several of the provisions of the present bill, that they are not calculated to fortify the Church, to enlarge her borders, to render her more diffusive, more influential, more national, but quite the contrary; to diminish her weight as a public establishment; to spoil her of a portion of her revenues; to say in effect she is not national; that her clergy and the support of her worship ought to be placed upon a lower legislative ground than formerly; that the whole fabric, in short, is to be regarded as an old endowment which cannot justly or decently be at once pulled down, but which is only tolerated from necessity, and is not to be enlarged so as to accommodate an increased number of inmates. Several of the suggestions in the bill, (see our last Number, p. 187,) are excellent, and we hope will be adopted; but the measure as a whole does not wear the aspect of a liberal and friendly act; it seems more intended to gratify enemies, than to satisfy the wishes of friends; it indicates no anxiety that Protestantism should be the religion of Ireland; and the spoliatory parts of its enactments are grossly unjust and fatally injurious. Our objection is not that it is unpopular among the Irish clergy, and that they have zealously remonstrated against it, for searching reforms are seldom popular in any profession; but in this instance they have strong ground for many of their objections: and we are thankful that the postponement of the bill has allowed time for sifting the evil from the good, so that we hope it will be materially amended in its progress. There is at this moment far more of piety, pastoral efficiency, and anxiety for the souls of their people, among the Irish clergy, than at any former period; and it would be grievous indeed, that the rising hopes of the Protestant Church should be clouded, by enfeebling the energies of what has hitherto been, at least in law, the National Church. Any measure which can be proved to be really of a tonic kind we would cheerfully admit; but will any man say that all the parts of this bill are intended to be so?

No intimation has yet been given of the proposed Reforms in the Church of England.

The Irish Coercion Bill proceeds slowly, being pertinaciously opposed at every stage. It has been considerably modified in some of its provisions: but we would hope enough remains to secure its object; which every passing week proves to be of the most urgent moment, neither property nor life being safe under the present system of conspiracy and terrorism.

Sir Andrew Agnew has brought in his great measure, for the Observance of the Lord's Day, and his Bill is to be read a second time on the 30th of April. We hope that the friends of religion throughout the land will in the mean time, make themselves masters of its provisions, and strongly urge the duty of supporting them upon the Members of Parliament in their several vicinities. We regret that the Bill is not printed in time for us to give an abstract of its clauses in our present Number; but it may suffice

to say, that it proceeds upon the general principle of forbidding, under suitable penalties, every kind of ordinary business and labour upon the Lord's day; and then proposing such exceptions as duty, charity, or necessity may require. On the extent and limits of these exceptions will rest the chief discussions on the bill. Sir Andrew Agnew and his friends have taken the word of God as their guide, and are not inclined to go farther than it appears to them to warrant in regard to exceptions. But some, who are in the main anxious for a measure of Sabbath reform, are not prepared to go to the full extent of the scriptural principle; and in order to meet their views, as well as to conciliate the avowed opponents of the Bill, who are concentrating their strength for a formidable opposition, sundry clauses will be proposed in the committee; which clauses, for convenience, are printed in italics in the bill itself; but they form no part of it as proposed by those who prepared it. It is to these clauses, that we would particularly urge the attention of our readers, as some of them interfere with its principle, and go far to weaken its efficacy.

Among the many valuable features of the bill, we may mention the making each separate act a first offence, instead of the breach of the whole day being only one; and rendering purchasers and employers, as well as sellers and the persons employed, amenable to its penalties. The object of the measure is to honour that holy day as God's commandment, and to furnish rest and protection to all who desire to keep it. It is not a measure of coercion, but of lenity. Let each Christian begin with himself, and strive to promote its objects in his own heart; his own family; his own neighbourhood; adding his prayers for its furtherance throughout the land. And let him place the question directly upon scriptural ground. Objections will be too strong for him upon any other. We lament in this view, that the Archbishop of Dublin has recently published an address, in which, while he zealously urges the observance of the Lord's day, he utterly destroys its scriptural authority, and admits that a man "may just turn into a shop to buy some trifling article," without "doing any thing that interferes with his devout observance of the day." The due observance of the day will never be secured on this principle. We purpose resuming our notice of this address.

We are glad to perceive that Lord Ashley's humane "ten hours' factory bill" is making way, and we trust it will be carried.

Lord Althorp has pledged himself to bring forward a plan for the extinction of slavery, on the 23d of April. Every passing week confirms not only the justice and humanity of the utter abolition of this nefarious system, but the danger of delaying it. We have masses of interesting and important documents before us, which nothing but the impossibility of condensing them into a reasonable space prevents our bringing before our readers. Let not their most earnest prayers and exertions be wanting at this eventful moment.

Sunday, the 15th of April, is appointed as a day of thanksgiving for deliverance from the cholera. Every Lord's day is a day of thanksgiving: and the present appointment is unprecedented, and shews the reluctance of our public men to subtract a day from secular employments for the service of God. However, let us make the most of it. Let the clergy really consider it as a day of thanksgiving, and not of lamentation. It is true that there are reasons enough for sorrow and humiliation, several of which we pointed out in our Number for February 1832, previous to the fast day, and the last few months have added greatly to their number; but we have causes for rejoicing too: and let not the friends of religion refuse to discover and dilate with gratitude upon them. We firmly believe, that, amidst all our sins and punishments, never had any nation, in any age so many reasons for gratitude to God, as Great Britain at the present moment. We see, indeed, dark clouds, but beyond them we discern brightness: and we firmly trust, amidst every discouragement, that the Lord of hosts is with us and the God of Jacob is our refuge. If any of our readers doubt the correctness of our view, we are ready to detail our reasons, and they will be quite as seasonable after the day of thanksgiving as before it.

ANSWERS TO CORRESPONDENTS.

E. M. B.; W. G.; J. E. G.; CANDIDUS; W. H.; PERQUIRO; R. S.; A. N.; A CONSTANT READER; W. D.; and O. B.; are under consideration.

Does not THERESA see that it is not "for lack of Christian courtesy," but in the exercise of it, that we do not in general specify the reasons why we do not insert papers? A paper may be well meant, but very dull, or trite, or in many ways unfit for publication; and Theresa should not hastily conclude, that we take no interest in a question, because we do not happen to insert a particular paper upon it. We always feel obliged to those correspondents who favour us with their communications, from which we select such as appear to us most desirable for publication. We may err in our judgment, but we should hardly wilfully deform our pages with a worse

paper, when we could adorn them with a better. If Theresa can instruct us in a more courteous and less "crabbed"—(that was not a courteous word for Theresa to use)—way of proceeding than that of acknowledging all papers, and after due consideration, inserting what appear to us the best, and saying nothing of the others, we shall gladly adopt her suggestion. Ours is precisely the plan pursued at the Universities, in the case of prize compositions, as being the most courteous and least offensive.

Several correspondents have addressed us, respecting a work entitled Death-Bed Scenes; and we quite agree with them, that it is an unscriptural, injurious, and party-spirited book; that it ought never to have been admitted on the list of the Society for promoting Christian knowledge, and ought forthwith to be extruded from it. It is not the production of a certain deceased Dr. Warton, but of a living writer, so that it carries falsehood on its front. We animadverted strongly upon the work soon after its publication (see Christian Observer for 1827, p. 741), and every new review confirms our first impressions. It is lamentable that any portion of funds raised for promoting Christian knowledge, should be expended upon a work like this; a work of Pharisaism and formalism, defective, nay, fearfully erroneous in the great doctrines which relate to human salvation, and the chief object of which seems to be to oppose those scriptural views of religion, which the world by way of reproach are accustomed to call Methodistical, Evangelical, or Calvinistic, and to put in their place a delusive system which is much nearer a kin to Popery than to Protestantism. It partakes of the very spirit of the *opus operatum* doctrine of the Church of Rome. If our readers think we have spoken too strongly, we will undertake to justify our remarks in painful detail. Take, for instance, the following among scores of equally exceptionable passages; and let any thoughtful man say, if there is a hair's breadth between them and the popish notion of the mass and extreme unction.

"Mr. Stamford died less fearfully, and after having received the sacrament of the Lord's body and blood. I administered it to him, when he was in the last agony; but I have never heard that he had been previously at Church, or that he had performed before any religious act whatever. I was sent for to him very early in the morning, and found him already speechless. Yet he still possessed his faculties, and made known to me by signs, his wish to partake of the bread and wine, with which I at once complied, and he died immediately afterwards."

Here Dr. Warton, in the very spirit of Popery, without the slightest examination, "at once complies" with the dumb-shew sign of a man who had never to his knowledge been at church, "or performed any religious act whatever," to give him the sacrament of the body and blood of Christ, as a viaticum, by which means he dies "less fearfully" than another bad man. Nay, he in a succeeding case goes further; not only administering the sacrament to an improper person, who instead of being in charity with all men, was habitually indulging implacableness and a revengeful spirit, but actually "prevailing on" this man to receive it. "I believe, indeed, that the impossibility which he felt of subduing his angry passions, in that particular respect, had lately occasioned on his part a neglect of public worship in the parish church, where in former times he had been a regular attendant; and although, he had been prevailed upon to receive the sacrament of the Lord's Supper at home during his sickness, yet the hostile workings of his mind towards his son had prevented him from reaping that degree of comfort and satisfaction from it which might otherwise have been reasonably expected."

To another notoriously wicked man, who professed repentance, and received the Lord's Supper on a sick bed, Dr. Warton says: "God enabled you to partake of Christ's body and blood, *so that you might set up a fresh claim* to that covenant of mercy and salvation through Christ, into which you *entered* at your baptism, but which you have since virtually renounced by the conduct of your life." Even that manual of formalism, the Companion to the Altar, does not inculcate the presumptuous and pharisaical doctrine of the reception of the Lord's Supper being "a claim;" or, as Hooker calls it, "bringing God into our debt-books." Besides, what is meant by a claim, and a fresh claim, upon a covenant of mercy? Man has no claim upon God for any thing that is good; and a claim upon a covenant of mercy is a contradiction in terms. The Pharisee in the Gospel urged a claim: the Publican pleaded the covenant of mercy, but urged no claim; and he went down to his house justified, and not the other.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

HIBERNIAN SOCIETY.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

MEMOIRS OF AMERICAN DIVINES: REV DR. E. PAYSON.

(*Continued from p.* 196.)

WE traced Mr. Payson in our last Number to the year 1807, when he was set apart to the office of the ministry, in the town of Portland. He commenced his labours with such characteristic ardour as to threaten a speedy termination to his life. He soon expectorated blood, and was considered to be in a consumption; and believed, himself, that his illness was "his death-warrant." He was also much afflicted in witnessing the distresses which fell upon his neighbours and his beloved flock, in consequence of the differences between Great Britain and his native country. The darkest season through which the United States have passed since their independence had now commenced, and the distresses of the times are the subject of frequent allusion by Mr. Payson in his diary. Thus he says, Dec. 28, 1807:—"When my father was here, he observed that my prospects were almost too happy for this world. They were so, it appears; for they are now as unfavourable, humanly speaking, as they were then flattering. The prospect of war has produced here such a scene of wretchedness as I never before witnessed. A large number of the most wealthy merchants have already failed, and numbers more are daily following; so that we are threatened with universal bankruptcy. Two failures alone have thrown at least three hundred persons, besides sailors, out of employ; and you may hence conceive, in some measure, the distress which the whole number must occasion. The poor-house is already full; and hundreds are yet to be provided for, who have depended on their own labour for daily bread, and who have neither the means of supporting themselves here, nor of removing into the country. Many, who have been brought up in affluence, are now dependent on the cold courtesy of creditors for a protection from the inclemency of the season. These things, however, are but the beginning of sorrows. If these times continue, nine-tenths of the people here will be scattered to the four winds. I have scarcely a hope of receiving more than enough to pay my board, if I should stay till next spring. These failures have brought to light many instances of dishonesty among those in whose integrity unbounded confidence was placed. And now, all confidence is lost; no man will trust his neighbour, but every one takes even his brother 'by the throat, saying, Pay me that thou owest.' But I cannot describe, and I doubt whether you can conceive, the distress we are in.

"And now you will, perhaps, be grieved at this sudden blast of all my fine prospects. But you never had more reason to rejoice on my behalf than now; for, blessed be God, my portion does not stand on such

tottering foundations as to be shaken by these commotions. My dear parents, my dear sister, do not feel one emotion of sorrow on my account, but rather join with me in blessing God, that he keeps me quiet, resigned, and even happy, in the midst of these troubles. I do not pretend not to feel them, however. All my worldly hopes are, apparently, destroyed; and many of the dearest friends I have are now ready to be turned into the streets; not to mention the distress of the poor, who will, in all human probability, soon be in a starving condition. In these circumstances it is impossible not to feel. Still, if God is pleased to afford me the same degree of support which he has hitherto done, I shall be more happy than ever I was. I thought I knew before that this world was treacherous, and its enjoyments transitory; but these things have taught me this truth so much plainer, and weaned me so much more from creature dependences, that I desire to consider them among my chief mercies. It has long been my prayer, that if God had any worldly blessings in store for me, he would be pleased to give me grace instead of them, or change them into spiritual blessings; and now he begins to grant my request."

He writes again, January 5, 1808:—"The tumult in town has subsided into a dead calm; the embargo has put a stop to every thing like business, and people have now nothing to do but to attend to religion: and we endeavour to give them meetings enough, since they have leisure to attend them. Next week we purpose to keep a town-fast, on account of our distressed situation. I am not without hopes that these things may be over-ruled to bring about a more extensive reformation. The attention appears to continue, and we hear of new instances of persons under concern. Feel no uneasiness respecting me. The Lord is my Shepherd, I shall not want. The people are very kind, increasingly so. Some of our young converts have lost their all, and had their houses stripped; and it does my heart good to see them cheerful and quiet under it; while others, who have no God, have lost their reason, or, worried almost incessantly, are apparently dying of a broken heart, or uttering the most bitter and distressing complaints."

Soon after this he was seized with a violent pleuritic affection, which rendered speaking a most painful exertion. Repeatedly during this illness, when he was necessarily confined to his room, he enters a notice of this kind: "Spent almost the whole day in conversing with persons who were exercised with spiritual trials;"—and every such day was one of great fatigue, at the close of which "all his alarming symptoms would return with great violence." Though he found it "trying to be laid aside as a broken vessel, when the people were willing to hear;" yet he adds: "Could not feel a wish respecting the continuance of my life; but, had God referred the matter to me, I should refer it back again to him. My only wish was—if I lived, to live unto the Lord; and, if I died, to die unto the Lord."

In consequence of his illness he was obliged for some time to desist from his duties, but it was only to return to them with fresh avidity.

The following extract from a letter written a few months after to his mother, exhibits the anxious workings of his mind in hours of discouragement, and may be consolatory to those depressed Christians who think no other person's mental afflictions are equally poignant with theirs:—

"God is shewing me what is in my heart, in a tenfold clearer light than ever before; and though I know he does it to humble and prove me, that he may do me good in the latter end; yet, while He permits, my mind will be like the troubled sea, which cannot rest, whose waters cast up mire and dirt; and I can no more still it than I can still the elements. I know how I ought to feel, and I know how wrong it is to feel as I do; but that does not help me to feel otherwise. I know that I am every thing that is bad

summed up together, and that I deserve ten thousand times the hottest place in hell; but till God shall be pleased to melt my heart by the returning beams of his love, this sight of sin only hardens my heart, and sinks it down in sullen indolence and despair. I well remember those delightful seasons you mention; but I remember them as Satan does the happiness of heaven, which he has lost. I cannot help being sorry that I ever recovered, or that I ever was born. I cannot help wishing for annihilation, though I see as clear as the light of day how devilish, and cowardly, and base, and ungrateful, such a temper is. I loathe and detest myself for having such a temper, and know that my inability to restrain it, instead of being any excuse, only renders me more utterly inexcusable. I know, too, that all this is necessary for my good. I know that Christ is near me, though I cannot perceive him; and that in his own time, which will be the best time, he will pluck me out of this terrible pit, and set my feet on a rock. But this knowledge does not prevent my being tossed hither and thither before the blast of temptation, like a leaf before a whirlwind. Meanwhile I have nowhere to look for comfort, either in heaven or earth. My prayer seems to be shut out, though in reality I know it is not. My people are raving about my hard doctrine; my friends seem to stand aloof; my health begins to decline; religion is decaying; and all hell seems broke loose within me. While this is the case, what can reasoning or arguments avail? Who but He who caused the light to shine out of darkness can bring light and order out of the darkness and chaos of my soul?

"If I had waited till this time, I surely should never have been a minister. I should give up now, but whenever I think of it something seems to say, 'What are you going to give up for? Supposing you are a poor, miserable, blind, weak, stupid worm of the dust, with mountains of opposition before you,—is that any reason for discouragement? Have you yet to learn that God has chosen the weak things of the world to confound the mighty; and that, if you had the talents of an angel, you could do nothing without his assistance? Has he not already helped you beyond all you dared ask or think; and has not he promised to help you in future? What then would you, poor, weak, stupid, cowardly fool, have more? What do you keep murmuring about all the time? Why don't you glory in your infirmities, that the power of Christ may rest upon you?'—To all this I can answer nothing; and so I keep dragging on, because I dare not leave off without a discharge."

Mr. Payson's pastoral labours during the first year, though much interrupted by sickness, were remarkably successful, and issued, by the blessing of God, in the accession of twenty-nine members to his church.

The memorialist of Mr. Payson goes on to notice his habitual dependence on God; its influence on himself and his flock; his uniform purpose to know nothing but Jesus Christ and him crucified, and the result in his increased success in his ministry. We copy a few passages from his letters, which indicate his spirit.—

"My health continues to mend, though slowly. The religious attention appears rather to increase than diminish; but though it is pleasant to see inquirers, yet the constant anxiety which they occasion, lest they should go back, is exceedingly painful, and wears upon nature. I know it is wrong thus to take Christ's work out of his hands, and to perplex myself respecting events over which I have no controul; but as yet I cannot wholly refrain, though the fault, like most other faults, carries its own punishment with it. I am at present, unless greatly deceived, in the worst part of the Christian race. My people love me; but I cannot enjoy their kindness, lest, instead of rendering me thankful, it should only feed pride. For similar reasons, I can take no pleasure in any success that

attends my labours. I am surrounded with blessings more than I should have dared to hope; but this accursed sin turns them all to poison and bitterness. Were it not for this, how happy might I be! But, blessed be God, this shews me more and more clearly what an evil and bitter thing it is to forsake the Lord of hosts."

"I find scarcely any time to read or study, and am constrained to go into the pulpit with discourses so undigested, that my pride is continually mortified; and though it lies groaning and bleeding under continual wounds, it will not be persuaded to give up the ghost. However, so long as God is pleased to carry on his work with such discourses, I have no right to complain or be discouraged; since, the feebler the means, the more He is glorified. And I hope that, some time or other, I shall learn to be willing to be counted a fool, that all the glory may redound to his wisdom. But this is a hard lesson to learn. To be willing to be nothing, to rejoice to be nothing, that God may be all in all; to glory in infirmities, that the power of Christ may rest upon me,—this is the temper which I pine and hunger after; but, alas! it appears at a distance so great, that I despair of ever reaching any where near it in this world. If we could put God entirely in the place of self—consider his will as our will, his honour as our honour, his happiness as our happiness, his interest as our interest, and pursue it accordingly—how happy should we be! And how happy shall we be in that world where this will be the case, and where the very stump of that Dagon, Self, will not be permitted to remain in our hearts, as the rival of our blessed Redeemer! Oh to be holy as God is holy! This is to be happy, according to our measure, as God is happy. Strive then my dear, dear sister, strive, wrestle, pray, long, and pant after holiness. If I cannot be holy myself, yet I long to see others holy. If I cannot love and praise the ever-blessed Redeemer, it is almost heaven sufficient to see him loved and praised by others. If we could render to him according to his benefits—but we cannot, we cannot; we must be content to be, as it were, crushed to all eternity under an insupportable weight of goodness; for even the disposition to praise him for favours already received, is a new favour, which still adds to the mighty debt; and the faster he enables us to render back what we receive, so much the faster do our obligations increase."

Such was Mr. Payson's character, and such were his feelings, in the early stages of his ministry. As he advanced in his course, he became still more fervent, diligent, and spiritually minded; and successive revivals of religion in the scene and neighbourhood of his labours testified the blessing with which God was pleased to honour his exertions. It were superfluous to detail his various efforts to promote the spiritual interests, not only of his own flock, but of all to whom his influence could reach. His labours both in public and private were abundant; he had Bible classes, religious conferences, charitable societies, and all the apparatus of Christian benevolence. Passing by these details, which the reader will suppose for himself, we go on with our extracts from his own letters and his secret diary, which are far more expressive than any general summary of his history.

"My situation is now as agreeable as I expect it ever will be on earth; and I shall not be in a hurry to change it. I now hear none but religious conversation; every day seems like a Sabbath; and we have a little image of heaven upon earth."

"Was much enlivened to-day, by hearing that a remarkable spirit of prayer was poured out last evening at meeting. Could not but hope that the Lord was about to take the work into his own hands. In the evening attended the conference for inquirers. Was still more encouraged by hearing that the Spirit was again remarkably present at a prayer meet-

ing of the church this evening. Felt almost confident that the Lord was about to make bare his arm in a wonderful manner. Was so much animated and enlivened by this hope, that I could scarcely recover sufficient tranquillity of mind to pray that my hopes might not be disappointed."

Yet, one week after, so little certainty or permanence is there in human hopes or feelings, he writes: "Was exceedingly feeble all day. In the afternoon and evening attended the conference for inquirers, but found only one. Was at first discouraged; but afterwards reflected, that it is God's method to bring us low before he raises us."

"A large proportion of our church have been, and still are, exercised with the most dreadful and distressing temptations. I now understand the reason of my dreadful trials. Had it not been for them, I should have been still more unfit for my present situation than I am at present. Often should I be utterly at a loss what to say or think, had not a wise and gracious Master foreseen what I should need, and taken measures accordingly. He has been pleased, of late, to bless my endeavours to comfort his tempted and distressed people with wonderful success. I often stand astonished at it myself, and seem to look upon it as a greater honour and favour, than even to be owned in the conversion of sinners. If I can be permitted to do this, I seem willing to stay and suffer every thing which he sees fit to lay upon me."

"Pray for me, and pray for my people. When I ask them to pray for me, they only smile, and reply, that I need not *their* prayers. In short, we are all young here, and have little experience; and if God does not prevent, we shall rush into all manner of extravagance."

"I would not part with the privilege of preaching Christ crucified to perishing sinners, and of administering to the consolation of God's afflicted people, to be made monarch of the world. But oh, the agonies, the unutterable, inconceivable agonies, which must be endured by those who attempt, with such a heart as mine, to perform this work! I shudder with horror to think of the scenes through which I have been obliged to pass; and shrink back from those through which I must yet pass, before I reach the rest prepared for the people of God. It is, however, some comfort, that the time when I shall quit this scene of trial cannot be far distant."

"Sometimes I am tempted to wish that these expectations may soon be realized. At others, I wish to stay a little longer, and tell sinners what a precious Saviour Jesus is. But the Lord's will be done. Welcome life, welcome death, welcome any thing, from his hand. The world! oh what a bubble, what a trifle it is! Friends are nothing, fame is nothing, health is nothing, life is nothing! Jesus! Jesus is ALL! Oh, what will it be to spend an eternity in seeing and praising Jesus! to see him as he is; to be satisfied with his likeness! Oh! I long, I pant, I faint with desire to be singing, 'Worthy is the Lamb;' to be extolling the riches of sovereign grace; to be casting the crown at the feet of Christ. And why may we not do all this on earth? My dearest sister, we may do it, if it is not our own fault. Pause a moment, and try to conceive how they feel, and what they are this moment doing, in heaven. Pause and reflect, till you hear their songs, and feel your heart glow with their love. Then shout aloud, 'Worthy is the Lamb; for thou wast slain, and hast redeemed me by thy blood. Worthy is the Lamb, who was slain, to receive glory, and blessing, and honour, and power.'"

"I shall not wonder if you think me mad. I *have been* mad, and am just beginning to see my madness. Oh, how little zeal, how little love, have I manifested! How madly have I misimproved my time and talents! How wretchedly neglected the all-important work to which I am called!

How ungratefully requited the best of Saviours! How often have I called his love and faithfulness in question, at the very time he was taking the best possible measures to promote my happiness! And now he returns, to humble me and shame me for my folly and ingratitude. Oh! I know not how to bear this astonishing, overwhelming goodness. Methinks I could bear his anger, but his love cuts me to the heart. Oh that I may be dumb, and not open my mouth any more, since he is pacified towards me for all that I have done! Oh that for the remainder of my life I could hear of nothing, think of nothing, speak of nothing, but the wonders of his person, his character, and his redeeming love! But unless he prevent it, I shall wander again, and act over again, not only once, but often, all my past sins. It seems now infinitely better to die, than to be guilty of this; but he knows and will do what is best."

"The Sabbath. This day completes three years since my ordination. What a miserable, unprofitable servant have I been! In the afternoon, preached, with much difficulty, from Ezekiel xxxiii. 7—9. Was much affected, and my hearers appeared scarcely less so. Came home excessively fatigued, but rejoicing in God. This year, forty-two souls were gathered into the church."

A few months after the date of the last passage he married Ann Louisa Shipman, a woman of piety, and whose energy, firmness of character, and accomplishments, proved his best earthly support, and a check upon his constitutional tendency to depression. He entered upon this solemn engagement with his wonted ardour of character, but with his habitual sense of dependence upon God.

"We shall be to each other," said he, "just as much as our Maker pleases. He can, and I trust will, render us as happy as it is right we should be in this life, and make us a blessing to each other. With his permission, I purpose to observe Friday, Dec. 7th, as a day of prayer for his blessing upon our union, should he permit it to take place. I trust that your prayers will ascend with mine. I was delighted with what you wrote respecting our precious and adorable Saviour. You cannot find a quicker and surer way to my heart, than by praising and loving him. He is worthy, He is precious indeed. To the power, the majesty, the glory of God, he unites the gentleness, the tenderness, the sympathy of a friend and brother. This is just such a Saviour as we need."

Dr. Payson was remarkably endowed with the spirit of prayer. His audience were always much affected by his prayers, which were strikingly characterised by richness and appropriateness of matter, as well as fervour of utterance. Few persons ever heard him, for the first time, even in his family or on ordinary occasions, without a feeling of wonder, which was enhanced rather than diminished by every repetition of the exercise. To those whose devotions he led for twenty years, in the sanctuary, in the conference-room, by the sick-bed, at festivals, and funerals, every prayer seemed to have all the freshness of originality. His resources for this duty appeared to be inexhaustible. There was something in his prayers, of power to arrest and fix attention; something which seized and absorbed the faculties of the soul, and separated it, for the time being at least, from its connexions with "this present evil world." The full, deep, reverent, flexible, suppliant tones of his voice, as far removed from cant as from levity, contributed something to the effect of his public devotions. The leading impression which his prayers produced on the hearers, was the infinite disparity which exists between God and the creature. "God is in heaven, and we upon earth," was the great truth which stood forth with distinguished prominence in his invocations, confessions, pleadings, intercessions, and ascriptions of praise. But "the gift of prayer," for which he was so

eminent, was not attained without corresponding efforts on his part. His journal, through several successive years, records repeated seasons of prayer for almost every day, together with the state of his affections, and the exercise or want of those graces which constitute the "spirit of supplication." When the inventive character of his mind is considered, and its delight in every thing that was original, these records exhibit infallible evidence of his love for devotion; for to an undevout mind they would present nothing but a wearisome monotony. His continuing *instant in prayer*, be his circumstances what they might, is the most observable fact in his history, and points out the duty of all who would rival his eminence. If prayer, to be successful, must be ardent, so must it be, not fitful, but habitual. Mr. Payson penned some thoughts on public prayer, which, though more immediately addressed to those who do not employ precomposed forms, are of equal value to those who lead the public devotions in the words of our devout and Scriptural Liturgy. He remarks: "The design of public prayer, considered as a part of ministerial duty, is to honour the Being to whom it is addressed, and to excite and direct the devotional feelings of his worshippers. These two objects, though distinct, are inseparably connected, and are to be attained by the same means; for it will ever be found, that that mode of performing the duty of public prayer which is best adapted to promote the honour of God, is also best calculated to excite and direct the devotional feelings of the hearers. That our devotional performances may secure the attainment of these united objects, they must be the echo of a fervently pious heart, guided by a judicious and enlightened mind, to the voice of God, as uttered in his works and his word. An expression of the Psalmist will illustrate my meaning: 'When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.' In a similar manner should our public addresses to God be the echo of his language to us. Our adorations and ascriptions of praise should thus respond to what he has revealed of his natural and moral perfections; our confessions, to the charges which he has preferred against us, and to the punishments with which he threatens us; our petitions and intercessions, to his commands, his promises, and the description he has given of our wants and those of our fellow-creatures; and our thanksgivings, to the favours which he has bestowed on ourselves, our countrymen, and our race.....

"If the preceding remarks be just, it will be easy to infer from them, what are the principal faults which should be avoided by us, in leading the devotions of our hearers.

"In the first place, I conceive that our devotional performances are too often the language of the understanding, rather than of the heart. It has been observed, that they should be the echo of a fervently pious heart, guided by an enlightened understanding, to the voice of God. It is not, perhaps, uncandid to remark, that our expressions in public prayer are not always guided by an enlightened understanding. But still less frequently, probably, are they the echo of a fervently pious heart, to the voice of God. They too often consist, almost entirely, of passages of Scripture—not always judiciously chosen or well arranged—and common-place phrases, which have been transmitted down for ages from one generation of ministers to another, selected and put together, just as we would compose a sermon or essay while the heart is allowed no share in the performance; so that we may more properly be said to *make a prayer*, than to *pray*. The consequence is, that our devotional performances are too often cold and spiritless; for as the heart does not assist in composing, it disdains to aid in uttering them. They have almost as much of a form, as if we made use of a liturgy; while the peculiar excellences of a liturgy are wanting. Our

hearers soon become familiarized to our expressions, and not unfrequently learn to anticipate them; and though they may possibly be instructed, their devotional feelings are not excited.

"From the fulness of a heart overflowing with holy affections, as from a copious fountain, we should pour forth a torrent of pious, humble, and ardently affectionate feelings; while our understandings only shape the channel, and teach the gushing streams of devotion where to flow, and when to stop. In such a prayer, every pious heart among our hearers will join. They will hear a voice and utterance given to their own feelings. They will hear their own desires and emotions expressed more fully and perspicuously than they themselves could express them. Their hearts will spring forward to meet and unite with the heart of the speaker. The well of water, which our Saviour assures us is in all who drink of his Spirit, will rise, and burst its way through the rubbish of worldly cares and affections, which too often choke it; and the stream of devotion from many hearts will unite, and flow on in one broad tide, to the throne of Jehovah; while with one mind and one mouth both minister and people glorify God. Such was the prayer of Ezra, and such its effects. 'And Ezra blessed the Lord, the great God. And all the people answered, Amen, amen, with lifting up of their hands; and they bowed their heads, and worshipped the Lord with their faces toward the ground.'

"To lead the devotion of our people in this manner, will preserve us from another fault, less important indeed, but not less common, than that which has just been mentioned, and which in part is occasioned by it. It consists in uttering the different parts of prayer in the same tone. When our prayers are the language of the understanding only, this will always be done; but not so when they flow from the heart. No person need be informed that in our intercourse with each other a different modification of the voice is employed to express every different emotion of the heart. No one would expect to hear a condemned malefactor plead for his life, and return thanks for a pardon, in the same tone. And why is it not equally unnatural for sinful beings, condemned to eternal death, to plead for pardon, and return thanks for its bestowal, in the same tone? Yet how often is this done! How often do we hear prayers flow on, from the commencement to the close, in the same uniform tone, with scarcely a perceptible inflection of the voice! Yet no two things can differ more widely, than the feelings which are expressed in different parts of the same prayer: surely, then, a corresponding difference ought to be perceived in the modulations of the voice. In every other public expression of our feelings, such a difference is expected and required. The effect of the most eloquent composition would be greatly impaired, not to say wholly destroyed, by a delivery perfectly monotonous. The effects of the same cause upon devotional performances will be similar. Where no fervency of feeling is indicated, it will usually be found that none is excited; and since one principal design of public prayer is to excite the devotional feelings of the hearers, it is evident that a fault which so powerfully tends to defeat this design, cannot be a fault of trifling consequence. I am, however, aware, that in attempting to avoid this fault the exercise of great care, and of much judgment and good taste, is requisite, to preserve us from an affected or theatrical manner, which is a fault much more to be deprecated. Still, I conceive that when we feel as we ought we shall find no difficulty or danger in this respect. Our hearts will then, without any effort on our part, insensibly teach us to express our emotions in a corresponding tone, and in the manner best adapted to excite similar feelings in the breast of our hearers. But if our devotional feelings are habitually languid, if our hearts do not teach our lips, it is, perhaps, advisable to aim at nothing beyond a mono-

tonous solemnity; rather than, by affecting what we do not feel, to incur the certain displeasure of our Master, and the probable contempt of our most judicious hearers."

"That a minister may lead the devotions of his people in the most suitable and edifying manner, it seems indispensable that he should possess a mind deeply imbued with Divine truth; a mind, into the very frame and texture of which the doctrines of Revelation are wrought; and a heart thoroughly broken and humbled for sin, and tremblingly alive to the voice of God, and ever glowing with celestial fire."

Such were Dr. Payson's views of the nature of prayer; and to his own ardent and persevering prayers must be ascribed, in a great measure, under God, his distinguished and almost uninterrupted success; and next to these, to the undoubted sincerity of his belief in the truths which he inculcated. His language, his conversation, and his whole deportment, were such as brought home, and fastened on the minds of his hearers, the conviction that he *believed, and therefore spoke*. So important did he regard such a conviction in the attendants on the ministry, that he made it the topic of one of his addresses to his clerical brethren, and it formed the basis of his own ministerial character. On this subject, he remarks: "Since men naturally hate those truths which duty requires us to preach, it becomes us to see that their hatred derives no excuse or palliation from our temper or practice. They must, if possible, be constrained to feel a conviction, that, in declaring these offensive truths, we are actuated—not by mercenary views, nor by bigotry, moroseness, or severity of temper—but, by an imperious sense of duty, and by a tender, deep, and unfeigned concern for the glory of God and the salvation of their souls; that we are not marking out one path for them and another for ourselves, but that we watch for their souls as those who know that they must give an account; and that we habitually and uniformly seek, not their wealth, their applause, their friendship, but their salvation. That it is possible, in most instances, to produce and maintain this conviction in the minds of men, is evident from facts. That the first preachers of the Gospel succeeded in doing it, cannot be denied. While they were accused of almost every other crime, they seem never to have been even suspected of insincerity. They could say publicly, without fear of contradiction—for they knew that their whole conduct, and even the consciences of their enemies, bore testimony to the truth of their assertions—'We believe, and therefore speak;' 'Knowing the terrors of the Lord, we persuade men:' 'If we be beside ourselves, it is to God; and if we be sober, it is for your cause;' 'for we seek not yours, but you:' 'and we will very gladly spend and be spent for you; though the more abundantly we love you, the less we be loved.' 'As of sincerity, as of God, in the sight of God speak we in Christ.' 'For we are manifest unto God, and we trust also are manifest in your consciences.'

"But the situation of things in the present day is somewhat different. While we are seldom charged with other faults, we are not unfrequently suspected, and even accused, of insincerity; of not really believing what we preach. It is a melancholy fact, that multitudes among us appear to consider the ministry merely as a profession; and to suppose that we preach the Gospel only because it is, in the view of men, a professional duty. They seem not to imagine that we expect, or even wish, that they should believe the message which we bring. To account for this melancholy fact is no part of my present design. Whether it is owing to the bold assertions of our enemies, to the prevalence of sectarianism and infidelity, or to something in our own conduct, is not for me to determine; but certain it is, that ministers of our denomination are, by very many,

regarded as mercenary hirelings, who 'prophesy for reward, and divine for money.' Surely, then, it becomes us, my fathers and brethren, to do every thing in our power to remove these injurious impressions, and to convince both our hearers and others, that, like the Apostles, 'we believe, and therefore speak.'

"The means necessary for the production of this effect next demand our attention.....We must imitate the examples of the Apostles; and exhibit the influence of that faith which the Scriptures describe, in the discharge of our public official duties. In the performance of these duties we must not confine ourselves within those limits which sloth or negligence first introduced, and which custom has sanctioned: we must not restrict our labours to the stated and ordinary services of the sanctuary. These our hearers expect: for these they imagine that we are paid: their regular performance is therefore considered, and justly so, as affording no proof of our sincerity. To evince the reality of our belief, something more is necessary. We cannot reasonably expect our hearers to believe that we sincerely and earnestly desire their salvation, while we do nothing more to promote it than custom, or a regard to our reputation, requires: nor is it easy to conceive how they can suppose that we really believe them to be constantly exposed to endless, remediless ruin, while we warn them of their danger on the Sabbath only, and appear to forget their perilous situation during the remainder of the week. If we wish them to feel convinced that such is their situation, and that we really believe it to be so, we must shew them that we fix no limits to our labours but those which necessity prescribes.

"Of little, if any, less importance is it, that we exhibit the influence and effects of faith, in our manner of performing ministerial duties. However frequently or plainly we may warn our hearers, if we address them only in a cold, unfeeling manner, we can scarcely expect them to feel convinced of our sincerity. Such, evidently, was not the manner in which the first preachers of Christianity inculcated its doctrines. To say the least, some degree of apparent earnestness, zeal, and fervour, seems requisite, to stamp our public discourses with an air of sincerity. Mankind are so constituted, that it is exceedingly difficult, indeed almost impossible, for them to believe that a speaker is in earnest, who does not appear to be interested in his subject, or who delivers interesting and important truths in a manner which betrays a total want of feeling."

Dr. Payson goes on to describe the faithful and zealous minister in prayer, in preaching, and various other aspects; and had the description been drawn by any other hand, the friends of Dr. Payson, it is said, might well have supposed that he himself sat for the picture, so accurately did the grand features of his ministerial character correspond with the delineation. He was always in earnest; "commending himself to every man's conscience in the sight of God."

(To be concluded.)

THE CHRISTIAN'S FAITH AND ABRAHAM'S IDENTICAL.

To the Editor of the Christian Observer.

IT is declared by the Apostle Paul, Galatians iii. 9, "So, then, they which be of faith are blessed with faithful Abraham." As the force of this passage depends upon the character of the individual mentioned in it, it will be convenient to remind the reader of the principal events of Abraham's life, as narrated by the sacred historian in the book of Genesis; since it is presumed that the Apostle, when drawing the character of Abraham, had

access to no documents illustrative of his history except those which are in our own possession.

Abraham was born at Ur, a city of Chaldea, A.M. 2008. His family were idolaters, for "they served other gods" (Joshua xxiv. 2); but the sacred history does not record that Abraham himself was at any period of his life an idolater; though the Arabian and Jewish legends are minute in detailing the particulars of his alleged conversion: these, however, cannot be adduced as reputable authorities. While sojourning at Ur, the Lord said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: so Abraham departed, as the Lord had said unto him." (Gen. xii. 1, &c.) He first migrated to Charran, from whence, after a few years, he prepared, in obedience to a Divine command, to go to Palestine. In his progress he first settled at Sechem; where God appeared to him, and promised to give him the land of Canaan; and where, as in other places of his temporary abode, he built an altar to the Lord. He afterwards migrated southward, till a famine drove him into Egypt. Here, fearing the dissolute character of the inhabitants, he directed Sarah, his wife, to call herself his sister; by which means, as he had anticipated, she was seized for the king's harem. The plagues with which God visited the royal house during Sarah's detention occasioned inquiries, which led to her restoration to her husband and to his dismissal from the country. After the famine he returned to Canaan, where, from prudential motives, he and Lot agreed finally to separate. Soon after, in an encounter, in which the kings of Sodom and Gomorrah, amongst whom Lot dwelt, were concerned, Lot was taken prisoner. Abraham armed his people, and rescued his brother, but refused to appropriate to himself the spoils. He had afterwards another vision from God (Gen. xv. 1); and upon his complaining that he was childless, a promise was given that he should have a son whose seed should be countless as the stars of heaven (verse 5). The promise was, however, delayed so long, that Sarah, probably in despair, induced her husband to take to him, after the customs of the Eastern nations in those days, her handmaid, by whom he had a son, called Ishmael. When Abraham was a hundred and Sarah was ninety years old, the Lord again appeared to him; established his covenant with him and his seed; changed his own name and Sarah's to others more expressive; promised that Sarah should bring forth a son, to whom the preceding promise had reference; and instituted circumcision, as the sign of the covenant between God and his people. At this time Abraham occupied his former encampment at Hebron. Here, as he one day sat at the door of his tent, three mysterious strangers addressed him, whom he received into his tent, and entertained with Eastern hospitality. The chief of them again repeated the Divine promise of a son; and announced the ruin which impended over the licentious cities amongst which Lot had taken up his abode: Abraham expostulated to save them, but their guilt was too universal to admit of the exercise of mercy. He now left the plain of Mamre and went to Gerar, where Abimelech reigned. Here, too, a similar scene occurred to that in Egypt, Sarah being again called his sister. This year Isaac was born; and Abraham, according to the covenant, circumcised him. More than twenty years afterwards, God commanded him to sacrifice his son upon mount Moriah. With this awful command the patriarch firmly complied; and the victim was about to be immolated, when the father's hand was arrested by the words, "Lay not thy hands upon the lad, neither do thou any thing to him." Afterwards, from an especial motive, he obtained his niece as a wife for his son Isaac. He died aged a hundred and seventy-five years.

This rapid sketch will supply us with the preliminary materials requisite

for expounding the passage above quoted; but it is necessary to ascertain, from the Epistle in which the quotation occurs, what is the particular argument from which it is a deduction or inference: "*So, then,* they which be of faith are blessed with faithful Abraham."

The object of St. Paul's letter to the Galatian church, which he himself had founded, supposes that his converts there were relapsing into the ceremonies of the Jewish ritual, through the seductions of evil designing men; and it was the Apostle's endeavour to lead them back to the simple principles of the Christian faith. "I marvel," says he, "that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the Gospel of Christ" (Gal. i. 6, 7). He then recapitulates the leading particulars of his own life, before and after his conversion to Christianity. Pursuing a line of argument in which he shews the inefficacy of the Jewish ceremonies—"knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ" (chap. ii. 19)—he asks, in reference to their first reception of Christianity, "Received ye the Spirit by the works of the law, or by the hearing of faith? Having begun in the Spirit, are ye made perfect by the flesh?"—"By the flesh" (that is, by ceremonial rites and observances). "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted unto him for righteousness. Know ye not, therefore, that they which are of faith, the same are the children of Abraham? And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So, then, they which be of faith are blessed with faithful Abraham." (chap. iii. 2, &c.)

From the above quotations it appears that the doctrine of the passage under discussion is that of a sinner's justification before God by faith in Jesus Christ. We may therefore slightly paraphrase the words as meaning, "So, then, they which are justified by faith are blessed with Abraham, who was also justified by faith."

And what is justifying faith?

It were superfluous to go back to describe the creation of man, his fall and guilt, his helplessness and misery, and his eternal banishment from the presence of God, which indeed inevitably resulted from the impossibility of there being any friendly connexion between a perfectly holy Being and one now morally defiled. The question of the possibility of a return to the favour of the Almighty, we may naturally suppose would instantly suggest itself to our first parents after their fall. Nor were they left long under the awful weight of uncertainty: they were almost instantly relieved from it by a gracious promise, which was doubtless understood by them sufficiently for all practical purposes: "The Seed of the woman shall bruise the serpent's head:" which promise, after a long interval of types and shadows, was fulfilled in the incarnation, sufferings, and atonement of Jesus Christ, the Son of God. In virtue of His sacrifice, the pardon of his sins was placed within reach of the sinner, but connected with our Saviour's own declaration, "He that believeth and is baptized, shall be saved; he that believeth not, shall be damned" (Matt. xvi. 16.) With regard to baptism, we may adopt the judicious and scriptural language of our Church, that it is "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." There remains, therefore, only to notice the portion of our Lord's declaration ("he that believeth") which contains the doctrine of justification by faith, corresponding with the language of the Apostle quoted at the

commencement of this paper; and to shew that the faith which the Apostle was urging upon the Galatians was the same in kind with that which procured for Abraham the high appellation of "the friend of God."

The simple import of the theological phrase, "justification by faith," is, that the sinner *is made just or holy* in the sight of God in consequence of his faith *. The expression, "in consequence of his faith," may be misunderstood; for the sinner is justified entirely through the merits of Christ, and not for any thing which he can do to win back the Divine favour: but, with this explanation, the phraseology adopted may be safely used, it being in fact that which is generally found in the New Testament.

But what is *faith*, the effects of which are so incomprehensibly great as to convert perfect impurity to perfect purity ?† The simple and usual meaning of the term is *belief*. But how can belief produce such a mighty change as this in man? The question, however, put merely in this form, does not exhibit a small part even of the difficulties of the case. Scripture teaches us that man is now so radically corrupt in his moral principles as really and literally to *prefer* evil to good; and this truth is illustrated by the whole history of mankind: the highest efforts of human eloquence, exhibiting the beauty of virtue and its reward, and the deformity of vice and its punishment, so as to enlist the judgment on the side of purity, would not prevent men from going—in the expressive language of an inspired writer, "as an ox to the slaughter"—to those very scenes of pollution which they had professed to *believe* were so hateful and destructive. This view makes the question of the power of belief beyond the grasp of human reason. The frail being above pourtrayed does, we admit, in one sense believe that virtue is desirable, and vice is to be abhorred: but the effects of faith, as required in the Gospel, are not in any degree produced by it. The subject may be variously illustrated.

Let us go to a man, not in the season of reckless gaiety of heart and worldly dissipation, but in the hour of self-dissatisfaction and disquietude on account of his past history and future prospects. Tell him, in the language of the Bible (which we assume he professes to credit), that he is a guilty and polluted sinner in the sight of a holy God; declare to him the terrors of the law of God, which he will acknowledge to have broken in every part; reason with him of "righteousness and temperance and judgment to come;" arouse still more, if possible, his fears; then preach to him the remedy for his guilt; and, in sincerity of heart, he will profess to believe every word that has been uttered: yet to-morrow will he be found again running the round of his guilty pleasures. Manifestly this is not the kind of faith which can justify in the sight of God.

Again: suppose I have possessed an estate on which, to put the strongest case, I have spent all the years of my life, and with all the parts of which, therefore, I must be intimately conversant. I meet with an individual with whom I am acquainted passing across one of my fields for the sake of shortening his path to a distant place which he is anxious to reach: I stop him, and inform him, that, although if he could go by that way he would

* Our correspondent, we fear, has not studied "theological phrases" quite accurately. He says that justification "is being made just or holy." If he had but turned to the word "justify," in Brown's Dictionary of the Bible, he would have found it truly stated, that "to justify is to declare one (just or) righteous; but *it never signifies to render one holy.*" So Cruden, on the same word, with scores of divines and annotators. Our Homilies use the word *justice* for *righteousness*, which conveys the scriptural sense without the ambiguity which attaches to the word righteousness as now often popularly used. It is true that by living faith we are made holy, for holiness is its fruit; but this is not the meaning of our being "justified" by faith, or accounted righteous through faith, which is quite another idea.

† Here again our correspondent seems to confound justification with sanctification.

save much time and fatigue, yet that he cannot, for that at the end of yonder field is a dangerous quagmire, into which, if he set his foot upon it, he must hopelessly sink. We separate. Suppose my caution has escaped his recollection, through something which may have occurred to divert his mind; or, let him wilfully risk the danger, and hold on his way; he perishes. Perhaps he considered me timorous, or trusted to his own superior agility; or perhaps he thought there might be danger, but he hoped not destruction. Make what supposition we will, did he believe me? Certainly not.

Let us apply this to the effects of faith as required in the Gospel. I tell the drunkard that eternal misery will be the just punishment of his guilt. He believes me, he sincerely says, and yet again repeats the crime. Now the first law of our nature is self-preservation, and we instinctively desire to avoid pain: how could he, then, believe me? The child tells us it believes that fire will burn. How is its belief shewn? Throw its dearest toy into the flames, and thus afford it the strongest *temptation* to evince the reality of its belief: will it yield to the temptation? We know it will not, for it really *believes* that the fire would burn its hand, if thrust into it. But, in a parallel case of temptation, the drunkard, or any other gross sinner, does thrust his hand, so to speak, into the fire of hell for his toy. Therefore the two faiths thus exhibited are not the same in kind or degree.

Again: Suppose I have been to a distant country, and on my return home make known to a merchant, whom I wish to oblige, that by sending his ships there he may import a produce of the country which will largely repay the risk. The business of his life is to augment his riches, and therefore he eagerly sits down to examine the informant by the rules resorted to on such occasions. He is satisfied, and sends his ships, in *faith* in me and my statements. This is unquestionably a different kind of faith from that in the case above stated.

Now let us compare the different kinds of faith above illustrated with that required in the Gospel. The instructed drunkard, in his sober hours, will profess to believe that his guilt will be followed by eternal punishment, yet he again perpetrates his crime. Comparing this case with the above, I ask, does he really *believe* that the scriptural account of the consequences of his crime is true? Surely not. Such a belief, then, as this, which any man who has been rightly instructed may profess to have, with apparent sincerity, in the prominent and essential doctrines of the Gospel—and among others, the corruption of the principles of human nature by the fall of Adam, the moral necessity therefore of his breaking the laws of God, his just exposure therefore to the wrath of God, the possibility of his return to God's favour through the sacrifice of Christ:—such a belief as this in all these doctrines cannot be, and is not, justifying belief.

Let these same doctrines be preached to another individual who also tells us that *he believes* them. But the other person told us that *he* also believed them. We saw the result of the professed belief in the former case; the result in the latter case may be thus stated:—He believes in the miseries of the hell that have been preached to him in the sense that the child believes in the pain that would result from thrusting its hand into the fire, and therefore he struggles to escape it: but how? If he be the drunkard above spoken of, he shudders at the vice, the consequences of which he *believes* to be so fatal, and resolves no more to repeat it. If he be a swearer, he believes that if he continue in his vice he shall "have his portion in the lake that burneth with fire and brimstone," in the sense in which the child believes that fire would burn its hand, if thrust into it to recover its beloved toy; and he therefore resolves no more to repeat it. And this change will pervade all his conduct, as the result of his *belief* in

the statements of the Gospel. This faith, then, must be that spoken of in the Scriptures; requiring that he who professes to have it should evince that total change of conduct which can alone verify the truth of his pretensions.

This approximation to the scriptural truth expressed by the term faith, may be made use of to trace the source and progress of "justifying faith."

(To be continued.)

SUNDAY VISIT TO CHARLESTON PRISON, MASSACHUSETTS.

Mr. Abbott, whose work we reviewed in our Number for March, has given an account of a Sunday visit which he made to Charleston prison, Massachusetts. The admirable order and moral and religious discipline of that penitentiary were not unknown to us; and we think we shall both promote the cause of prison melioration, which we have so long advocated, and also furnish a powerful illustration of the blessed effects of the Gospel in bridling the evil propensities of the human mind, by making Mr. Abbott's interesting description more widely known. We had not room for the passage in our review; but we are unwilling to lose it. If any one magistrate, clergyman, or other individual of influence, into whose hands the statement may fall, shall be excited by it to endeavour to introduce a similar system into our own prisons, its insertion in our pages will not have been in vain. Something of the same sort has been introduced in a few instances, but not with the same systematic effort and success*.

The following is the passage:-

"But, to shew distinctly the efficacy of this remedy for sin, I shall point you to its operation in particular cases. And in choosing the cases to present, I have selected some where the disease had indeed made great progress, but which are in other respects very common. They are both cases of convicts in a state prison. I might perhaps have selected narrations far more interesting and striking in their attendant circumstances; but I have chosen to present those which may be taken as a fair specimen of the *ordinary effects of the Bible in saving from sin.* My object is utility, and it is therefore far better to secure sound logic than to bring forward a romantic story.

"The reason I take the cases of convicts is, because I am now considering Christianity in regard to its power to heal the disease, sin,—of course, the more violent the form of the disease, the more clear is the exhibition of power in the remedy which cures it. The prisons of our country may be considered as hospitals, moral hospitals; where those whose disease has become so violent and malignant that it is no longer safe to allow them to go at large in society, are shut up, so that they can injure no one, at least for a time. It has been, and it is now the practice, in many countries, to shut up these miserable victims together, and *leave them to themselves.* Of course they grew worse and worse. The practice is as absurd as it would be to send a hundred patients in all the stages of fever, consumption, and plague, into one great crowded hospital together, with no physician, no medicine, and no attendants but turnkeys, and there to leave

* We copy from the Edinburgh edition, which is an exact reprint of the original. We were not aware of this edition when we reviewed the work in our Number for March, otherwise we should have noticed it. The readings alluded to in our review, p. 186, and which are altered in the Tract Society's edition, are (with the exception of the word "boys") the author's own. Mr. Cunningham's good taste was not likely to have written, "Providence, he has so formed us," &c.

them; each one, by the unobstructed intercommunication, conveying his own peculiar infection to all the rest; the whole exposed to every cause that can aggravate disease, and thus forming one living mass of pestilence and corruption. Such have been a great many prisons, and those who entered them came out far worse than when they went in.

"Some philanthropists formed, some years ago, the plan of visiting these prisons, and carrying the Bible there, believing that its moral power would be great enough to cure even those desperate cases of disease. And it has succeeded. A vast number of the most abandoned men have been entirely reformed by it. I do not mean that they have *pretended* to be reformed while in the prison, but have been *proved* to have been reformed by their good conduct after having been restored to society, when the time of their imprisonment had expired."

Mr. Abbott goes on to narrate two cases illustrative of his argument, which are too long for insertion, and then proceeds:

"Now, although it is not very common to obtain, in writing, accounts of changes of character among convicts so full and minute as this, yet the cases themselves are very common,—so common, that where a prison is regulated in such a manner that the prisoners are not exposed to the evil influence from each other, and the Bible has the opportunity to try its power, the whole aspect of the prison is changed. After I had written the above, I was conversing upon the subject of this chapter, with a gentleman much interested in the improvement of prisons, and he asked me if I had ever visited the prison of Charlestown, Massachusetts. I told him I had not.

"'If you will go over with me, Sabbath morning,' said he, 'and visit the Sabbath-school formed there, you will see the moral power of the Bible far more distinctly than you can by any such single descriptions as these.'

"I gladly availed myself of the opportunity to accompany him. We walked accordingly on Sabbath morning, at the appointed hour, over one of those long bridges which connect the peninsula of Boston with the main land. The prison is situated in Charlestown, on a point of land near the Charles river. The yard extends to the water's edge, to afford facilities for lading and unlading the boats which transport stone; hammering granite for building being the principal business at which the convicts are employed.

"When we reached the outer gate of the prison-yard, we pushed it open; and on closing itself after we had entered, it struck a bell, which gave notice to the keeper of the inner gate that some one was coming. This inner gate, made of strong iron bars, was opened for us, and we passed up the steps of a large stone building, through which lay our passage to the yard beyond. This building consists of one large central edifice, occupied by the family of the warden and by some of the keepers, and two extensive wings. In these wings the prisoners were formerly confined, in rooms of moderate size, many convicts, however, being lodged in one room. This was the old system of prison discipline, of which I have already spoken; and the prisoners almost invariably grew worse, instead of better, under it. A young man, perhaps, just beginning a career of vice, or overcome, *for the first time*, by some strong temptation, was placed during the long hours of the night in one of these crowded rooms. Of course he grew worse by such an exposure. Those who had grown old in sin instructed him in all their wicked arts: he became familiarized to infamy; and even while under sentence for one crime often formed plans for others, to be executed as soon as he should escape into society again. The consequence was, that these night-rooms, in the wings of this great building, were, as they were often called, schools of vice and crime.

"The first room we entered in this edifice seemed to be a sort of an office; and a row of swords and guns, which were arranged there, ready to be used at a moment's notice, proclaimed the intention of the keepers to resort to the most decided measures if the prisoners should make any attempt to escape. We passed through this room, and one or two others; every narrow passage being guarded by a formidable door of iron, which a turnkey opened and shut for us as we passed.

"We entered a spacious and beautiful yard in the rear of this building. I say it was beautiful, because it struck the eye most pleasantly, by its expression of neatness and industry. It was spacious, and extensive shops were arranged around it, in which the convicts were accustomed to work: and upon the smooth and level *floor*, I had almost said, of the area enclosed, were many large and beautiful blocks of hammered granite, the fruits of the prisoner's industry.

"We walked across the yard, and came to a long stone building, one story high, behind which rose another spacious edifice of stone. In this last were the prisoners' cells. I am not certain that I shall be able to convey to my young readers a very accurate idea of the arrangement and of the interior of these buildings; but I am very desirous of doing so, as it will give them clearer ideas of what I intend to present in regard to the moral aspects of such an institution as this. Will you not, then, make an effort to picture distinctly to your minds what I am describing?

"The long low building which I have mentioned had a strong iron door in the centre, and from that door a passage-way extended across to the great new prison beyond. On one side of this passage-way was a large room, appropriated to preparing food for the prisoners; and on the other side was the chapel. When we came up to the iron door in the front of the building, we found several gentlemen, who had come over from Boston to act as teachers in the Sabbath school, waiting there for admission. They were waiting until the prisoners themselves should have passed into the chapel; for when we arrived they were coming in a long procession from their cells in the rear into this building, each one bringing the tin vessel from which he had eaten his breakfast, and laying it upon a sort of counter, as he passed on into the chapel. We could see this by looking through an opening in the iron door.

"When all the prisoners had gone into the chapel, the outer door was opened by a keeper, and we all passed in; the heavy door was swung to behind us, and its strong bolt secured. We turned from the entry into that end of the building which was used as a chapel. There was an aisle passing up the centre, on each side of which were seats half-filled with the convicts. The chaplain stood in a pulpit at the farther end, and on each side of him were the teachers, gentlemen from Boston, who had come to assist these unhappy men to read and to understand the word of God.

"It was a most delightful May morning; and the whole aspect of the room, as I looked over it from my stand near the chaplain, was that of cheerfulness and happiness, not of gloom. The sun beamed in brightly at the windows; and the walls of the room, of the purest white, the neat benches, and the nicely sanded floor, gave a most pleasant aspect to the whole.

"The congregation presented a singular and striking appearance. Had it not been for their dress, I might have forgotten that I was in a prison. But they were all dressed in coarse clothes of two colours, one side of the body being red, and the other of some different hue. This is the uniform of crime. The object of it is, I suppose—not to mortify them with a perpetual badge of disgrace, but—to expose any one who should by any means escape, to immediate detection by the inhabitants of the country round.

"Is it possible, thought I, as I looked over this most interesting assembly, that all these men have come voluntarily this morning to read and study the word of God? Yes, that was the fact. This exercise was entirely voluntary; and out of two or three hundred, who had been condemned for crime, about one-half were accustomed to come voluntarily on Sabbath morning to study the Book which proclaims from Heaven free forgiveness of every sin.

"The chaplain opened the school with prayer. He then explained to the teachers, that the plan to be pursued was simply to hear the prisoners read the Bible, and explain its contents to them. He desired them to confine their conversation strictly to the business in hand; and requested the prisoners not to ask, and the teachers not to answer, any questions relating to other subjects. He then distributed the teachers around the room, giving each one a small class. Three convicts fell to my charge.

"I opened almost at random in the New Testament, and let them read in rotation; and more apparently humble and docile students of the Bible I never saw. They read slowly, and with hesitation, and I thought at first with a little embarrassment: this, however, soon passed away, and it was most interesting to watch the eager expression upon their countenances as the various truths, which were such glad tidings to them, came to view. We came almost accidentally to the parables of the one sheep and the one piece of money which was lost, Luke xv.; and it seemed as if the whole chapter was written expressly for prisoners.

"One of these convicts, after expressing a strong interest in these parables, said that the Bible appeared like a very different book to him now from what it did in former times,

"'How did it formerly appear to you?' asked I.

"'Oh, I used to despise it. I used to wonder why so much was made of the Bible. It seemed to me that I could write as good a book myself.'

"'Well, have your views of it changed now?'

"'Oh, yes,' said he: 'I am fully persuaded it is the word of God now.'

"'What caused you to disbelieve it formerly? was it the influence of bad company?'

"'Why, sir, to be frank, it was ignorance. I had not studied it. I had read it a little, here and there, but not attentively, or with a right spirit.'

"'What led you to change your views of it?'

"'I did not change my views until I came to this institution. I had some days of solitary confinement when I first came, with no book but the Bible: and when I first began to reflect, I recollected that a Christian family, whom I once lived with, seemed to enjoy more real substantial happiness than any other persons I ever saw; and this led me to think there might possibly be something in religion: so I thought I would examine the Bible in earnest; and I found it a very different book from what I had supposed. I took a very strong interest in it; and at last a minister preached a sermon here from the text, "What shall I do to inherit eternal life?" and that, I hope, led me to the Saviour. I hope and trust that I have really given my heart to God.'

"I told him that what he said gave me great pleasure, and that I hoped he would persevere in Christian duty, and find the Bible a source of happiness to him as long as he should live.

"'When I first came to this institution,' he replied, 'I thought it was rather a hard case to be shut up here so long. My time is, however, now almost out. In a few weeks I shall go away; but if I have really been led to see and forsake my sins, I shall never have any reason to regret coming here.'

"The chaplain about this time gave notice that it was time for the services to be closed, and I could not converse with my other scholars much. One of them told me, however, that he had been brought up by pious parents, and had read the Bible when he was a child. 'It was, however,' said he, 'only to please my parents: I gave no heed to it. I have found it, since I came to this institution, a very different book.'

"I afterwards learned, that there was as much reason as under the circumstances there could be, to hope that all three of these criminals had really repented of sin, and made their peace with God*; and that they would return to society to be useful and happy while they live, and admitted to heaven when they die.

"Such cases as these, too, are becoming very numerous in prisons where the convicts are separated from each other and exposed to the influence of the word of God. Since this plan has been adopted in this very prison, the results have been most decisive. The number of prisoners, and especially of re-commitments, is very much reduced; and the whole number of convicts, which was formerly 375, has been reduced under the operation of this system to 225, and is now constantly reducing.

"But I must proceed with the description of my visit. At the close of the Sabbath school, the convicts who had attended it marched out, and presently returned, with all the other prisoners in a long procession, to attend public worship. They filled the chapel. The preacher addressed them on the subject of temperance: and as he explained to them the nature of ardent spirit, and the consequences of its use, they listened with the most eager and uninterrupted attention. Each had his Bible under his arm—his only companion in his solitary cell—and it was evident, I thought, from the countenances of the whole assembly, that in the hour of stillness and solitude it had been at work upon the conscience of many a hardened sinner there. It seemed impossible for a man to look upon that assembly, understanding their circumstances, and knowing how exclusively the Bible had been used as the means of restoring them to moral health, and how successful it had been, and yet doubt whether the Book was really sent from above.

"After the meeting was closed, the prisoners marched by divisions, in regular order, each under the care of a keeper, back to the great building in the rear, which contained their cells. As they passed through the entry, each one took, from the place where it was deposited, a tin vessel containing his evening meal; and they marched in long procession to their silent and solitary dwellings. We followed them into the building. Its construction is peculiar; and as it is similar to those now almost universally built for prisoners, I shall describe it.

"It contains a building within a building; the outer one being a mere shell, consisting of four walls and a roof, with rows of narrow grated windows in its sides. The inner building is distinct and independent, with a passage several feet wide all around between it and the outer walls. This inner building is simply a block of cells, four or five stories high, arranged back to back, so that the doors open on each side into the passage-way I have already described. The doors, however, of the *lower story* only can be entered from the floor of the passage-way itself; and to gain access to the others, long narrow galleries, supported by iron pillars, project from every story. A staircase at one end leads the way to these.

"There were no windows to the cells, except a grated opening in the narrow but heavy iron door: and this, it will be perceived, did not furnish an access to the open air, for the outer building entirely enclosed the inner,

* The Tract Society alters this unscriptural phrase thus: "found peace with God;" which implies more than was of necessity meant.

like a case. Sufficient light, however, found its way through the outer windows, and thence through the grated door, to cheer the prisoner a little in his solitude, and to allow him to read the pages of the word of God.

"When we came into the passage-way below, the trains of prisoners were passing along the galleries, and entering, one after another, their respective cells. Each one closed after him the massive door, and there was something peculiarly solemn and impressive in the heavy sound, produced in regular succession, as door after door closed upon the unfortunate inmate. The keepers passed along after each prisoner of his division had entered his cell, and locked them in; and after the last party-coloured dress had disappeared, and the last bolt sounded to its place, the keepers, one after another, returned, and all was silence and apparent solitude.

"Though it was now the middle of a bright May afternoon, it was but twilight within these walls—the twilight of a prison;—and so still, that one could hardly realize that within the sound of his voice more than two hundred criminals were confined. And yet they were within the sound of one voice: for the construction of the building is such that every prisoner can hear the chaplain when conducting religious services in the passage-way. He stands there, not seeing an individual whom he addresses—nothing before him but the cold, repulsive aspect of the granite walls and floor, and pillars, doors, and locks of iron—and reads the chapter and offers the evening prayer in the hearing of hundreds; and each prisoner, alone in his cell, seated upon his little bench, hears, through the grated window, the voice of one unseen, explaining to him the word of God, or guiding him in his supplications for the forgiveness of his sins and preparation for heaven.

"As we stood contemplating this scene, one of the officers of the prison, standing there, said to my companion,

"'How different this from what we used to see and hear in the old prison.'

"'Has there been,' asked I, 'a very decided change in the aspect of the prisoners since their removal to this building?'

"'Oh, yes,' said he; 'every thing is changed. Why, when they occupied the old building, and were locked up several together in a room, there was nothing but cursing and swearing, and riot, and quarrelling, and blasphemy, to be heard all night. How they would rave against religion, and the Bible, and ministers! Nothing would have tempted me to have staid in the prison if that state of things had continued. Now it is a quiet and peaceful family.'

"We passed out last. A keeper, with a sword at his side and a pistol at his belt, closed and locked the door after us, and we passed through the yard, and through the great edifice which I first described, out beyond the prison walls, and returned to our homes.

"Now, if there was any one thing which stood forth to view in all this scene more distinctly and vividly than all the rest, it was that these effects were the work of the Bible. The very essence of the whole system is simply to cut off the bad influences which would otherwise gain access to the prisoner, and *lay before him the Bible.* This was done with kindness and sympathy indeed, but still the word of God was most evidently the remedy which was applied. The prisoners came to their place of worship with their Bibles in their hands—the teachers in the Sabbath school confined their efforts to reading and explaining the sacred book—and it was affecting to observe, that, as they went to their solitary cells, they found there the word of God for their only companion. So unquestionable is the moral power of this Book, that the very authorities of the State, actuated simply by a desire to save the community from the injuries of wicked

men, place a Bible, at the public expense, in the cell of every convict committed for crime.

"Those little cells, so small that the narrow bed, when let down at night, leaves the prisoner scarce room to stand—destitute of almost every comfort—and shewing by their whole aspect that their design is to connect the most gloomy associations possible with the idea of crime—every one of those narrow and naked cells *must have its Bible.* Every legislator knows that that is the Book to call back the guilty criminal from his sins. And though men may in speculation deny its authority and question its influence in practice, when they wish to awaken conscience in the abandoned, and to recal them so far at least to duty that society may be safe from their crimes, they are unanimous in invoking its aid."

SIMPLICITY IN SERMONS.

To the Editor of the Christian Observer.

It is my lot to have for a pastor a pious and diligent young man, who preaches very sound and scriptural sermons, but unhappily in a style which greatly offends every person of right feeling, by its want of simplicity. Instead of stating a plain truth in plain words, and proving it by a plain text, he attempts to Chalmerise; and having nothing in common with Ulysses but his armour, without either skill or strength to wield it, he makes sad work of his attempted evolutions. He preached on Good Friday a sermon on the atonement, in which there was not a single idea that was not familiar to every child in our Sunday school; but he so clothed his meaning in high-sounding words; he discoursed so pompously and mathematically of premises and inferences, of deductions and demonstrations, of incorrect translations, which he corrected by the aid of Dawson's Lexicon, and "the successive stages of our argument," whereas there was no more connexion in the links of the chain than in so many bird's eggs, or rather egg-shells, on a string; that an ignorant villager might have concluded there was something wonderfully profound and original in the discussion which he could not understand; whereas there was nothing in the ideas, stripped of their tunicks, but what was proverbially trite and common-place. I do not blame my young friend for the poverty of his conceptions; but why affect riches? I could be quite content, yea, should rejoice, in the simplest exhibition of Christian truth; but why pretend to metaphysics, and go through the whole series of Scriptural doctrines with an air of research and novelty which only renders the discourse unintelligible to the uneducated, and almost ludicrous to those who can fathom its emptiness? Our good divine lately essayed to shew that a revelation was necessary; which he did, bating a little paradox, by means of the very same arguments which a National school-boy would have used. I wished for no better, and was willing to hear those once more; but, then, to have them arrayed in the aforesaid form, and spun out into two sermons; and to see my young friend looking down upon us with all the consciousness of superior intellect! How mournful is it that young men of piety should thus fall into the snare of their spiritual enemy, who clothes himself as an angel of light, and persuades them they are setting out a delectable treat for "their intellectual hearers." I think—or, to use my young friend's style, "it is our most decided opinion"—"we must be permitted to state our unalterable conviction"—that those of the younger clergy who are seriously impressed with the blessed truths which they are commissioned to proclaim, have done wisely in breaking through the long accredited and still common

practice of servilely preaching other men's sermons—for I cannot believe that any man whose heart is in his work can do so;—but if, in place of giving us their own discourses in a plain fashion, and studying to improve them by a diligent use of every source of theological information, they affect to imitate the style or the cast of thought of some eminent preacher, I would they would take another man's sermon at once, and give us something better than their own laboured nothings. When a clergyman sets himself to preach Jesus Christ and him crucified, including all the doctrines, privileges, and duties which flow from that inexhaustable fountain of Scriptural suasion, I could listen with pleasure beyond the time usually allotted to a sermon; but when he tells me of all the fine things he is going to "deduce;" while the whole matter—at least his conception of it—lies on the surface, and it is no more necessary to affect this process of elaborate deduction—than to deduce coals from the Land's End to Newcastle; I always get weary, and am sometimes, I fear, disgusted. And why? Besides, it savours of affectation; and affectation is the offspring of vanity—it does not rise to what a man of the world would call the dignity of pride: for vanity is a sin which is hateful even to sinners. I should not, however, have said so much, if my good friend had not whispered an intention of printing two volumes of his discourses under the title of "a congeries of pulpit theological demonstrations;" which title our Rural Dean suggested to him in malicious playfulness, when he mysteriously hinted his intention after dinner at the last visitation; but which he took up in good earnest, and will, I fear, adopt, if these remarks should not reach his eye in time to deter him from perpetrating the deed.

A WILLING AUDITOR OF PLAIN SERMONS.

P. S. On looking over my letter, I ought to say that the remark about the Rural Dean, and some other matters, are purposely apocryphal, as I did not wish to identify our young pastor to the public; but they are in substance true, and apply to more villages than ours.

NOTE ON ST. JOHN iii. 3, 7.

For the Christian Observer.

THE controversy on the application of John iii. verses 3 and 7, to the sacrament of baptism, would have been simplified if our translators had given to the word ανωθεν its proper meaning, and written, "Ye must be born from above," not "Ye must be born again." The word is found at least thirteen times in the New Testament, and no where else is it rendered "again." Nay, in this very chapter it occurs in verse 31, and there it is properly rendered "from above;" and our translators themselves felt, to say the least, doubtful whether it ought not to have been so rendered in verses 3 and 7, since they have in both places inserted "from above" in the margin. What was their reason for translating it "again" in these verses, I cannot conjecture, except it were that these texts had been so generally connected with the sacrament of baptism that they feared to use a phrase which might seem to disjoin them from it. If, however, they had, in this instance, translated literally, they would have spared their successors some trouble; for, though the meaning may be substantially the same, there had been less opportunity for lowering, as some have done, the character of spiritual regeneration, if it had been generally understood, that being born into the Christian church visibly, in the sacrament of baptism, is of no avail, without being born "from above," becoming new creatures in Christ Jesus, and being transformed in the spirit of the mind.

W. R.

MEMORIALS OF PIOUS NEGROES: SOLOMON BAYLEY.

For the Christian Observer.

The following particulars, respecting a remarkable Negro of the name of Solomon Bayley, were collected about thirteen years ago, and afterwards given to the world in 1825, by Mr. Hurnard, a member of the Society of Friends, with a view both to assist the aged man and his wife, to whom the profits of the publication were devoted; and also "to contribute to place slavery in a new and appalling light," at a time when its enormities were comparatively little known, and the British nation was only beginning to arouse itself to effect its abolition. It is now aroused, and its determined purpose cannot be defeated; but such affecting memorials as the following have lost none of their interest or importance: on the contrary, we believe that on many accounts they are more necessary than ever to be made public, that the world may see that in the Negro character, when sanctified by the grace of God, are exhibited traits of moral greatness which the most exalted European Christian might feel it an honour to emulate.

We regret that the narrative, being collected in fragments as opportunity served, is too detached and imperfect to give Bayley's story in regular detail. It appears that he was born a slave in the state of Delaware; but, being removed by his master to Virginia, he became legally free, and took measures to get his freedom established in a court of law. Two days before the court was to sit, his master kidnapped him, and placed him in irons in Richmond jail, till an occasion offered of sending him off to the western settlements, to be again reduced to slavery. He effected his escape on the journey, and returned to Delaware, determined to try the cause of his freedom with his master; but the latter, knowing that Bayley had the law on his side, at length made a compromise, and allowed him to purchase his freedom for a moderate sum. Bayley was an honest, industrious, and religious man, and was much respected by all who knew him. He became connected with the Wesleyan Methodists in his vicinity, at Camden, and was considered by them as qualified and called to become a preacher of the Gospel; chiefly, we presume, to the Black and Coloured population, among whom his labours were highly useful. He succeeded, by the blessing of God upon his industry and self-denial, in purchasing the freedom of his wife, and afterwards of his eldest son; and his account of the affecting circumstances of these purchases must excite in every man of humanity, and still more of every Christian, a new horror of the multiplied abominations of slavery.

We shall now detail the chief particulars above mentioned in the good man's own words, first introducing him with Mr. Hurnard's preliminary statement. Mr. Hurnard says:

"In presenting the following fragments to the attention of the public, it appears necessary to state the manner in which they came into my possession, and to give the reader a brief account of the author, Solomon Bayley.

"During the early part of my residence in America, in the year 1820, I met with the piece containing the account of his escape from slavery, with the mental and bodily trials he underwent, resulting from that step. Being much interested in the perusal of this simple and unadorned narrative, I was induced to make some inquiry into the character and circumstances of a man, the recital of whose sufferings and wrongs had deeply excited my sympathy. The information which, in consequence, I obtained from many respectable inhabitants of Wilmington, where I then resided, was in all respects gratifying, so far as related to his character; and was, besides,

such as to induce a hope that his situation in life was about to become comparatively easy and independent.

"I learned, that at one period of his life he had been instructed in the business of a cooper, and for some time had wrought at that trade; but, feeling some scruples in his mind with regard to following an occupation which he believed had a tendency, though a remote one, to promote the sale and consumption of ardent spirits, he conscientiously forsook that employment, under the persuasion that the frequent and indiscriminate use of distilled spirituous liquors had proved as injurious to the moral and religious growth of society, as it was admitted to be subversive of health, and the bane of domestic happiness *. He then engaged himself as a labourer

* Bayley carried his scruple to an excess, for his trade as a cooper was both honest and useful; but we cannot too highly venerate his disinterested concientiousness. It should be remembered, to the honour of this good man, that he made this sacrifice long before the establishment of Temperance Societies, which have since caused many distillers and venders of ardent spirits in America to quit those occupations, some of them at a great sacrifice; though as ardent spirits are useful for many valuable purposes, and it is only the abuse of them that is unlawful, a manufacturer or vender is not of necessity following a sinful calling, any more than in manufacturing arsenic or opium. So much the greater, therefore, the strength of principle in those honoured individuals who, acting upon the maxim of the Apostle, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," and who feeling that it is the abuse of ardent spirits as an habitual stimulant, and not the proper use of them in arts, manufactures, or as a medicine, that keeps up far the greater part of the traffic; have relinquished gains which they considered the price of the bodies and souls of men. An honourable instance of this sort is mentioned in the London Temperance Society's Magazine for this month. We quote the passage with feelings of the highest respect for an individual who has thus sacrificed pecuniary advantage to conscience, and with grateful rejoicing at such a proof of the rapid and triumphant progress of the Temperance question. We only ask, in return, that the conductors of the Temperance Herald would inform their readers that, long before modern Temperance Societies were thought of, a poor self-enfranchised slave, working hard day and night to free those who were dearer to him than his own life, relinquished a profitable business rather than manufacture the very vessels that were to contain the liquid poison.

The following is the passage from the Temperance Herald, which is published monthly, price one penny, for cheap circulation, under the responsibility of the British and Foreign Temperance Society. We strongly recommend our readers to circulate it among their neighbours.

"RELINQUISHMENT OF THE SPIRIT TRADE.—*Circular addressed by a rectifier to his customers.*—London, 1st February, 1833. Under the influence of those views which much consideration upon the subject of the distillery has caused me to entertain, but especially as regards its operation upon the habits of the poorer classes, who are the chief consumers of spirits, I beg respectfully to apprise you, that, feeling I can no longer consistently remain in the trade, I have determined upon withdrawing from it; and that, in consequence thereof, the business hitherto carried on by me, under the firm of John Bockett and Co., will be discontinued on the 30th of March; after which day we shall cease to make further sales, excepting only of such stock as may then unavoidably remain undisposed of. Whatever orders may be transmitted to us in the meanwhile shall meet with every attention.

"I avail myself of this opportunity to assure all my friends, that, in thus retiring from the trade, I am not the less anxious to express my sense of their past kindness, and to state that no consideration short of the strongest conviction on my own mind should induce me to relinquish so long-established and valuable a connexion. I beg to remain, your much obliged servant,

(Signed) "*John Bockett.*"

"The important information conveyed by the above circular was received by the Committee of the British and Foreign Temperance Society with the most lively interest; and while they wish gratefully to attribute all praise to Him to whom alone it is due, they think it proper to add some information, since obtained, relating to this case, which proves that the retirement of Mr. Bockett from the trade is a noble sacrifice of interest to principle.

"It is true this relinquishment does not involve Mr. Bockett in the serious difficulties of entering into a new trade. Being satisfied with his present property, he is not, we believe, likely to embark it in any other line of business; but it is rare that competence, or even affluence, sets its possessor above the desire of accumulation, as

in husbandry; and while deriving his support from this employment, he one day happened to meet with the Governor of the state of Delaware; and believing it to be his duty to speak to him on the great responsibility of the situation in which he was placed, and on the importance of a faithful occupation of the talent committed to his charge, the worthy Governor was so well pleased with his communication, that he shortly after promoted Solomon to the oversight of one of his farms, admitting him as a joint sharer with himself in the profits. This mode of farming, which requires great confidence on the one side, and skill and industry on the other, is not uncommon in America; the landholder usually finding all the necessary implements, and stocking the farm; and the tenant, the requisite labour to manage the concern. But I subsequently learned that he did not long enjoy the above-mentioned situation, as the Governor was soon after removed by death. He then engaged himself in the employment of a person at Camden, where with his wife he now resides.—Solomon was, moreover, described to be estimable as a religious character, remarkably humble, patient of wrong, poor as to worldly possessions, but rich in faith and in many other Christian virtues. Such was the account which was given me of this extraordinary man."

"Feeling a strong inclination to see and converse with one whom, from the description of his character, I already esteemed, I requested a friend who had known him many years, and whom he sometimes visited, to introduce me to his acquaintance, when he should next come to Wilmington. This he did, and on a more intimate knowledge, obtained in subsequent interviews, the favourable sentiments I at first conceived of his integrity and worth were fully and satisfactorily confirmed, heightened as they were by his solid instructive conversation, and, I may add, the just sense he appeared to entertain of Divine things.

"It was in some of these interviews, that, among other circumstances of his life, he related the affecting account of the sale and purchase of his only son, whom he afterwards lost by death; he also mentioned several particulars of his two daughters, whom he had placed out in the service of respectable families, but who, on account of ill health, had returned home, and died within a short period of each other. While narrating in my family the particulars of these severe domestic bereavements, which he did

affording at least additional means of contributing to the welfare of those around him and the community at large.

"Mr. Bockett has determined not to allow the same business to be carried on upon his premises; he has refused more than one eligible proposal for the transfer of the whole concern into other hands, and for the purchase of his plant; including, in one case, even the engagement of all the persons at present employed by him. We have, however, been informed that he has encouraged his dependants to leave the trade, by offering to forward their views in establishing themselves in other occupations.

"We have reason further to believe that an offer of not less than £10,000 for the good-will of his business, has been rejected in a manner that leaves no expectation of further negotiation. Mr. Bockett is a rectifying distiller; and we are assured, by persons well acquainted with the trade, that his business is in a highly prosperous state, and that, from improvements introduced by him, and other circumstances, it is at the present juncture more than usually lucrative.

"It will be interesting to many of our readers to know that the connexion of the house is principally with the country *wholesale* spirit-dealers; their customers who have retail licences being very few in number, and these, we believe, chiefly residing in one neighbourhood.

"It is known to Mr. Bockett's friends that the uneasiness which has led to the extinction of this lucrative business arose in his mind independently of any proceedings of Temperance Societies, and indeed long before the existence of any such association even in America; although it will not, we apprehend, be alleged that the information diffused by these institutions has not had an influence in confirming his resolution."

with great feeling and sensibility, it was evident that he was no stranger to the Source from whence true consolation is derived.

"In common with my brethren of the same religious profession, and with many philanthropists of other persuasions, I had long felt a warm interest towards the descendants of Africa generally: but the peculiar regard which was awakened in my mind towards this deserving individual, made me anxious to obtain more of his history, especially when I had a prospect of returning to my native country. I therefore determined to obtain from him as much of it as he should be free to communicate, and wrote to him two or three times on the subject. We lived fifty miles apart, and my avocations, as well as his, precluded our meeting again. I wished to possess it in his own simple, unvarnished style; but Solomon, being a self-taught penman, and ignorant of orthography, though willing to oblige me if he could, made many objections, on the ground of his incapacity and the advanced period of his life: he was, however, at length induced to comply with my request, and in a while forwarded me such parts as I had particularly requested."

Mr. Hurnard adds, that Bayley had not the slightest notion that it was his intention to publish the Narrative. Mr. Hurnard has not thought it proper to correct Bayley's English; nor shall we venture to take that liberty. We have always felt that much injury has been done to the Black race by the degrading associations connected in the public mind with the jargon called Negro language; but how are persons in the oppressed and degraded condition of those poor creatures to acquire correct habits of style or thought? Our impression on reading Bayley's pages is that of wonder that a man who had passed such a life could write as he does; and we discern nothing wanting but education and opportunity to develop an order of intellect which the most cultivated European might envy. But it is by the moral feelings, the keen susceptibilities, and the religious principles of the good man, that we are most forcibly attracted. There are those who can admire a Koskiusco, and affect to sneer at a Toussaint L'Ouverture. Let such men console themselves with their proud recollections of Marathon and Thermopylæ; while practically, in their own proper persons, they are advocating the most cruel, cowardly, and oppressive system of private and political tyranny the world ever witnessed.

The following is Bayley's account of his parents and ancestry, particularly of his mother. The narrative is not in the most lucid order, and the latter part of it skips over to events long after his enfranchisement; but we give it in his own words; and well does it deserve perusal, for it contains the seeds of many things.

"I now proceed to give some brief account of the nativity, life, and death, of my mother. She was born of a Guinea woman, who was brought from Guinea about the year 1690, as near as I can guess, and said to be about eleven years old when brought to America. But, oh! how different is the situation of things towards the Coloured people since that day! the Lord certainly is at work in the rising generation, to have more pity and compassion than in ages past. My grandmother was bought into one of the most barbarous families of that day; and although treated hard, was said to have fifteen sons and daughters: she lived to a great age, until she appeared weary of life*.

* Bayley's estimate about the comparative good usage of modern days is necessarily vague. His own hardships certainly indicate no great leniency of system; and whatever they were, they offer no argument as regards the state of the slaves in the British colonies, to which the case of Virginia or Delaware bears no analogy. Delaware, in the year 1820, contained 55,281 White persons, and 12,958 free Blacks, and only 4,500

"My mother had thirteen sons and daughters; she served the same cruel family, until they died. Then great distress and dispersion took place: our young mistress married, and brought our family, out of the state of Virginia, into the state of Delaware. After some years her husband removed back into Virginia: after that law took place against moving slaves, which entitled all of us to freedom; we made a move to recover it by that law, but we soon were all sold and scattered very wide apart, some to the east, and some west, north, and south. My father and mother they pretended to set free, to stop a trial in court, and after they had been free about eleven months, they came upon them unawares; my father Abner, sister Margaret, and brother Abner, were taken in the night, and carried to Long Island, one of the West-India Islands*, and sold to Abner Stephen: he has sent two letters here, or we never should have known what had become of them.

"On the same night as above cited, my mother being in the house, they meant to take her; but she made an excuse to go out at the door, and ran and left her sucking child, and her two other children, and her husband my father: now it being winter time, the child cried; they therefore left it and carried away my father and the other two children. Then some friend took the child and carried it to mother; then mother took her son about eleven months old, and travelled near a hundred miles from the state of Virginia to Dover in Kent County, state of Delaware; and from thence to New Jersey.

"In this time she testified she experienced great affliction both of body and mind; but at length, like Hagar, she was enabled to see Him who had seen her in all her affliction; and not only to see him in the works of creation, but also in the works of his providence; and her mind was enlightened to see into the nature and largeness of her sins. She also testified that the view of eternity and of eternal consequences, so distressed her mind, that it swallowed up her present distress: and so she was induced to give up the lesser, and attend to the greater—namely, to find peace and rest in the life to come: she was enabled to go on in search after truth, until she experienced peace of mind, and evidence of pardon for all her sins, which was her greatest concern till death.

"Now the number of years that we were parted, mother and I, was about eighteen; except that once in a great hurry I travelled more than a hundred miles to see her: at the same time I left keeping of a saw mill, my

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Slaves. Of course free men, White as well as Black, work in agriculture; and so in Virginia; and above all, there is no sugar. Bailey is speaking of domestic, not field slaves. But distressing enough, as we have often proved, is the condition of slavery even in its more mitigated forms in the more mild slave states of America; and bad it must be in every part of the world; for the liberty of one man cannot be subjected to the caprice, self-interest, and cruelty, of his fellow-man without danger of the fallen heart abusing its unjust power. But the strongest argument is, that Bayley's ancestry, in their domestic bondage, multiplied amidst all their miseries; whereas in the British sugar colonies human life is melting away at a rate which in a few years would depopulate the world, and give back its soil to the brute creation.

* Our readers may suspect that Bayley's geography is not very accurate, and it may be so; for as the poor slave, who was lately asked whether he had ever received more than the legal number of stripes, said he had something else to do when suffering the torture than to keep the reckoning, so persons circumstanced like Bayley's family might speak substantial truth, and yet not be very accurate about dates or places. It does, however, so happen that there are two West-India islands called Long Island; one to the south of Jamaica, and one to the north of Antigua. The reader will mark, that in all these nefarious kidnappings of free men who had a legal claim to their liberty, not a word is said of the master's being punished. Yet America has been yearly proclaimed for more than fifty proud jubilees the soil of liberty. But it is kept out of sight that the reciprocity is all on one side. "Would you call that a free country where a man may not *wallop* his own Nigger as he pleases?"

wife, and young child about a month old, and taking with me seventeen or eighteen dollars, which all became a sacrifice with my time, to the relief of my mother; but I was favoured to find that satisfaction which I esteemed more than time or money.

"Now it came to pass, after eighteen years, my mind was visited with a concern to go to Africa, after that Paul Cuffee had been there, and brought good tidings from that place*; therefore I thought it good to put out my children in good families, where they could get some schooling, and learn how to work, and then get my wife in with some good sort of people; and being advised to wait till it should seem proper to recommend me to that service, I thought it right to engage in some profitable business, and was hired to attend a mill, in which time the case of my mother came before me, and I sent for her to the state of Delaware from New Jersey; and when brought together, it was indeed like heaven on earth bugun: we could sit and tell of the dangers and difficulties we had been brought through; so my mother was favoured to end her days with me: she, like my grandmother, lived to a great age, and appeared weary of affliction, and of this troublesome world; her mind became disordered; she desired a short illness, which was granted; she died the third day after she was taken sick, with very little complaint or struggle; but was thought to have fallen asleep."

Bayley gives us, in another detached narrative, an account of his own escape from his unjust detention. He does not seem, while legally held in bondage, to have thought of escaping; but when once legally ushered into freedom by his master's act, he took the Apostle's advice, and chose it rather than slavery. He proposed to go openly into court; and when over-reached and brutally carried off before the trial, so as to prevent a legal decision, he boldly effected his escape, though in the end he paid for his own ransom. The narrative gives so affecting an account of a desolate captive's hopes and fears, and exhibits so blessed a view of the support of religion in the darkest hour of sorrow, that we shall quote it at length. We often read in colonial newspapers of catching run-aways, hunting down insurgents, and much similarly well-sounding language: but if some poor religious captive were the narrator, we should probably find the character of the piece wholly changed; and, instead of exulting over mangled rebels, our feelings would be concentrated in one burst of sympathy for the sufferer, and of indignation at the oppressor.

Bayley begins his account in a singular style. He had probably read no book but the Bible; and having occasion to set forth a statement, looked into both Testaments to see how to announce it, and by combining Nebuchadnezzar and St. Paul effected his purpose. The reader may fairly smile in glancing at the first line; but his smile will soon be exchanged for affection, respect, and sympathy. Our object is to illustrate the effects of religion in a slave under circumstances of extreme injustice and suffering.

"Solomon Bayley, unto all people, and nations, and languages: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

"Having lived some months in continual expectation of death, I have felt uneasy in mind about leaving the world without leaving behind me some account of the kindness and mercy of God towards me. But when I go to tell of his favours, I am struck with wonder at the exceeding riches of his grace. Oh that all people would come to admire him for his goodness, and declare his wonders which he doth for the children of men! The Lord tried to teach me his fear when I was a little boy; but I delighted

* This concern was doubtless of a religious character: the death of the pious and enterprising Paul Cuffee was the probable cause of the visit being relinquished.

in vanity and foolishness, and went astray. But the Lord found out a way to overcome me, and to cause me to desire his favour, and his great help; and although I thought no one could be more unworthy of his favour, yet he did look on me, and pitied me in my great distress.

"I was born a slave in the state of Delaware, and was one of those slaves that were carried out of Delaware into the state of Virginia; and the laws of Delaware did say, that slaves carried out of that state should be free; whereupon I moved to recover my freedom. I employed lawyers, and went to court two days, to have a suit brought to obtain my freedom. After court, I went home to stay until the next court, which was about six weeks off. But two days before the court was to sit, I was taken up and put on board of a vessel out of Hunting Creek, bound to Richmond, on the western shore of Virginia, and there put into Richmond jail, and irons were put on me; and I was brought very low. In my distress I was often visited with some symptoms of distraction. At length I was taken out of jail, and put into one of the back-country waggons, to go toward the going down of the sun. Now consider how great my distress must have been, being carried from my wife and children, and from my natural place, and from my chance for freedom.

"On the third day my distress was bitter, and I cried out in my heart, 'I am past all hope:' and the moment I said I was past all hope, it pleased the Father of all mercy to look on me, and he sent a strengthening thought into my heart, which was this: that He that made the heavens and the earth was able to deliver me. I looked up to the sky, and then to the trees and ground; and I believed in a moment, that if he could make all these, he was able to deliver me. Then did that Scripture come into my mind, which I had heard before, and that was, 'they that trust in the Lord shall never be confounded.' I believed that was a true word, and I wanted to try that word, and I got out of the waggon; but I thought I was not fit to lay hold of the promise: yet another thought came into my mind, and that was, that I did not know to what bounds his mercy would extend. I then made haste and got out of the waggon, and went into the bushes. I squatted down to see what would follow. Now there were three waggons in company, and four White people: they soon missed me, and took out one of the horses and rode back, and were gone about three quarters of an hour, and then returned, and put the horse in the waggon again, and went on their way; and that was the last I ever saw or heard of them. I sat still where I was till night, and then walked out into the road and looked up to the sky, and I felt very desolate. Oh the bitterness of distress which I then felt for having sinned against God; whom if I had been careful to obey in all things, he would have spared me all my troubles. Oh! it is a dangerous thing to cast off fear, and to restrain prayer before God. If we do that which we believe will please him, with a desire to obtain his favour, it is a real prayer; but if we do or say that which we believe will displease him, that is to cast off fear, and to restrain prayer before him.

"When night came and I walked out of the bushes, I felt very awful*. I set off to walk homewards, but soon was chased by dogs, at the same house where the man told the waggoner he had taken up a run-away three days before. But it pleased the Highest to send out a dreadful wind, with thunder and lightning, and rain; which was the means by which I escaped, as I then thought, as I travelled along that night. Next day I was taken with the dysentery, which came on so bad I thought I must die; but I obtained great favour, and kept on my feet, and so I got down to Richmond; but had liked to have been twice taken, for twice I was pursued by dogs.

* A common Americanism, not confined to the uneducated: so "*squatted*," &c.

"But after I got to Richmond, a Coloured man pretended to be my friend, and then sent White people to take me up; but a little while before they came, it came expressly into my mind that he would prove treacherous and betray me. I obeyed the impression immediately, and left the place I was in, and presently there came with clubs to take me, as it did appear, two White men and a Coloured man. When I saw them I was in a hollow place on the ground, not far from where the Coloured man left me: at sight of them I was struck with horror and fear, and the fear that came into my soul took such an impression on my animal frame, that I felt very weak: I cried to the Maker of heaven and earth to save me, and he did so. I lay there and prayed to the Lord, and broke persimmon-tree bushes, and covered myself: when night came on I felt as if the great God had heard my cry. Oh! how marvellous is his loving kindness toward men of every description and complexion! Though he is high, yet hath he respect unto the lowly, and will hear the cry of the distressed when they call upon him, and will make known his goodness and his power.

"I lay there till night, and then with great fear I went into the town of Richmond, and inquired the way over the river to go to Petersburgh, where I staid near three weeks, in which time severe and painful were my exercises: I appeared to be shut up in such a strait case I could not see which way to take. I tried to pray to the Lord for several days together, that he would be pleased to open some way for me to get along. And I do remember, that when I was brought to the very lowest, suddenly a way appeared, and I believe it was in the ordering of a good Providence.

"It was thus; there came a poor distressed Coloured man to the same house where I had taken refuge: we both agreed to take a craft and go down James' River, which was attended with great difficulty, for we met with strict examination twice, and narrowly escaped: we had like to have been drowned twice; once in the river, and once in the bay. But how unable were we to offer unto God that tribute of praise due to his name, for the miracle of grace shewn to us in our deliverance! Surely wisdom and might are his, and all them that walk in pride he is able to abase. Oh!

"'Let all the world fall down and know
That none but God such power can shew.'"

"We got safe over to the eastern shore of the Chesapeake Bay, where his wife and mine were. And now, reader, I do not tell thee how glad I was, but will leave thee to judge, by supposing it had been thy own case. We landed near Nandew, and then started for Hunting Creek, and we found both our wives; but we found little or no satisfaction, for we were hunted like partridges on the mountains.

"My companion got to work on board of a vessel to get clams, perhaps to get some money to bring suit for his freedom (as he had been sold like me out of the state of Delaware), if his master should come after him from the back countries, who, he said, lived about three hundred and thirty miles from the Eastern Shore; but, poor fellow, they went on board of the vessel where he had been at work, and talked of taking him up and putting him in jail, and of writing to his master in the back countries. He was said to tell them, that he had rather die than to be taken and carried away from his wife again: and it was said, they went down into the cabin and drank, and then came up on deck and seized him, and in the scuffle he slipped out of their hands and jumped overboard, and tried to swim to an island that was not far off; but they got out the tow boat and went after him, and when they overtook him, he would dive to escape, and still he tried to reach the island: but they watched their opportunity as he rose, when they struck him with the loom of the oar, and knocked his brains out, and he died.—And now, reader, consider, if you had been carried away from

your wife and children, and had got back again, how hard it would seem to be, to be thus chased out of the world; but the great God, whose eyes behold the things that are equal, he continues to make such repent, either in this world or in the world to come. And now, readers, you have heard of the end of my fellow-sufferer, but I remain as yet, a monument of mercy, thrown up and down on life's tempestuous sea; sometimes feeling an earnest desire to go away and be at rest; but I travel on, in hopes of overcoming at my last combat.

"But I will go on to tell of my difficulties. After I came over the bay, I went to see my wife, but was still in trouble; and it was thought best to leave the state of Virginia and go to Dover, and then if my master came after me, to bring suit at Dover, and have a trial for my freedom. The distance from where I then was to Dover, was about one hundred and twenty miles: so I started and travelled at nights, and lay by in the day time. I went on northwards, with great fear and anxiety of mind. It abode on my mind that I should meet with some difficulty before I got to Dover: however I tried to study on the promises of the Almighty, and so travelled on until I came to a place called Anderson's Cross-Roads; and there I met with the greatest trial I ever met with in all my distress. But the greater the trial, the greater the benefit, if the mind be but staid on that everlasting Arm of Power whom the winds and the waves obey. It was so, that I called at them cross-roads, to inquire the way to Camden, and I thought I would go to the kitchen where the Black people were; but when the door was opened, it was a White man I saw, of a portly appearance, with a sulky down look. Now the day was just a breaking: he raised up out of his bed, and came towards the door and began to examine me, and I did not know what to say to him; so he soon entangled me in my own talk, and said, I doubt you are a lying: I said I scorn to lie; but I felt very weak and scared, and soon bid him farewell and started. I went some distance along the road, and then went into the woods, and leaned my back against a tree to study, and soon fell to sleep; and when I waked, the sun was up, and I said to myself, if I stand sleeping about here, and that man that examined me in the morning comes to look for me and finds me, he may tie me before I get awake; for the poor fellow that came across the bay with me told me, that he travelled all night, and in the morning he met a Coloured man, and passed on, and went into the woods and lay down, and went to sleep; and he said there came White men and tied him, and waked him up to go before the justice; but so it was, he got away from them and found me at Petersburgh. So considering on what he had told me, and that man's examining me in the morning, made me I did not know what to do. I concluded to look for a thick place and lay down, and then another thought came into my mind, and that was, to look for a thin place, and there lie down. So I concluded to do so; withal I thought to take a sally downwards, as I inquired of the man to go upwards, I thought by going a little downwards, would be a dodge, and so I should miss him: I thought this plan would do. I then looked for a thin place, and lay down and slept till about nine o'clock, and then waked; and when I awoke, I felt very strange: I said to myself I never felt so in all my distress: I said something was going to happen to me to-day. So I studied about my feelings until I fell to sleep, and when I awoke there had come two birds near to me; and seeing the little strange looking birds, it roused up all my senses; and a thought came quick into my mind that these birds were sent to caution me to be away out of this naked place; that there was danger at hand. And as I was about to start, it came into my mind with great energy and force, 'If you move out of this circle this day, you will be taken; for I saw the birds went all round me: I asked myself what this

meant, and the impression grew stronger that I must stay in the circle which the birds made. At the same time a sight of my faults came before me, and a scanty sight of the highness and holiness of the great Creator of all things. And now, reader, I will assure thee I was brought very low, and I earnestly asked what I should do: and while I waited to be instructed, my mind was guided back to the back countries, where I left the waggons about sixty or seventy miles from Richmond, towards the sun-setting; and a question arose in my mind, how I got along all that way, and to see if I could believe that the great God had helped me notwithstanding my vileness. I said in my heart, It must be the Lord, or I could not have got along; and the moment I believed in his help, it was confirmed in my mind, if he had begun to help me, and if he did send those birds, he would not let any thing come into the circle the birds had made. I therefore tried to confirm myself in the promises of God, and concluded to stay in the circle; and so, being weary, travelling all night, I soon fell to sleep; and when I awaked, it was by the noise of the same man that examined me in the morning, and another man, an old conjurer, for so I called him. And the way they waked me was by their walking in the leaves, and coming right towards me. I was then sitting on something about nine inches high from the ground, and when I opened my eyes and saw them right before me, and I in that naked place, and the sun a shining down on me about eleven o'clock, I was struck with dread, but was afraid to move hand or foot: I sat there, and looked right at them; and thought I, here they come right towards me; and the first thought that struck my mind was, Am I a going to sit here until they come and lay hands on me? I knew not what to do; but so it was, there stood a large tree about eleven or twelve yards from me, and another big tree had fallen with the top limbs round it: and so it was, through Divine goodness, they went to the other side of the tree, and the tree that had fallen was between them and me. Then I fell down flat upon my face, on the ground; as I raised up my head to look, I saw the actions of this old craftsman: he had a stick like a surveyor's rod; he went along following his stick very diligently. The young man that examined me in the morning had a large club, with the big end downwards, and the small end in his hand; he looked first one side, and then on the other: the old man kept on away past me about sixty yards, and then stopped; and I heard him say, 'He h'ant gone this way.' Then he took his stick and threw it over his shoulder, and pointed this way and that way, until he got it right towards me; and then I heard him say, 'Come, let us go this way.' Then he turned his course and came right towards me: then I trembled, and cried in my heart to the Lord, and said, What shall I do? What shall I do? And it was impressed on my mind immediately, 'Stand still, and see the salvation of the Lord;' the word that was spoken to the children of Israel when at the Red Sea. And I said in my heart, Bless the Lord, O my soul; I will try the Lord this time. Here they come; and still that word sounded in my heart, 'Stand still, and see the salvation of the Lord.' They came not quite so near me as the circle the birds had made, when the old man sheered off and went by me; but the young man stopped and looked right down on me, as I thought, and I looked right up into his eyes; and then he stood and looked right into my eyes, and when he turned away, he ran after the old man, and I thought he saw me; but when he overtook the old men, he kept on, and then I knew he had not seen me. Then I said, Bless the Lord, he that gave sight to man's eyes, hath kept him from seeing me this day: I looked up among the trees and said, How dreadful is this place. I said, Two great powers have met here this day; the power of darkness, and the power of God; and the power of God has

overthrown the power of darkness for me a sinner. I thought I must jump and shout, but another thought struck my mind, that it was not a right time to shout; I therefore refrained. But my heart was overwhelmed at the sight of the goodness and power of God, and his gracious readiness to help the stranger in distress: though he is high, yet hath he respect unto the lowly. It is a solemn truth, He is nigh to all them that call on him, with a view to his greatness and their own nothingness. I felt greatly at a loss to know how to adore him according to his excellent greatness. I said, Has the Maker of heaven and earth took my part? I said again, What could all the world do in comparison with him? I now believed, if every body in the world was engaged against me, that he was able to deliver me out of their hands.

"After a while I moved out of that place, and went away to a small stream of water, and staid there a little while, and then went out of that neighbourhood. But whether I did right or not I know not; for in moving out of that circle so quickly I became so bewildered as to be quite lost, and did not know what course to take, or what to do; and I thought it was because my faith failed me so quickly. Oh! what pains God doth take to help his otherwise helpless creatures! Oh that his kindness and care were more considered and laid to heart! and then there would not be that cause to complain that 'the ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider.' Oh! how marvellous is his loving-kindness toward people of every description, both high and low, rich and poor! Oh that all people would study to please him, for his goodness and his power! for his wisdom is great, and he knoweth how to deliver all those that look unto him, and will pass by none—no, not the least of all his human creatures;—and he will make them see that they are of more value than many sparrows; and that they are not their own, but that they are bought with a price.

"Now unto the King Immortal, Invisible, the Only Wise God, be glory and honour, dominion and power, now and for ever. Amen.

"After this, my understanding was opened to see for what purpose this last trial had happened unto me; and it was impressed on my mind that I had come through difficulties and troubles in order that my faith and confidence might be tried; and that I might be made strong in the faith to believe that so High and Holy an One, who had thus marvellously preserved me, would hereafter help so poor an object as me, out of his great mercy and condescension; and that I might be afraid again to sin against His Majesty, who had suffered me to be thus sorely tried, that I might see the greatness of my past transgressions and his boundless loving-kindness and mercy." *(To be continued.)*

THE MARTYR'S LAST BREATH AND EARLIEST JOYS.

For the Christian Observer.

BEHOLD the Martyr, whom his Lord sustains
Firm in his faith, though sinking 'midst his pains.
Dim are the eyes that late with ardour glow'd;
Mute are the lips whence holy precepts flow'd—
Fainter and fainter heaves the panting breast;
The faithful servant enters into rest!
Thou hast no sting for *him*, all-conquering Death!
Joyful he yields to thee his latest breath.
That latest breath, which for his Lord was given,
Wafts his blest spirit to the gates of heaven.
Blissful transition! from a world of pain
To the bright realms where "saints immortal reign!"
His eyes were closed amidst devouring flame,
His ears assailed with curses on his name:

Now, heaven expands before him, and each voice
(Celestial-toned) commands him to rejoice.
Oh, extasy beyond our brightest dream!
For mortal pen far too exalted theme!
If communing with earthly friends be sweet,
What will it be the Lord of Life to meet?
And if this earth, in ruins, be so fair
That the eye roves delighted even there;
And melody, though mortal be the strain,
Can brighten joy or soothe the hour of pain;
Who shall describe, what fancy dare to paint,
The untold raptures of the ransomed saint,
When first he views the glorious realms above,
When first he hears the seraph's song of love?
No: though entranced before the Throne he fall
Through endless years, that moment equals all!
"Glory to God," the highest angel cries;
And "Hallelujahs" echo through the skies.
Ten thousand voices still prolong the sound,
And "Glory, glory," bursts from all around.
"Worthy the Lamb," to Him must still belong
The grateful chorus of each heavenly song.
Worthy the Lamb, once slain that we might live:
All praise to Him who died this joy to give;
To Him who won from Death the victory,
Ere he ascended to his throne on high:
Accepted Victim, once ordain'd to bleed,
Now living ever more our cause to plead."
Who, who can dwell upon this theme divine,
Nor pant impatient 'midst those realms to shine?
Come then, Lord Jesus, quickly deign to come,
And take thy servant with thee to thy home.
Aided by Thee, oh be it mine to attain
A martyr's spirit, spared a martyr's pain;
Or, if some time the coward heart would shrink
To share thy lot, or of thy cup to drink,
Confirm the faith which thou alone canst give,
And bid thy most unworthy servant "live:"
Live, while below, devotedly to Thee:
Then sing Thy praises through eternity!

Ελαχιστος.

REVIEW OF NEW PUBLICATIONS.

TAYLOR'S LIFE OF COWPER.

(*Concluded from page* 239.)

SINCE the publication of our last Number we happened to turn to Mr. Montgomery's edition of the Olney Hymns (No. 46 of the Glasgow Select Christian Authors), prefixed to which we find, not only Mr. Newton's own Introduction, but a preliminary notice by the editor both of Newton and Cowper, which proves that he could not have intended, as indeed we never suspected, any disrespect to either by the omission of Newton's Preface to Cowper's Poems in the Glasgow series. Mr. Montgomery expresses his high admiration for Newton, and vindicates for him what is far better than mere poetical talent in his Olney Hymns. But we notice his preface chiefly as containing a most beautiful and interesting illustration of the unseen workings of Divine Providence, which brought together two such remarkable men as Cowper and Newton in an obscure country village, and rendered their friendship illustrious by the publication of Cowper's invaluable hymns and also his poems, which, to say nothing of higher matters, formed an epoch in the literary annals of the nation, and gave rise to a wholly new school of poetry. If any of our readers have not perused

Mr. Montgomery's Introductory Essay to the Olney Hymns, they ought to thank us for announcing to them a pleasure in reserve. He begins with depicting a miserable, degraded, depraved, and apparently irretrievable outcast on the coast of Africa; from which wretched picture he turns to give us a second affecting portrait, of a young man of high family connexions polished education, and exquisite taste and genius, an intended suicide, and an apparently hopeless victim in a lunatic asylum. He then brings these two men together in an obscure village in Buckinghamshire: the grace of God has touched their hearts; it has brought them to themselves: they are united in the close bonds of a religious friendship: and from their brotherly attachment flow those publications which were destined to delight and edify future ages. The whole picture is admirably conceived and strikingly executed.

While alluding to Mr. Montgomery, we may as well recur to another point mentioned in our last Number,—the difference between Mrs. Unwin and Lady Austen. Mr. Montgomery seems to have treated playfully of the matter, from not really knowing, amidst the dark hints and mysterious air of the biographers, what to make of it. Mr. Taylor, we concluded, was mysterious, from writing, as his preface seemed to intimate, under the eye of Dr. Johnson, who, as is well known, has always carried to an extreme his amiable reserve about communicating to the public the more delicate or painful parts of Cowper's life. But our further acquaintance with Mr. Taylor's volume absolves him from this charge of intended mystery; for though he has expressed his obligations to Dr. Johnson, and has stated that he softened down some things which might distress surviving friends (alluding chiefly, we suppose, to Cowper's painful details of his intended suicide, which we intimated ought never to have been published); and though this led us to speak of him as writing "under censorship," whence we concluded he knew more than he expressed; yet, upon looking at his book more fully for our present Number, we find it so completely a compilation from former lives of Cowper and his published letters, without any gleaning that we perceive of new facts—even the comments and criticisms being chiefly borrowed, or rather copied*—that we are convinced Mr. Taylor knew no more about the causes of "the abstraction of Lady Austen from Olney" than what the published biographies told him; that he had no access to any original letters on the subject; and that, therefore, he spoke vaguely only because he knew not what to say definitely.

We might now drop the subject; but, lest we should seem to be imitating the mysterious air which we have ourselves disapproved, we will state what we have heard as the true version of the story; which is, That Cowper, from the great mutual esteem and attachment which subsisted between Mrs. Unwin and himself, had long wished and intended to marry her; their years not being preposterously apart, though numbered on the wrong side;—that both parties considered this step proper, were it only in order to prevent any possible misinterpretation of the conduct of that generous and saintly woman, who devoted herself, to the unspeakable sacrifice of her health and peace to tend him, and from whose fostering care he hoped

* We speak generally, and so far as we can trace the passages, Mr. Taylor not having given any references. We do not indeed ask for a burdened margin, but a general list of authorities ought to have been given. There should also, even in compilations, be a distinct line drawn between facts and comments. These circumstances lead us to repeat our remark, that the work is not a *final* life of Cowper; a biographer yet being wanting who has Hayley's or Dr. Johnson's information, to supply any lost links, without affecting those reserves which are rightly exercised in regard to recently departed persons, but do not apply after a long interval, and when a man's life has become public property. Still Mr. Taylor's book is a very interesting compilation; and we gladly avail ourselves of it, and recommend it.

never to separate, while she as steadily determined never to abandon her interesting sufferer;—that the day for their union was actually fixed, when a recurrence of his constitutional melancholy retarded the design;—that, when she had nursed him through this renewed illness with extraordinary self-devotion and elevated strength of character, nothing was wanting but his perfect restoration to health to induce him to fulfil his pledge, he often declaring, that, if ever he entered a church again, it should be for that purpose;—that Lady Austen, not knowing of this secret engagement, formed an attachment which gave Mrs. Unwin much uneasiness; and that Cowper, perceiving the awkward turn which matters were taking, frankly wrote to Lady Austen, stating how he was circumstanced, and the consequent necessity of his renouncing her society, much as he valued it, as a sacrifice due both to his own feelings and to his gratitude to Mrs. Unwin.

If Dr. Johnson, or any other surviving friend of Cowper, will inform us that the above statement is incorrect, we will give the right version in its stead; but if it be authentic, then why all the winks and nods and discrepant half-statements of which we complain in several publications; as if there were something very terrible which the writers durst not divulge, whereas all the air of mystery was only to conceal their own ignorance.

We now arrive at the second and happiest period of Cowper's life, including his short stay at Huntingdon and the earlier part of his residence at Olney. He had emerged from the juvenile tyranny which afflicted his childhood, the idle dissipations and irreligious habits which disgraced his youth, and the insane horrors which agitated his early manhood, and which, after leading him to seek death in almost every way in which it could be found, left him in a lunatic asylum, the wreck of all his once magnificent hopes and aspirings. Religion, and that alone, had calmed his bewildered mind; and he now began indeed "to taste that the Lord is gracious." It was a short period—not ten years—but it was his noon-tide of life: it comprised the season of his early intercourse with the Unwins and with Mr. Newton, and it is an unanswerable reply to those who have attributed his malady to religion. On the contrary, religion was his balm and his solace; and much did he delight to converse and to write upon its blessed truths, and to live in its hallowed enjoyments. His letters while he resided with the Unwins at Huntingdon, and after he removed with Mrs. Unwin, when she became a widow, to Olney, are beautiful exhibitions of the loveliness of true religion; and not the less so for being "sicklied o'er with the pale cast" of those pensive feelings which, amidst all his playfulness, characterised his compositions. There was also a fulness and correctuess of doctrinal statement in his remarks upon religion, and this before he became acquainted with Mr. Newton, which we could scarcely have hoped for. We throw together a few extracts from his letters to his pious and amiable cousin, Mrs. Cowper, during his residence at Huntingdon, which even those who have read often may read again with pleasure.

"The common and ordinary occurrences of life, no doubt, and even the ties of kindred and of all temporal interests, will be entirely discarded from that happy society (heaven), and possibly even the remembrance of them done away: but it does not therefore follow that our spiritual concerns, even in this life, will be forgotten, neither do I think that they can ever appear trifling to us, in any the most distant period of eternity. God will then be all in all; our whole nature, the soul, and all its faculties, will be employed in praising and adoring him; and if so, will it not furnish us with a theme of thanksgiving, to recollect 'The rock whence we were hewn, and the hole of the pit whence we were digged?'—to recollect the time when our faith, which, under the tuition and nurture of the Holy Spirit, has produced such a plentiful harvest of immortal bliss, was as a grain of mustard-seed, small in itself, promising but little fruit, and producing less?—to recollect the various attempts that were made upon it by the world, the flesh, and the devil, and its various triumphs over all, by the assistance of God, through our Lord Jesus Christ? At present, whatever our

convictions may be of the sinfulness and corruption of our nature, we can make but a very imperfect estimate either of our weakness or our guilt. Then, no doubt, we shall understand the full value of the wonderful salvation wrought out for us by our exalted Redeemer; and it seems reasonable to suppose, that, in order to form a just idea of our redemption, we shall be able to form a just one of the danger we have escaped; when we know how weak and frail we were, we shall be more able to render due praise and honour to his strength who fought for us; when we know completely the hatefulness of sin in the sight of God, and how deeply we were tainted by it, we shall know how to value the blood by which we were cleansed as we ought." pp. 61, 62.

"For my own part, this life is such a momentary thing, and all its interests have so shrunk in my estimation, since, by the grace of our Lord Jesus, I became attentive to the things of another; that, like a worm in the bud of all my friendships and affections, this very thought would eat out the heart of them all, had I a thousand; and were their date to terminate in this life, I think I should have no inclination to cultivate, and improve, such a fugitive business. Yet friendship is necessary to our happiness here, and, built upon Christian principles, upon which only it can stand, is a thing even of religious sanction—for what is that love which the Holy Spirit, speaking by St. John, so much inculcates, but friendship? The only love which deserves the name, is a love which can enable the Christian to toil, and watch, and deny himself, and risk even exposure to death, for his brother. Worldly friendships are a poor weed compared with this; and even this union of the spirit in the bond of peace, would suffer, in my mind at least, could I think it were only coeval with our earthly mansions. It may possibly argue great weakness in me, in this instance, to stand so much in need of future hopes to support me in the discharge of present duty, but so it is. I am far, I know, very far, from being perfect in Christian love, or any other divine attainment, and am, therefore, unwilling to forego whatever may help me on my progress." pp. 63, 64.

"You are so kind as to inquire after my health, for which reason I must tell you what otherwise would not be worth mentioning, that I have lately been just enough indisposed to convince me, that not only human life in general, but mine in particular, hangs by a slender thread. I am stout enough in appearance, yet a little illness demolishes me. I have had a serious shake, and the building is not so firm as it was. But I bless God for it, with all my heart. If the inner man be but strengthened day by day, as I hope, under the renewing influences of the Holy Spirit, it will be, no matter how soon the outward is dissolved. He who has, in a manner, raised me from the dead in a literal sense, has given me the grace, I trust, to be ready, at the shortest notice, to surrender up to him that life, which I have twice received from him. Whether I live or die, I desire it may be to his glory, and then it must be to my happiness. I thank God, that I have those amongst my kindred to whom I can write, without reserve, my sentiments on this subject. A letter upon any other subject, is more insipid to me than ever my task was, when a school-boy. I say not this in vain glory, God forbid! but to shew what the Almighty, whose name I am unworthy to mention, has done for me, the chief of sinners. Once he was a terror to me; and his service, oh, what a weariness it was! Now I can say, I love him, and his Holy Name, and am never so happy as when I speak of his mercies to me." pp. 64, 65.

"The book you mention lies now upon my table; Marshall is an old acquaintance of mine; I have both read him, and heard him read, with pleasure and edification. The doctrines he maintains are, under the influence of the Spirit of Christ, the very life of my soul, and the soul of all my happiness. That Jesus is a *present* Saviour from the guilt of sin, by his most precious blood, and from the power of it by his Spirit; that, corrupt and wretched in ourselves, in Him, and in Him *only*, we are complete; that being united to Jesus by a lively faith, we have a solid and eternal interest, in his obedience and sufferings, to justify us before the face of our Heavenly Father; and that all this inestimable treasure, the earnest of which is in grace, and its consummation in glory, is given, freely *given* to us by God; in short, that he hath freely opened the kingdom of heaven *to all believers;* are truths which cannot be disproved, though they have been disputed. These are the truths, which, by the grace of God, shall ever be dearer to me than life itself; shall ever be placed next my heart, as the throne whereon the Saviour himself shall sit, to sway all its motions, and reduce that world of iniquity and rebellion to a state of filial and affectionate obedience to the will of the Most Holy." pp. 64, 65.

But the truth of religion and the strength of Divine support are seen rather in actions than words; and they were remarkably displayed in the manner in which this anxious, sensitive man sustained the loss of his beloved brother, who had been his dearest friend and adviser in the hour of his affliction, and to whom he was so tenderly attached that it might have been feared the sudden stroke would have wholly overpowered his mind. His brother was a man of learning and of amiable deportment, and was

much esteemed in the university of Cambridge, where he resided as a Fellow of Bene't college and an Academical Tutor. He had differed with the poet in his views of the character of Scriptural truth, but upon his death-bed he allowed that he was wrong and his brother right. The picture, as exhibited by the excellent survivor, was highly interesting, and we gladly transfer a portion of the sketch to our pages.

"'It pleased God to cut short my brother's connections and expectations here, yet, not without giving him lively and glorious views of a better happiness than any he could propose to himself in such a world as this. Notwithstanding his great learning, (for he was one of the chief men in the university in that respect,) he was candid and sincere in his inquiries after truth. Though he could not agree to my sentiments when I first acquainted him with them, nor in many conversations, which I afterwards had with him upon the subject, could he be brought to acquiesce in them as scriptural and true, yet I had no sooner left St. Albans, than he began to study with the deepest attention those points on which we differed, and to furnish himself with the best writers upon them. His mind was kept open to conviction for five years, during all which time he laboured in this pursuit with unwearied diligence, whilst leisure and opportunity were afforded. Amongst his dying words were these:—'Brother, I thought you wrong, yet wanted to believe as you did. I found myself not able to believe, yet always thought I should be one day brought to do so.' From the study of books he was brought, upon his death-bed, to the study of himself, and there learnt to renounce his righteousness, and his own most amiable character, and to submit himself to the righteousness which is of God by faith. With these views, he was desirous of death; satisfied of his interest in the blessings purchased by the blood of Christ, he prayed for death with earnestness, felt the approaches of it with joy, and died in peace.'

"It afforded Cowper inexpressible delight to witness, in his brother's case, the consoling and animating power of those principles which he had himself found to be so highly beneficial. This had been the object of his most anxious solicitude, from the period that God was pleased to visit him with the consolations of his grace. From that time he took occasion to declare to his brother what God had done for his soul; and neglected no opportunity of attempting to engage him in conversation of a spiritual kind. On his first visit to him at Cambridge, after he left St. Alban's, his heart being then full of the subject, he poured it out to his brother without reserve, taking care to shew him, that what he had received was not merely a new set of notions, but a real impression of the truths of the Gospel. His brother listened to his statements at first with some attention, and often laboured to convince him, that the difference in their sentiments was much less real than verbal. Subsequently, however, he became more reserved; and though he heard patiently, he never replied, nor ever discovered a desire to converse on the subject. At the commencement of his affliction, little as was the concern he then felt for his spiritual interests, the thoughts of God, and of eternity would sometimes force themselves upon his mind; at every little prospect of recovery, however, he found it no difficult matter to thrust them out again. It was evident that his mind was very far from being set on things spiritual and heavenly, as on almost every subject, but that of religion, he could converse fluently. At every suitable opportunity Cowper endeavoured to give a serious turn to the discourse, but without any apparent success. Having obtained his permission, he prayed with him frequently; still, however, he seemed as careless and unconcerned as ever." pp. 80—82.

He was not, however, so insensible as this passage would seem to represent him; for we find Cowper saying in one of his letters:

"He told me, that from the time he was first ordained, he began to be dissatisfied with his religious opinions, and to suspect that there were greater things revealed in the Bible than were generally believed or allowed to be there. From the time when I first visited him, after my release from St. Alban's, he began to read upon the subject. It was at that time I informed him of the views of Divine truth, which I had received in that school of affliction. He laid what I said to heart, and began to furnish himself with the best writers on the controverted points, whose works he read with great diligence and attention, carefully comparing them with the Scriptures. None ever truly, and ingenuously sought the truth, but they found it. A spirit of earnest inquiry is the gift of God, who never says to any, Seek ye my face, in vain. Accordingly, about ten days before his death, it pleased the Lord to dispel all his doubts, to reveal in his heart the knowledge of the Saviour, and to give him that firm and unshaken confidence in the ability and willingness of Christ to save sinners, which is invariably followed by a joy that is unspeakable and full of glory." p. 84.

Cowper gives his brother's dying remarks elsewhere more fully, as quoted by Mr. Taylor:

"One afternoon, a few days before he died, he suddenly burst into tears, and said, with a loud cry, 'O forsake me not!' Cowper went to the bed-side, grasped his

hand, and tenderly inquired why he wished him to remain. 'O brother,' said he, 'I am full of what I could say to you; if I live, you and I shall be more like one another than we have been; but, whether I live, or not, all is well, and will be so; I know it well; I have felt that which I never felt before; and am sure that God has visited me with this sickness, to teach me what I was too proud to learn in health. I never had satisfaction till now, having no ground to rest my hopes upon; but now I have a foundation which nothing can shake. I have peace in myself; and if I live, I hope it will be that I might be a messenger of peace to others. I have learned that in a moment, which I could not have learned by reading many books for many years. The light I have received comes late, but not too late, and it is a comfort to me that I never made the gospel-truths a subject of ridicule. This bed would be to me a bed of misery, and it is so; but it is likewise a bed of joy, and a bed of discipline. Was I to die this night, I know I should be happy. This assurance, I hope, is quite consistent with the word of God. It is built upon a sense of my own utter insufficiency, and all-sufficiency of Christ. There is but one key to the New Testament; there is but one Interpreter. I cannot describe to you, nor shall I ever be able to describe to you, what I felt when this was given to me. May I make a good use of it! How I shudder when I think of the danger I have just escaped! How wonderful is it that God should look upon me! Yet he sees me, and takes notice of all that I suffer. I see him too, and can hear him say, Come unto me, all ye that are weary and heavy laden, and I will give you peace.' He survived this change only a few days, and died happily, rejoicing in hope of the glory of God." pp. 82, 83.

Notwithstanding the blessed consolation with which this severe loss was accompanied, Cowper felt it acutely. It had, however, the effect of detaching his mind from earthly objects, and fixing them upon that Almighty Friend who changes not, but is "the same yesterday, to-day, and for ever." He says to Mr. Hill, in his own affecting style: "I have not done conversing with terrestrial objects, though I should be happy were I able to hold more continual converse with a Friend above the skies. He has my heart, but he allows a corner of it for all who shew me kindness, and therefore one for you. The storm of 1763 made a wreck of the friendships I had contracted in the course of many years, yours only excepted, which has survived the tempest."

About this time, and perhaps in part to divert his sombre thoughts, Mr. Newton engaged him to assist in the composition of the Olney Hymns. Of these valuable and popular effusions of sacred poesy it were superfluous to repeat the eulogy. Cowper's portions of them, as is remarked by Mr. Montgomery, were chiefly the communings of his own heart, and the avowals of his own religious experience. These were golden moments; but they lasted not long; Cowper had completed but sixty-eight of these hymns when his fragile mind again gave way, and the hour of darkness returned upon him. The last hymn, as is supposed, which he wrote previous to the attack, was that upon the Mysteries of Divine Providence, ("God moves in a mysterious way,") which shewed the strength of his faith at the very moment when he was about to be surrounded with the clouds and tempests he describes. He composed this sublime hymn during a solitary walk in the fields around Olney.

We have now arrived at the third epoch of his life. It opens, in the year 1773, with a protracted period of five years of partial insanity and constant despair, during which he scarcely allowed any person to approach him but Mr. Newton, and his faithful friend and companion Mrs. Unwin, his chief occupation and amusement being to tend and tame his hares. It is melancholy to witness the sad blank in the series of his letters during this long period; almost all that we find being one or two brief notes in Dr. Johnson's collection, thanking Mr. Hill for sending him down a turbot or a salmon.

At length Mr. Bull, whom Mr. Newton on leaving Olney introduced to him, or rather forced upon him, and whom he soon greatly loved and esteemed (only, said he, "he smokes tobacco—nothing is perfect"), induced him to translate some of Madame Guyon's spiritual songs; and the pleasure he felt in this occupation gave the first symptoms that his oscillating

mind was returning to its balance. Mrs. Unwin, perceiving the benefit he had derived from this mental exertion, urged him to turn his thoughts to some original composition; and hence sprang "Table Talk," then "The Progress of Error," then "Truth," &c. till at length came out, in 1782, the first volume of his Poems, while the author had not even yet fully emerged from his black cloud. His second volume followed in 1785. Then succeeded his laborious translation of the Iliad and Odyssey, which he prosecuted even amidst the deep gloom which began again to hover over him, and finally published in 1791. Then came on poor Mrs. Unwin's illness, which issued in her death in 1796, at a time when Cowper was scarcely able to feel the full weight of his suffering, having relapsed in the beginning of 1794 into that fearful state of melancholy from which he never recovered. From 1794 to his death, in April 1800, scarcely a lucid hour occurred to cast a gleam of hope over the dark and protracted gloom; and the only letter which is extant from his prolific pen during all those years, is one short one to Lady Hesketh, dated October 13, 1798, which, short as it is, is a most distressing evidence of a profound grief which had worn away the very traces of all former pleasurable sensations.

"You describe delightful scenes, but you describe them to one, who, if he even saw them, could receive no delight from them; who has a faint recollection, and so faint as to be like an almost forgotten dream, that once he was susceptible of pleasure from such causes. The country that you have had in prospect, has been always famed for its beauties; but the wretch who can derive no gratification from a view of nature, even under the disadvantage of her most ordinary dress, will have no eyes to admire her in any. In one day, in one minute, I should rather have said—she became an universal blank to me, and though from a different cause, yet with an effect as difficult to remove as blindness itself." p. 324.

A few extracts from Mr. Taylor's collections during this third period, from the preparation of Cowper's first volume to the period of his death, will conclude our notices. Some of the passages are familiar to those who are conversant with Hayley and the other biographies; but the general reader will find them neither hackneyed nor uninteresting.

The following passage, on the due observation of the Lord's day, is found in a letter to Mr. Unwin, dated March 28, 1780. It deserves attentive perusal at the present moment.

"With respect to the advice you are required to give to a young lady, that she may be properly instructed in the manner of keeping the Sabbath, I just subjoin a few hints that have occurred to me on the occasion. I think the Sabbath may be considered, first, as a commandment, no less binding upon Christians than upon Jews. The spiritual people among them did not think it enough, merely to abstain from manual occupations on that day, but entering more deeply into the meaning of the precept, allotted those hours, they took from the world, to the cultivation of holiness in their own souls; which ever was, and ever will be, incumbent upon all, who have the Scripture in their hands, and is of perpetual obligation, both upon Jews and Christians; the Commandment enjoins it, and the Prophets have enforced it: and, in many instances, the breach of it has been punished with a providential severity, that has made bystanders tremble. Secondly, it may be considered as a *privilege*, which you will know how to dilate upon better than I can tell you; thirdly, as a sign of that covenant by which believers are entitled to a rest that yet remaineth; fourthly, as the *sine quâ non* of the Christian character, and, upon this head, I should guard against being misunderstood to mean no more than two attendances upon public worship, which is a form, observed by thousands, who never kept a Sabbath in their lives. Consistency is necessary to give substance and solidity to the whole. To sanctify the day at church, and to trifle it away out of church, is profanation, and vitiates all. After all, I should say to my catechumen, Do you love the day, or do you not? If you love it, you will never inquire how far you may safely deprive yourself of the enjoyment of it. If you do not love it, and you find yourself in conscience obliged to acknowledge it, that is an alarming symptom, and ought to make you tremble. If you do not love it, then it is a weariness to you, and you wish it over. The ideas of labour and rest, are not more opposite to each other than the idea of a Sabbath, and that dislike and disgust, with which it fills the souls of thousands, to be obliged to keep it, it is worse than bodily labour." pp. 106, 107.

Cowper affords a good lesson to those off-hand authors and preachers,

who consider themselves men of genius because they are too impatient to study and too idle to revise. His inimitably smooth and easy productions were not cast bright and polished at one fusion, but were finished-up, after they left the mould, to their present simple elegance. He says in one of his letters:

"To touch, and retouch, is, though some writers boast of negligence, and others would be ashamed to show their foul copies, the secret of almost all good writing, especially in verse. I am never weary of it myself, and if you would take as much pains as I do, you would not need to ask for my corrections. With the greatest indifference to fame, which you know me too well to suppose me capable of affecting, I have taken the utmost pains to deserve it. This may appear a mystery, or a paradox, in practice, but it is true. I considered that the taste of the day is refined, and delicate to excess, and that to disgust that delicacy of the taste by a slovenly inattention to it, would be to forfeit at once all hope of being useful; and for this reason, though I have written more verse this year than perhaps any man in England, I have finished, and polished, and touched and retouched, with the utmost care. Whatever faults I may be chargeable with as a poet, I cannot accuse myself of negligence; I never suffer a line to pass till I have made it as good as I can; and though some may be offended at my doctrines, I trust none will be disgusted by slovenly inaccuracy, in the numbers, the rhymes, or the language. If, after all, I should be converted into waste paper, it may be my misfortune, but it will not be my fault; and I shall bear it with perfect serenity." p. 115.

It was cruel to object to Cowper, as some have done, that his Letters in his latter years were less characterized by religious sentiment than formerly; and that he seemed to think more of Homer than of the Bible. The truth was, Homer was his occupation; and the Bible, to his diseased imagination, was an interdicted book, at least as to any ray of hope which it was commissioned to afford to console his agitated spirits. That religion was not out of his thoughts appears abundantly in his most painful letters; and the reason why he said little of it appears equally conspicuous. For example, writing to Mr. Unwin, he says,

"Take my word for it, the word of a man singularly qualified to give his evidence in this matter, who, having enjoyed the privilege some years, has been deprived of it more, and has no hope that he shall live to recover it. Those that have found a God, and are permitted to worship him, have found a treasure of which, highly as they may prize it, they have but very scanty and limited conceptions. These are my Sunday morning speculations—the sound of the bells suggested them, or rather gave them such an emphasis, that they forced their way into my pen in spite of me; for though I do not often commit them to paper, they are never absent from my mind." p. 143.

Again, he writes to Mr. Newton:

"You wish you could employ your time to better purpose, yet are never idle, in all that you do; whether you are alone, or pay visits, or receive them; whether you think or write, or walk or sit still, the state of your mind is such as discovers even to yourself, in spite of all its wanderings, that there is a principle at the bottom, whose determined tendency is towards the best things. I do not at all doubt the truth of what you say, when you complain of that crowd of trifling thoughts that pesters you without ceasing; but then you always have a serious thought standing at the door of your imagination, like a justice of the peace, with the Riot Act in his hand, ready to read it and disperse the mob. Here lies the difference between you and me. You wish for more attention. I for less. Dissipation itself would be welcome to me, so it were not a vicious one; but however earnestly invited, it is coy and keeps at a distance. Yet with all this distressing gloom upon my mind, I experience, as you do, the slipperiness of the present hour, and the rapidity with which time escapes me. Every thing around us, and every thing that befals us, constitutes a variety, which, whether agreeable or otherwise, has still a thievish propensity; and steals from us days, months, and years, with such unparalleled suddeness, that even while we say they are here, they are gone. From infancy to manhood is rather a tedious period, chiefly, I suppose, because at that time we act under the controul of others, and are not suffered to have a will of our own. But thence downward into the vale of years, is such a declivity, that we have just an opportunity to reflect upon the steepness of it and then find ourselves at the bottom." pp. 120, 121.

The resignation with which he bore his supposed rejection from the mercy of God, and the eagerness with which he defends the wisdom of the Divine dispensations, are affecting features of his character. He always asserted that it was a mystery, but never that it was unjust, or contrary to

infinite goodness or wisdom. We must quote, as one specimen of his feelings, the following letter to Mr. Newton.

"You know not what I suffered while you were here, nor was there any need you should. Your friendship for me would have made you in some degree a partaker of my woes, and your share in them would have been increased by your inability to help me. Perhaps, indeed, they took a keener edge, from the consideration of your presence. The friend of my heart, the person with whom I had formerly taken sweet counsel, no longer useful to me as a minister, no longer pleasant to me as a Christian, was a spectacle that must necessarily add the bitterness of mortification to the sadness of despair. I now see a long winter before me, and am to get through it as I can; I know the ground before I tread upon it. It is hollow; it is agitated; it suffers shocks in every direction; it is like the soil of Calabria—all whirlpool and undulation; but I must reel through it, at least if I be not swallowed up by the way. I have taken leave of the old year, and parted with it just when you did, but with very different sentiments and feelings upon the occasion. I looked back upon all the passages and occurrences of it as a traveller looks back upon a wilderness, through which he has passed with weariness and sorrow of heart, reaping no other fruit of his labour than the poor consolation, that, dreary as the desert was, he left it all behind him. The traveller would find even this comfort considerably lessened, if, as soon as he passed one wilderness, he had to traverse another of equal length, and equally desolate. In this particular his experience and mine would exactly tally. I should rejoice indeed that the old year is over and gone, if I had not every reason to expect a new one similar to it. Even the new year is already old in my account. I am not, indeed, sufficiently second-sighted, to be able to boast, by anticipation, an acquaintance with the events of it yet unborn, but rest assured that, be they what they may, not one of them comes a messenger of good to me. If even death itself should be of the number, he is no friend of mine; it is an alleviation of the woes, even of an unenlightened man, that he can wish for death, and indulge a hope, at least, that in death he shall find deliverance. But, loaded as my life is with despair, I have no such comfort as would result from a probability of better things to come were it once ended. I am far more unhappy than the traveller I have just referred to; pass through whatever difficulties, dangers, or afflictions, I may, I am not a whit nearer home, unless a dungeon be called so. This is no very agreeable theme, but in so great a dearth of subjects to write upon, and especially impressed as I am at this moment with a sense of my own condition, I could choose no other. The weather is an exact emblem of my mind in its present state. A thick fog envelops every thing, and at the same time it freezes intensely. You will tell me, that this cold gloom will be succeeded by a cheerful spring, and endeavour to encourage me to hope for a spiritual change resembling it, but it will be lost labour. Nature revives again; but a soul once slain lives no more. The hedge that has been apparently dead is not so; it will burst into leaf, and blossom at the appointed time, but no such time is appointed for the *stake* that stands in it. It is as dead as it seems, and will prove itself no dissembler. The latter end of next month will complete a period of eleven years, in which I have spoken no other language. It is a long time for a man, whose eyes were once opened, to spend in darkness; long enough to make despair an inveterate habit; and such it is in me. My friends, I know, expect that I shall yet enjoy health again. They think it necessary to the existence of divine truth, that he who once had possession of it should never finally lose it. I admit the solidity of this reasoning in every case but my own; and why not in my own? For causes which to them it appears madness to allege, but which rest upon my mind, with a weight of immoveable conviction. If I am recoverable, why am I thus? why crippled, and made useless in the church, just at the time of life when my judgment and experience, being matured, I might be most useful? Why cashiered, and turned out of service, till, according to the course of years, there is not life enough left in me to make amends for the years I have lost; till there is no reasonable hope left that the fruit can ever pay the expence of the fallow? I forestall the answer—God's ways are mysterious, and he giveth no account of his matters—an answer that would serve my purpose as well as theirs that use it. There is a *mystery* in my destruction, and in time it will be explained." pp. 136—139.

Few men could paint more vividly than Cowper at this very time the vanity and vexation of spirit of the trifles that occupy a large of class persons in the less busy walks of life. Thus, writing to Mr. Unwin, he says:

"In the fashionable amusements which you will probably witness for a time, you will discern no signs of sobriety, or true wisdom. But it is impossible for a man who has a mind like yours, capable of reflection, to observe the manners of a multitude without learning something. If he sees nothing to imitate, he is sure to see something to avoid. If nothing to congratulate his fellow-creatures upon, at least much to excite his

compassion. There is not, I think, so melancholy a sight in the world, (an hospital is not to be compared to it), as that of a multitude of persons, distinguished by the name of gentry, who, gentle perhaps by nature, and made more gentle by education, have the appearance of being innocent and inoffensive, yet being destitute of all religion, or not at all governed by the religion they profess, are none of them at any great distance from an eternal state, where self-deception will be impossible, and where amusements cannot enter. Some of them we may hope will be reclaimed; it is most probable that many will, because mercy, if one may be allowed the expression, is fond of distinguishing itself by seeking its objects among the most desperate class; but the Scripture gives no encouragement to the warmest charity to expect deliverance for them all. When I see an afflicted and unhappy man, I say to myself, there is perhaps a man whom the world would envy, if they knew the value of his sorrows, which are possibly intended only to soften his heart, and to turn his affections towards their proper centre. But when I see, or hear of, a crowd of voluptuaries, who have no ears but for music, no eyes but for splendour, and no tongues but for impertinence and folly—I say, or at least I see occasion to say, this is madness—this, persisted in, must have a tragical conclusion. It will condemn you, not only as Christians, unworthy of the name, but as intelligent creatures—you know by the light of nature, if you have not quenched it, that there is a God, and that a life like yours cannot be acording to his will." pp. 121—123.

The extent of Cowper's delusions of mind was probably greater than his best friends were aware. It comes out incidentally, in one of his letters to Mr. Newton, that for thirteen years he had not believed the Mr. Newton, then so called, to be his old friend, but an impostor. His notion, therefore, that the Supreme Giver of his life had recalled the loan, and that as he had failed to restore it at the time required he was an outcast for ever as the punishment of his disobedience, was not strictly monomania; for other strings jarred also, and to such an extent as completely to shew that religion had nothing to do with the malady—except for a time to soothe it.

His absorption in greater troubles occasionally defended him from the sting of minor vexations, though it much oftener deprived him of the zest of what had otherwise been innocent enjoyments. The cares and the pleasures of successful authorship thus sat more lightly upon him than we might have expected from his sensitiveness of character. He writes on this subject to Mr. Newton:

"I suppose no man ever made his first sally from the press without a conviction that all eyes and ears would be engaged to attend him, at least without a thousand anxieties lest they should not. But, however arduous and interesting such an enterprise may be in the first instance, it seems to me that our feelings on the occasion soon become obtuse. I can answer at least for one. Mine are by no means what they were when I published my first volume. I am even so indifferent to the matter, that I can truly assert myself guiltless of the very idea of my book sometimes for whole days together. God knows, that, my mind having been occupied more than twelve years in the contemplation of the most distressing subjects, the world, and its opinion of what I write, is become as unimportant to me as the whistling of a bird in a bush. Despair made amusement necessary, and I found poetry the most agreeable amusement. Had I not endeavoured to perform my best, it would not have amused me at all. The mere blotting of so much paper, would have been but indifferent sport. God gave me grace also to wish that I might not write in vain. Accordingly I have mingled much truth with some trifle; and such truths as deserved at least to be clad as well and as handsomely as I could clothe them. If the world approve me not, so much the worse for them, but not for me; I have only endeavoured to serve them, and the loss will be their own. And as to their commendations, if I should chance to win them, I feel myself equally invulnerable there. The view that I have had of myself, for many years, has been so truly humiliating, that I think the praises of all mankind could not hurt me. God knows that I speak my present sense of the matter at least most truly, when I say, that the admiration of creatures like myself seems to me a weapon the least dangerous that my worst enemy could employ against me. I am fortified against it by such solidity of real self-abasement, that I deceive myself most egregiously, if I do not heartily despise it. Praise belongeth to God; and I seem to myself to covet it no more than I covet divine honours. Could I assuredly hope that God would at last deliver me, I should have reason to thank him for all that I have suffered, were it only for the sake of this single fruit of my affliction—that it has taught me how much more contemptible I am in myself than I ever before suspected, and has reduced my former share of self-knowledge (of which at that time I had a tolerable good opinion)

to a mere nullity, in comparison to what I have acquired since. Self is a subject of inscrutable misery and mischief, and can never be studied to so much advantage as in the dark; for as the bright beams of the sun seem to impart a beauty to the most unsightly objects, so the light of God's countenance, vouchsafed to a fallen creature, so sweetens him and softens him for the time, that he seems both to others and to himself to have nothing selfish or sordid about him. But the heart is a nest of serpents, and will be such while it continues to beat. If God cover the mouth of that nest with his hand, they are hush and snug; but if he withdraw his hand the whole family lift up their heads and hiss, and are as active and venomous as ever. This I always professed to believe from the time that I had embraced the truth, but I never knew it as I know it now. To what end I have been made to know it as I do, whether for the benefit of others or for my own, or for both, or for neither, will appear hereafter." pp. 150—152.

So far was Cowper from looking back upon the years of his religious existence as fraught with gloom and terror, that he ever reverted to them with melancholy delight, and only wished he could recover what he once enjoyed. Observe what he said when he removed from his miserable ruinated abode at Olney to his pleasant retreat at Weston; and the language in which he accosts his old friend and spiritual adviser, Mr. Newton, whom some have delighted to represent as a sort of Dominic, fit only to wield brands and found an Inquisition, but whom Cowper ever looked up to as his best comforter:—

"We find ourselves here in a comfortable house. Such it is in itself; and my cousin, who has spared no expence in dressing it up for us, has made it a genteel one. Such, at least, it will be, when its contents are a little harmonized. She left us on Tuesday, and on Wednesday Mrs. Unwin and I took possession of our new abode. I could not help giving a last look to my old prison, and its precincts; and though I cannot easily account for it, having been miserable there so many years, felt something like a heart-ache, when I took my leave of a scene, that certainly in itself had nothing to engage affection. But I recollected that I had once been happy there, and could not, without tears in my eyes, bid adieu to a place in which God had so often found me. The human mind is a great mystery; mine, at least, appears to be such upon this occasion. I found that I not only had a tenderness for that ruinous abode, because it had once known me happy in the presence of God, but that even the distress I had there suffered, for so long a time, on account of his absence, had endeared it to me as much. I was weary of every object, had long wished for a change, yet could not take leave without a pang at parting. What consequences are to attend our removal, God only knows. I know well that it is not in the power of situation to effect a cure of melancholy like mine." pp. 165, 166.

"You do justice to me, and to Mrs. Unwin, when you assure yourself that to hear of your health will give us pleasure. I know not, in truth, whose health and well-being could give us more. The years that we have seen together will never be out of our remembrance; and, so long as we remember them, we must remember you with affection. In the pulpit, and out of the pulpit, you have laboured in every possible way to serve us; and we must have a short memory indeed for the kindness of a friend, could we by any means become forgetful of yours." p. 252.

But we must "change our hand" before our readers recoil from these gloomy records. The following passages are in a different character—namely, in this admirable man's own light, playful, epistolary style, which, however, he well knew how to mix up with the most tender sentiments, the most striking images, and the most just and solid arguments. He writes to Mr. Unwin, who had procured him a donation of blankets from Mr. Thornton to distribute among his poor neighbours:

"I have thought with pleasure of the summer that you have had in your heart, while you have been employed in softening the severity of winter in behalf of so many who must otherwise have been exposed to it. You never said a better thing in your life than when you assured Mr. ——— of the expedience of a gift of bedding to the poor at Olney. There is no one article of this world's comforts with which, as Falstaff says, they are so heinously unprovided. When a poor woman, and an honest one, whom we know well, carried home two pair of blankets, a pair for herself and husband, and a pair for her six children, that you kindly placed at my disposal; as soon as the children saw them, they jumped out of their straw, caught them in their arms, kissed them, blessed them, and danced for joy. An old woman, a very old one, the first night that she found herself so comfortably covered, could not sleep a wink, being kept awake by the contrary emotions of transport on the one hand, and the fear of not being thankful enough on the other." pp. 185, 186.

The following was his introduction to the parish clerk of Northampton :—

"On Monday morning last, Sam brought me word that there was a man in the kitchen, who desired to speak with me. I ordered him in: a plain, decent, elderly looking figure, made its appearance, and being desired to sit, spoke as follows: 'Sir, I am clerk of the parish of All Saints, in Northampton; brother of Mr. C. the upholsterer: it is customary for the person in my office to annex to a bill of mortality, which he publishes at Christmas, a copy of verses. You would do me a great favour, Sir, if you would furnish me with one.' To this I replied: Mr. C. you have several men of genius in your town, why have you not applied to some of them? There is a namesake of yours in particular, Mr. C. the statuary, who every body knows is a first-rate maker of verses; he surely is the man, of all the world, for your purpose. 'Alas! Sir,' replied he, 'I have heretofore borrowed help from him, but he is a gentleman of so much reading, that the people of our town cannot understand him.' I confess I felt all the force of the compliment implied in this speech, and was almost ready to answer, Perhaps, my good friend, they may find me unintelligible for the same reason. But on asking him whether he had walked over to Weston on purpose to implore the assistance of my muse, and on his replying in the affirmative, I felt my mortified vanity a little consoled, and pitying the poor man's distress, which appeared to be considerable, promised to supply him. The waggon has accordingly gone this day to Northampton, loaded in part with my effusions in the mortuary style. A fig for poets who write epitaphs upon individuals, I have written one that serves *two hundred* persons." p. 227.

Dr. Johnson's two volumes of Cowper's Letters, published in 1824, and which are, of course, less known than Hayley's former collections, and, we presume, are at present restricted from the competition of free cheap circulation by the law of copyright, contain many admirable epistles, of which Mr. Taylor has made ample and judicious use. Hayley had the chief of these letters before him (with the exception of the series to Mrs. Hill) when he made his selections; but he left very valuable gleanings untouched, and particularly from those more melancholy letters which are essential to a right knowledge of Cowper's case, and to which, therefore, we have particularly adverted. Hayley was unwilling to say too much upon this afflicting topic, which also, unhappily, he misunderstood. Mr. Taylor also has left, of necessity, not only gleanings, but whole sheaves untouched; but the reader who has not Hayley and Johnson will heartily thank him for what his limits allowed and his good taste has selected. We need hardly say, that Mr. Taylor's extracts and remarks, both original and compiled, are all designed to subserve that great cause which was dearest to Cowper's heart. It had indeed been sacrilege, if a biographer of Cowper had not felt, that to promote the glory of God and the best welfare of the human soul ought to be the great object of his narrative.

Among the passages in Dr. Johnson's collection of Cowper's letters which Mr. Taylor has not made use of, we are tempted to copy two or three.

The following is a statement of what was doing, or rather not doing, upon the subject of West-Indian Slavery, in the year 1788. Let the reader mark its graphic correctness of application to every cabinet and every parliament up to the present hour, with the sole exception of the abolition of the Slave Trade in 1809. May next month prove a second memorable exception.

"I fear that neither you nor I, with all our reasoning and rhyming, shall effect much good in this matter. So far as I can learn, and I have had intelligence from a quarter within the reach of such as is respectable, our governors are not animated altogether with such heroic ardour as the occasion might inspire. They consult frequently, indeed, in the cabinet about it; but the frequency of their consultations in a case so plain as this would be (did not what Shakspeare calls commodity, and what we call political expediency, cast a cloud over it), rather bespeaks a desire to save appearances, than to interpose to purpose. Laws will, I suppose, be enacted for the more humane treatment of the Negroes; but who shall see to the execution of them? The planters will not, and the Negroes cannot. In fact, we know that laws of this tendency have not been wanting, enacted even amongst themselves; but there has been always a want of prosecutors, or righteous judges; deficiencies which

will not be very easily supplied. The newspapers have lately told us, that these merciful masters have, on this occasion, been occupied in passing ordinances, by which the lives and limbs of their slaves are to be secured from wanton cruelty hereafter. But who does not immediately detect the artifice, or can give them a moment's credit for any thing more than a design, by this show of lenity, to avert the storm which they think hangs over them. On the whole, I fear there is reason to wish, for the honour of England, that the nuisance had never been troubled; lest we eventually make ourselves justly chargeable with the whole offence by not removing it. The enormity cannot be palliated; we can no longer plead that we were not aware of it, or that our attention was otherwise engaged; and shall be inexcusable, therefore, ourselves, if we leave the least part of it unredressed. Such arguments as Pharaoh might have used, to justify his destruction of the Israelites, substituting only sugar for bricks, may lie ready for our use also; but I think we can find no better." *Letters*, pp. 130—132.

We will give another untouched specimen, in a lighter and descriptive vein, and which on that account Hayley would probably have copied, but that it happens to be in one of the letters to Mrs. King, which he had not access to.

"There was a time, but that time was before I commenced writer for the press, when I amused myself in a way somewhat similar to yours; allowing, I mean, for the difference between masculine and female operations. The scissors and the needle are your chief implements; mine were the chisel and the saw. In those days you might have been in some danger of too plentiful a return for your favours. Tables, such as they were, and joint-stools such as never were, might have travelled to Perton-hall in most inconvenient abundance. But I have long since discontinued this practice, and many others which I found it necessary to adopt, that I might escape the worst of all evils, both in itself and in its consequences—an idle life. Many arts I have exercised with this view, for which nature never designed me; though among them were some in which I arrived at considerable proficiency, by mere dint of the most heroic perseverance. There is not a 'squire in all this country who can boast of having made better squirrel-houses, hutches for rabbits, or bird-cages, than myself; and in the article of cabbage-nets, I had no superior. I even had the hardiness to take in hand the pencil, and studied a whole year the art of drawing. Many figures were the fruit of my labours, which had, at least, the merit of being unparalleled by any production either of art or nature. But before the year was ended, I had occasion to wonder at the progress that may be made, in despite of natural deficiency, by dint alone of practice; for I actually produced three landscapes, which a lady thought worthy to be framed and glazed. I then judged it high time to exchange this occupation for another, lest, by any subsequent productions of inferior merit, I should forfeit the honour I had so fortunately acquired. But gardening was, of all employments, that in which I succeeded best; though even in this I did not suddenly attain perfection. I began with lettuces and cauliflowers: from them I proceeded to cucumbers; next to melons. I then purchased an orange-tree, to which, in due time, I added two or three myrtles. These served me day and night with employment during a whole severe winter. To defend them from the frost, in a situation that exposed them to its severity, cost me much ingenuity and much attendance. I contrived to give them a fire heat; and have waded night after night through the snow, with the bellows under my arm, just before going to bed, to give the latest possible puff to the embers, lest the frost should seize them before morning. Very minute beginnings have sometimes important consequences. From nursing two or three little evergreens, I became ambitious of a green-house, and accordingly built one; which, verse excepted, afforded me amusement for a longer time than any expedient of all the many to which I have fled for refuge from the misery of having nothing to do. When I left Olney for Weston, I could no longer have a green-house of my own; but in a neighbour's garden I find a better, of which the sole management is consigned to me." *Letters*, pp. 163—166.

The following is a letter in the same collection to the unhappy Charlotte Smith. It was written while visiting Hayley at Eartham, in the autumn of 1792, and therefore not very long before his last eclipse. It shews how tenderly he could sympathize with a sufferer, though one of a very different character to himself.

"I would give you, madam, not my counsel only, but consolation also, were I not disqualified for that delightful service by a great dearth of it in my own experience. I too often seek, but cannot find it. Of this, however, I can assure you, if that may at all comfort you, that both my friend Hayley and myself most truly sympathise with you under all your sufferings. Neither have you, I am persuaded, in any degree lost the interest you always had in him, or your claim to any service that it may be in his

power to render you. Had you no other title to his esteem, his respect for your talents, and his feelings for your misfortunes, must ensure to you the friendship of such a man for ever. I know, however, there are seasons when, look which way we will, we see the same dismal gloom enveloping all objects. This is itself an affliction; and the worse, because it makes us think ourselves more unhappy than we are; and at such a season it is, I doubt not, that you suspect a diminution of our friend's zeal to serve you."

"I was much struck by an expression in your letter to Hayley, where you say that you 'will endeavour to take an interest in green leaves again.' This seems the sound of my own voice reflected to me from a distance. I have so often had the same thought and desire; a day scarcely passes, at this season of the year, when I do not contemplate the trees soon to be stript, and say, 'Perhaps I shall never see you clothed again.' Every year, as it passes, makes this expectation more reasonable; and the year with me cannot be very distant, when the event will verify it. Well, may God grant us a good hope of arriving in due time where the leaves never fall, and all will be right!" *Letters*, pp. 300, 301.

One extract more, as the volumes are in our hands, and probably are not in those of our readers. That extract shall relate to a female author likewise, but one of a very different character to Charlotte Smith—we mean, Hannah More, whose early writings Cowper frequently mentions with just eulogy, chiefly on account of their religious character, at a time when writings of that class were much more rare than at present. He is writing to Mr. Newton. The Cowslip Green mentioned in the extract—we know it well; and those visiters who take a pilgrimage to deserted Barley Wood ought not to forget to prolong their pilgrimage a little lower down the hill, to glance at it—was the residence of Mrs. H. More and her sisters for many years after she became known to fame, till she took the little demesne of Barley Wood, and caused paradise to open in the wild. It is a small but beautiful cottage—made beautiful by simple good taste—and blushing from thatch to porch with roses; and the roses still blow on the neighbouring banks, and amidst the hedges in the fields and lanes where these illustrious sisters, then an unbroken circle, delighted to plant them. But Cowslip Green is forgotten, and Barley Wood is only thought of with pain; for from that lovely spot, said Hannah More to us, from that earthly paradise, was I driven—*but not by angels.*—Which of the sisters is meant as bidding defiance to wind, weather, and bad roads, we cannot tell; for Martha (it was an affront to call her any thing but Patty), who is there mentioned, was delicate, at least for some years before her death: but they all continued to be active and self-denying when good was to be done; and not least the present aged and venerable survivor, who never had a day's sound health, or total freedom from pain, in her life. But for the extract.

"I was much pleased with your account of your visit to Cowslip Green; both for the sake of what you saw there, and because I am sure you must have been as happy in such company, as any situation in this world can make you. Miss More has been always employed, since I first heard of her doings, as becomes a Christian. So she was, while endeavouring to reform the unreformable Great; and so she is, while framing means and opportunities to instruct the more tractable Little. Horace's *Virginibus, puerisque*, may be her motto; but in a sense much nobler than he has annexed to it. I cannot, however, be entirely reconciled to the thought of her being henceforth silent, though even for the sake of her present labours. A pen useful as hers ought not, perhaps, to be laid aside: neither, perhaps, will she altogether renounce it, but when she has established her schools, and habituated them to the discipline she intends, will find it desirable to resume it.—I rejoice that she has a sister like herself, capable of bidding defiance to fatigue and hardship, to dirty roads and wet raiment, in so excellent a cause.

"I beg that when you write next to either of those ladies, you will present my best compliments to Miss Martha, and tell her that I can never feel myself flattered more than I was by her application. God knows how unworthy I judge myself, at the same time, to be admitted into a collection [of autographs] of which you are a member. Were there not a crowned head or two to keep me in countenance, I should even blush to think of it." *Letters*, pp. 273—275.

Cowper's contribution to the album stood as follows, after some verbal alterations suggested by Mr. Newton:

"In vain to live from age to age
We modern bards endeavour;
But write in Patty's book one page,
You gain your point for ever."

But we must go back to Mr. Taylor, from whom we have strayed a little while, not playfully, but sadly, knowing that he had only painful intelligence to tell us upon our return. And so it is; for soon follows Mrs. Unwin's illness and its heavy effect upon Cowper, who felt that his own troubles had been the cause of hers, and had weighed her down to a most pitiable state of weakness both of mind and body. We must not pass her over without a few brief notices: they are an essential part of the life of her suffering friend. Hayley thus describes them both, as he found them at Weston in 1792.

"Their reception of me was kindness itself; I was enchanted to find that the manners and conversation of Cowper resembled his poetry, charming by unaffected elegance, and the graces of a benevolent spirit. I looked with affectionate veneration and pleasure on the lady who, having devoted her life and fortune to the service of this tender and sublime genius, in watching over him with maternal vigilance, through so many years of the darkest calamity, appeared to be now enjoying a reward justly due to the noblest exertions of friendship, in contemplating the health and the renown of the poet, whom she had the happiness to preserve. It seemed hardly possible to survey human nature in a more touching, and a more satisfactory point of view. Their tender attention to each other, their simple, devout gratitude for the mercies which they had experienced together, and their constant but unaffected propensity to impress on the mind and heart of a new friend, the deep sense which they incessantly felt, of their mutual obligations to each other; afforded me very singular gratification." p. 270.

During Hayley's visit, Mrs. Unwin sustained a paralytic stroke—the second—from the effects of which she never recovered. It was the death-blow to Cowper's few remaining hopes and enjoyments. Cowper now nursed her as affectionately as she had nursed him; and would scarcely read or write, because such an employment left her solitary, and defrauded her of his assiduities.

She lingered till the close of the year 1796, having been removed, with Cowper, the previous year, by the affectionate care of Mr. Johnson, first to North Tuddenham in Norfolk; thence to Mundesley, a village on the Norfolk coast; and lastly to Johnson's own residence at Dereham, in the same neighbourhood, where both the sufferers closed their last hours. The following is Mr. Taylor's account of the death-bed of Mrs. Unwin.

"In December, 1796, it became evident that Mrs. Unwin's life was rapidly drawing to a close; she had been gradually sinking for a considerable time; and on the seventeenth day of this month, in the 72d year of her age, she peacefully, and without a groan or a sigh, resigned her happy spirit into the hands of God. Her life had been eminently distinguished by the most fervent and unaffected piety, which she had displayed in circumstances the most trying and afflicting, and her end was peace. The day before she expired, Cowper, as he had long been accustomed to do at regular periods, spent a short time with his afflicted and long-tried friend; and though to his inmates he appeared so absorbed in his own mental anguish as to take little, if any, notice of her condition, it was evident afterwards that he clearly perceived how fast she was sinking; for, as a faithful servant of himself and his afflicted friend was opening the window of his chamber the following morning, he addressed her in a tone the most plaintive and affecting, 'Sally, is there life above stairs!' a convincing proof that the acuteness of his own anguish had not prevented him from bestowing great attention to the sufferings of his aged friend. He saw her, for the last time, about an hour before she expired; and, notwithstanding the intensity of his own distress, he was much affected, though he clearly perceived that she enjoyed the utmost tranquillity. He saw the corpse once after her decease; and after looking at it attentively for a short time, he suddenly withdrew, under the influence of the strongest emotions. She was buried, in Dereham church, on the 23d December, 1796, and a marble tablet was raised to her memory." *Letters*, pp. 320, 321.

Cowper never once adverted to the event; he ceased to mention her name; nor did he ever make the slightest inquiry respecting the funeral. Mr. Taylor attributes this to "insensibility," induced by his own intense

sufferings, so that he had no susceptibilities left. Mr. Taylor surely knows little of the human heart to say so. It was the intensity of his anguish that made him silent; it was a "grief that could not speak," but it did not the less "whisper the o'er-fraught heart and bid it break."

Cowper's depressed condition rendered him incapable of taking pleasure in any thing; otherwise he would have been much gratified, independently of its vulgar utility, with the pension which, at the representation of some of his friends in elevated life, particularly Earl Spencer, was settled upon him in 1794, by his Sovereign; the amount of which Mr. Taylor either did not know, or has not thought worth mentioning: indeed the whole of Cowper's pecuniary affairs have to this hour been kept a mysterious secret.

Cowper's pitiable condition before his removal from Weston is thus described. It follows the mention of a letter which he wrote to Hayley, January 5, 1794, on the subject of Homer:—

"This was almost the last letter Cowper wrote to Mr. Hayley, and, with a very few exceptions, the last that he ever wrote at all. Shortly after he had forwarded this, he experienced a more severe attack of depression than he had ever before felt, which paralysed all his powers, and continued almost wholly unmitigated, through the remaining period of his life. The situation to which he was now reduced, was deeply affecting; imagination can scarcely picture to itself a scene of wretchedness more truly deplorable. Mrs. Unwin's infirmities had reduced her to a state of second childhood; a deep-seated melancholy, which nothing could remove, preyed upon Cowper's mind, and caused him to shun the sight of all, except the individual who was utterly incapable of rendering him any assistance; his domestic expenses were daily increasing, and as his capabilities of preventing it were now entirely suspended, there was every probability of his being involved in considerable embarrassment. The providence of God, however, which had watched over, and preserved him during the whole of his life, and had appeared on his behalf in several instances of peculiar distress, in a manner truly striking and affecting, did not abandon him in his present painful emergency. Lady Hesketh, his amiable cousin, and favourite correspondent, now generously undertook the arduous task of watching over the melancholy poet, and his feeble associate. The painful duties of this important office, which every one who is at all acquainted with the great anxiety of mind required in all cases of mental aberration, will admit to be in no ordinary degree arduous, she discharged with the utmost Christian tenderness and affection. Nor did she discover any disposition to relinquish her charge, though it made considerable inroads upon her health, owing to the confinement and exertion it required, until an opportunity offered of placing these interesting invalids under the care of those who she knew would feel the greatest pleasure in laying themselves out for their comfort." pp. 309, 310.

Such was his situation when Mr. Johnson, his beloved kinsman, his "dearest of Johnnies," took him to Norfolk, and watched over him with affectionate solicitude during the remaining years of his life. Other friends assisted him in this task of mercy; and Hayley expressly mentions it as a striking illustration of the providence of God, that Cowper found throughout life willing attendants suited to the exigencies of his mental depression. Of these Mr. Johnson was now the chief. He read to him; he strove to amuse him; and on one or two occasions his anxious solicitudes were rewarded with a ray of hope—his patient even criticised Homer and penned a few verses; but these were but delusive symptoms, and even while they lasted the deep melancholy remained unchanged. The closing scene at length arrived. We quote the particulars as collected by Mr. Taylor:—

"It became evident towards the close of 1799, that his bodily strength was rapidly declining, though his mental powers, notwithstanding the unmitigated severity of his depression, remained unimpaired. In January 1800, Mr. Johnson observed in him many symptoms which he thought very unfavourable. This induced him to call in additional medical advice. His complaint was pronounced to be, not as has been generally stated, dropsical, but a breaking up of the constitution. Remedies, however were tried, and he was recommended to take as much gentle exercise as he could bear. To this recommendation he discovered no particular aversion, and Mr. Johnson took him for a ride in a post-chaise, as often as circumstances would permit; it was, however, with considerable difficulty he could be prevailed upon to use such medicines as it was thought necessary to employ.

" About this time his friend Mr. Hayley wrote to him, expressing a wish that he would new-model a passage in his translation of the Iliad, where mention is made of the very ancient sculpture in which Dædalus had represented the Cretan dance for Ariadne. ' On the 31st January,' says Mr. Hayley, ' I received from him his improved version of the lines in question, written in a firm and delicate hand. The sight of such writing from my long-silent friend, inspired me with a lively, but too sanguine hope, that I might see him once more restored. Alas! the verses which I surveyed as a delightful omen of future letters from a correspondent so inexpressibly dear to me, proved the last effort of his pen.'

" Cowper's weakness now very rapidly increased, and by the end of February it had become so great as to render him incapable of enduring the fatigue of his usual ride, which was hence discontinued. In a few days he ceased to come down stairs, though he was still able, after breakfasting in bed, to adjourn to another room, and to remain there till the evening. By the end of the ensuing March, he was compelled to forego even this trifling exercise. He was now entirely confined to his bed-room; he was, however, still able to sit up to every meal, except breakfast.

" His friend Mr. Rose, about this time, paid him a visit. Such, however, was the melancholy change which his complicated maladies had produced upon his mind, that he expressed no pleasure at the arrival of one whom he had previously been accustomed to greet with the most cordial reception. Mr. Rose remained with him till the first week in April, witnessing with much sorrow the sufferings of the afflicted poet, and kindly sympathising with his distressed relations and friends. Little as Cowper had appeared to enjoy his company, he evinced symptoms of considerable regret at his departure.

" Both Lady Hesketh, and Mr. Hayley, would have followed the humane example of Mr. Rose, in visiting the dying poet, had they not been prevented by circumstances over which they had no controul. The health of the former had suffered considerably by her long confinement with Cowper, at the commencement of his last attack, and the latter was detained by the impending death of a darling child.

" Mr. Johnson informs us, in his sketch of the poet's life, that ' on the 19th April the weakness of this truly pitiable sufferer had so much increased that his kinsman apprehended his death to be near. Adverting, therefore, to the affliction, as well of body as of mind, which his beloved inmate was then enduring, he ventured to speak of his approaching dissolution as the signal of his deliverance from both these miseries. After a pause of a few moments, which was less interrupted by the objections of his desponding relative than he had dared to hope, he proceeded to an observation more consolatory still; namely, that in the world to which he was hastening, a merciful Redeemer, who had prepared unspeakable happiness for all his children, and therefore for *him*—— To the first part of this sentence he had listened with composure; but the concluding words were no sooner uttered than he passionately expressed entreaties that his companion would desist from any further observations of a similar kind, clearly proving that though he was on the eve of being invested with angelic light, the darkness of delusion still veiled his spirit.'

" On the following day, which was Sunday, he revived a little. Mr. Johnson, on repairing to his room, after he had discharged his clerical duties, found him in bed and asleep. He did not, however, leave the room, but remained watching him, expecting he might, on awaking, require his assistance. Whilst engaged in this melancholy office, and endeavouring to reconcile his mind to the loss of so dear a friend, by considering the gain which that friend would experience, his reflections were suddenly interrupted by the singularly varied tone in which Cowper then began to breathe. Imagining it to be the sound of his immediate summons, after listening to it for several minutes, he arose from the foot of the bed on which he was sitting, to take a nearer, and, as he supposed, a last view of his departing relative, commending his soul to that gracious Saviour whom, in the fulness of mental health, he had delighted to honour. As he put aside the curtains, Cowper opened his eyes, but closed them again without speaking, and breathed as usual. On Monday he was much worse, though, towards the close of the day, he revived sufficiently to take a little refreshment. The two following days he evidently continued to sink rapidly. He revived a little on Thursday, but, in the course of the night, he appeared exceedingly exhausted; some refreshment was presented to him by Miss Perowne, but, owing to a persuasion that nothing could afford him relief, though without any apparent impression that the hand of death was already upon him, he mildly rejected the cordial with these words, the last he was heard to utter: ' What can it signify?'

" Early on Friday morning, the 25th, a decided alteration for the worse was perceived to have taken place. A deadly change appeared in his countenance. In this insensible state he remained till a few minutes before five in the afternoon, when he gently, and without the slightest apparent pain, ceased to breathe, and his happy spirit escaped from his body, in which, amidst the thickest gloom of darkness, it had so long been imprisoned, and took its flight to the regions of perfect purity and bliss. In a manner so mild and gentle did death make its approach, that though his kinsman,

his medical attendant, and three others were standing at the foot of the bed, with their eyes fixed upon his dying countenance, the precise moment of his departure was unobserved by any.

" 'From this mournful period,' writes Mr. Johnson, 'till the features of his deceased friend were closed from his view, the expression which the kinsman of Cowper observed in them, and which he was affectionately delighted to suppose an index of the last thoughts and enjoyments of his soul in its gradual escape from the depths of despondence, was that of calmness and composure, mingled, as it were, with holy surprise.'

" He was buried in that part of Dereham church called St. Edmund's Chapel, on Saturday, the 2d May, 1800; and his funeral was attended by several of his relatives. In a literary point of view, his long and painful affliction had ever been regarded as a national calamity; a deep and almost universal sympathy was felt in his behalf; and by all men of learning and of piety his death was looked upon as an event of no common importance.

" As he died without a will, his amiable and beloved relation, Lady Hesketh, kindly undertook to become his administratrix. She raised a tablet monument to his memory with the following inscription:—

" *In Memory of William Cowper, Esq., born in Hertfordshire,* 1731;
buried in this Church 1800.

" Ye who with warmth the public triumph feel
Of talents, dignified by sacred zeal,
Here, to devotion's bard, devoutly just,
Pay your fond tribute, due to Cowper's dust!
England, exulting in his spotless fame,
Ranks with her dearest sons his favourite name;
Sense, fancy, wit, suffice not all to raise
So clear a title to affection's praise:
His highest honours to the heart belong—
His virtues formed the magic of his song." pp. 326—331.

We have not one word to add. Every line of the whole narrative of this remarkable man is fraught with matter for moralizing; but we pity the reader who needs to be told what to feel or think upon it.

REVIEW OF PUBLICATIONS ON CHURCH REFORM.

We have in our possession a mass of recent publications upon Church Reform, or what the writers consider to be so. To review them all in detail is impracticable, and if attempted would only lead us over the ground which we have often gone over before. It may, however, not be uninteresting to our readers to know, in few words, what are the plans and projects of some thirty or forty of the writers who have communicated their sentiments to the public; and we shall therefore proceed, in the present and following Numbers, to give an outline of the schemes proposed in such publications as happen to have fallen in our way. Some are valuable; some are far otherwise; but we could not discuss their respective merits in less than a large volume, and we shall therefore confine ourselves to the office of faithful narrators. As there is no particular order or classification in the matter, we take the pamphlets as they happen to lie before us, only premising that in stating their contents we neither intend to express approbation or otherwise, except as specifically mentioned.

I. " *Hints for Church Reform, by a Country Gentleman.*"

The Country Gentleman wishes for a few alterations in the Church Service. He would " extend her borders so as to embrace a greater number of denominations of Christians;" he would retain but one Creed, or at most two; he would institute a Home Mission in large parishes, and employ

Scripture readers; he would alter the Burial Service, as in the present state of discipline it is often inapplicable, "being intended to be used over those only who die in the Lord;" he would re-adjust and partly equalize the episcopal revenues, but not eject Bishops from the House of Lords; he proposes that when a vacancy occurs on the episcopal bench, the clergy should nominate three of their number to the King, to be raised to the dignity; he urges compulsory commutation of tithes for land or corn-rent; he would enforce residence, accompanied by a plan for employing curates; he would appropriate the bulk of cathedral property to augment small livings; he would do away with Church-rates and Easter-offerings, and "lay them upon the rich in some other form;" and, lastly, make churchwardens do their duty.

II. "*Reasons against a Re-distribution of Church Property.*"

The writer thinks that great advantages arise from there being large prizes in the clerical lottery; and he considers it necessary to oppose the first innovations or encroachments on church property, lest they should grow to a general confiscation. The "numerous pieces of wealthy preferment" in cathedrals—many of them sinecures—he considers of great value, "as a means for rewarding pious and deserving clergymen; as preserving a connexion between different ranks; and as calculated to inspire a feeling of content among those who, alike destitute of family or fortune, feel that themselves or their sons may rise to an equality, or even superiority, with the highest and noblest of the land." These rich prizes, also, he thinks, keep up an assortment of clergymen for the "rich and great," who would not edify under a more simple system.

III. "*Outline of an efficient Plan of Church Reform; by One of the Priesthood.*"

This is a pamphlet full of business, and not a little sweeping in its reforms. The writer approves in general of Lord Henley's plans. He confines himself to the temporalities of the church, the faulty administration of which deteriorates the character of the clergy. He wishes immediate commutation of tithes. He says that patronage is badly used; that it is rarely distributed for the good of the souls of the people, but rather from motives of interest or affection; that the sale of advowsons is, in Latimer's words, "unheard-of covetousness," and ought to be forbidden; that all private patronage ought to be taken away, allowing patrons compensation, and investing the whole in the hands of the bishops, assisted by a council, to distribute it fairly, and according to fixed rules, so that all the clergy should have a reasonable prospect of arriving at a benefice according to their conduct and qualifications; that pluralities should be abolished; that stipend should be regulated by work; that the episcopal revenues should be brought into a common fund, and adjusted nearer to an equality; that cathedral bodies should be abridged, and the new corporations have adequate duties assigned them, especially enforcing church discipline; that in every diocese there should be a clerical corporation, to manage the revenues of all the parishes thrown into a common fund, and divided among all the incumbents in proportion to their duties, or else that the richer benefices should be taxed to assist the poorer, as proposed by Lord Henley, Dr. Burton, and others; that the bishops should be elected by their clergy; that they should have a council for clerical discipline; that curates should be well paid; and that church-rates should be got rid of, though of this the author speaks doubtingly, preferring rather that they should remain, each parishioner having the power to say to what particular sect or persuasion he chooses his share of the parish tax to be appropriated. The author thinks this would both keep up the public forms of religion, and also

satisfy each rate-payer: but he does not seem to have considered that the whole body of "Dissenters upon principle" object to all legislative or compulsory payments whatever; so that he would gain nothing (besides all the other incongruities of the scheme) by making every parishioner his own church legislator.

IV. "*Address on Church Reform; by J. Douglas, Esq.*"

Mr. Douglas has two other addresses in this pamphlet—the one on Slavery, and the other on Sabbath Protection—both very forcible and to the purpose; but our present subject is only his third address. He includes both England and Scotland, and he proposes a commission of inquiry to examine into the whole of the ecclesiastical revenues of the island, with a view to a revision of its appropriation, and also collaterally as a registry to prevent spoliation.

V. "*On Church Establishments; by T. M'Crie, D.D.*"

This pamphlet is so far on church reform, that it deprecates the subversion of national churches, which many persons are now urging as the only remedy for the abuses of public ecclesiastical establishments. This pamphlet is a reprint of a portion of a larger work of the venerable author on church establishments, and contains a powerful reply to those who urge that the interference of the civil magistrate for the promotion of the worship of God and the religious instruction of the people is unscriptural.

VI. "*A Plan for procuring Residence without interfering with vested Interests; by the Son of a Lawyer.*"

The writer proposes raising a fund for building parsonage-houses by selling bishops' leases in perpetuity at six years' purchase, according to Lord Althorp's Irish-church plan. He recommends the Crown to augment its poor livings by selling the advowsons of some of its richer patronage; colleges and cathedrals to augment their poor livings; and private patrons of good livings to be allowed to sell a portion of the profits to augment poorer ones, to which he would add Queen Anne's Bounty.

VII. "*An Essay towards a Revision of the Book of Common Prayer, Part* I."

The author gives us a liturgy revised and abridged from the Book of Common Prayer. With many of the alterations, substitutions, changes of lessons, &c., we have no fault to find, except that they are unnecessary. Some may be improvements; but, as a whole, we like our old Liturgy far better than this new formulary, and we see no advantage in changing without an imperative urgency. We quote, as a specimen of the author's revision, his substitute for the Nicene and Apostles' Creeds, and also his abridged Litany:

"I believe in God the Father Almighty; Maker of heaven and earth, and of all things visible and invisible.

"And in Jesus Christ his only Son our Lord, by whom all things were made: Who for us men, and for our salvation came down from heaven; And was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered and was buried, and the third day he rose again according to the Scriptures and ascended into heaven, and sitteth at the right hand of the Father; From thence he shall come again with glory at the end of the world to judge both the living and the dead; Whose kingdom shall have no end.

"And I believe in the Holy Ghost, the Lord and Giver of life, who with the Father and the Son is worshipped and glorified; Who spake by the Prophets:

"And I believe in the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen."

"THE LITANY, OR GENERAL SUPPLICATION;

"To be used daily either at Morning or Evening Prayer.

"O God, the Father of heaven, have mercy upon us, sinners;

"Lord, have mercy upon us.

"O God the Son, Redeemer of the world, have mercy upon us, sinners;

"Lord, have mercy upon us.

"O God the Holy Spirit, the Comforter, have mercy upon us;

"Lord, have mercy upon us.

"O holy, blessed, and glorious Jehovah, our Father, Redeemer, and Comforter;

"Have mercy upon us.

"Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, O Lord, spare thy people, whom thou hast redeemed with Christ's most precious blood, and be not angry with us for ever;

"Spare us, O Lord.

"From all impenitence, and blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, malice, and all uncharitableness; from contempt of thy word, and commandment; and from all false doctrine, heresy, and schism;

"Deliver us, we beseech thee, O Lord.

"From lightning and tempest; from plague, pestilence, and famine; from battle, murder, and sudden death; and from all sedition, privy conspiracy, and rebellion;

"Deliver us, we beseech thee, O Lord.

"From all evil and mischief, from fornication, and all other deadly sins; from all the deceits of the world, the flesh, and the devil; from thy wrath, and from everlasting damnation;

"Deliver us, we beseech thee, O Lord.

"By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation;

"Mercifully undertake our cause, O Lord, our Mediator and Redeemer.

"By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost;

"Mercifully intercede for us, O Lord, our Mediator, and Redeemer.

"In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment;

"We sinners do beseech thee to have mercy upon us, O Lord God."

The First Part of this book does not go beyond the Epistles and Gospels, so that we are not aware what changes he proposes in the Occasional Services; but we may conclude what he would wish in the office for Baptism, as in the Collect for Christmas-day he omits the expression "being regenerate."

VIII. *"Address to the Clergy on Church Reform; by the Rev. W. Pullen, Rector of Little Gidding."*

This is a very plain-spoken but rather rambling pamphlet, in which the author proposes to abolish pluralities and non-residence; to pay the poorer clergy out of the richer bishoprics and sinecures; to lower the incomes of the bishops; to eject them from the House of Lords; to commute tithes; and to promote clerical education and due probation for holy orders. The object of church reform, he says, is "to conduce to the spread of God's word and glory, and to the spiritual improvement and salvation of man, for such was the end which our Redeemer had in founding his church." He enforces his argument by a reference to the fallen condition of the Apocalyptic churches. In regard to pluralities, he shews—what is true—that there are many instances in which two or more small benefices are, in point of extent and population, not more than one clergyman can properly attend to; and that these might be properly held together: which we heartily agree to, only let them in this case become one benefice. It is not the name, but the reality of pluralism, that we quarrel with.

We took up Mr. Arnold's extraordinary pamphlet next; but we are afraid to open it, at this late page of our work; we therefore defer it to our next batch of notices.

(To be continued.)

LITERARY AND MISCELLANEOUS INTELLIGENCE.

A VOLUME of "Extracts from the Information received by his Majesty's Commissioners, as to the Administration and Operation of the Poor Laws," has just been published by authority. This important volume, though but a small portion of the evidence which the Commissioners are about to report, yet contains more information on the subject than has ever yet been afforded to the country; and the irresistible inference from the whole is, what every man of calm judgment and large induction has long since arrived at, both *à priori* and from actual facts, that the system of English poor laws is fraught with evils which render it a curse to the country; that no modifications of its details or administration can divest it of its baneful effects; and that the only remedy is extinction. The Committee not having yet given in their report, it were premature to anticipate what is likely to be their opinion: but if they do not mean their own facts to stultify their reasonings, it can only be that the system must be abolished in the most speedy and efficient manner which can be devised consistently with justice and humanity. The Commissioners are, the Bishops of London and Chester, Mr. Sturges Bourne, Mr. Senior, Mr. Bishop, Mr. Gawler, and Mr. Coulson. The book is published very cheaply (a large, closely-printed 8vo. volume for 4s.), and we hope it will find its way to the hands of a large number of the parochial clergy, who, as a body, have been the most powerful abettors of this unhappy system. We have waged a thirty-years' war with the great majority of our Reverend brethren on this great question of national policy, morals, and religion, and we begin at length to hope that the matter is likely to be taken up upon sound principles. There are many obvious reasons why the clergy should have leaned to the support of the system, while they admitted and endeavoured to correct what they considered merely its abuses. Their profession led them to the supposed side of charity, and they would not believe that pauper alms are *not* charity. They saw distress relieved, and they did not perceive that by the very act tenfold distress was generated. Their business was to teach hard-hearted farmers, and tradesmen, and country gentlemen, to "put on bowels of mercies;" and they thought they promoted this object when, in their parishes or as magistrates, they took, as it was popularly considered, but most untruly, "the poor man's side." They were also, from their office, more conversant than most other men with the distresses of the poor, who crowd to them for assistance, as if they had time and funds without limit for their relief; and they could not but feel that it was a great consolation to their own minds to be able to get help for a few of their clamorous and pitiable mendicants, from the parish purse, when they could not relieve them from their own. We can well understand and admire these feelings; and we are aware that it requires some abstraction to discern ultimate results which seem to contradict plain palpable facts, and some self-denial to sacrifice an impulse in favour of a principle.

For the present we lay down the volume, but we purpose alluding to some of its most remarkable facts in future Numbers. The compilers have prefixed an elaborate alphabetical table of contents, which, however, they have so contrived as to make a running commentary upon the text, and that comment clearly is, that poor laws are incorrigible. Our eye glances, as we close the book, at the second word in the index, "Allotments of land"—on which so much has been said in our pages—and under it we see one among many instances of this tacit system of inferencing: "*Allotments of land*: Terms upon which usually made; frequently refused, for fear of losing parish allowance; small gardens for the mere occupation of after-hours, as a mere amusement, morally good; ultimate bad effects of large allotments hidden by small immediate advantages; ultimate consequence of to parishes shown in an enormous increase of poor-rate; instructions from the Board to the assistant Commissioners respecting." The compilers, it would appear from this reasoning index, take the same view of cottage allotments which we have done; for, on turning to the passages of the evidence referred to, we certainly do not find all that we discover in the index, nor do we find in the index some counter facts which we discover in the volume. The comment is in our favour; but we admit that it is a comment, and not properly a "table of contents." For instance, Mr. Majendie sends a statement from Saffron Walden, which might be indexed, "glowing account of the many benefits of cottage allotments:" but the index-maker, evidently afraid lest the public should be misled to approve of the allotment system, gives us, not the zealously stated facts and opinions of the text, but his own reluctant admission, with triple qualification and caution: "Small gardens, *for the mere occupation of* after-hours, *as a mere amusement*, morally good." There is not a word in the passage alluded to that says or even implies all this. The "smallness," the "mere amusement," &c. are the ingenious indexer's own ma-

nufacture. And then take the next article: "Ultimate bad effects of large allotments hidden by small immediate advantages." This fully coincides with our own often-expressed opinion, and we turned to the pages referred to for the facts adduced. But there is nothing in the text about large allotments being attended with "ultimate bad effects," or of these being "hidden by small immediate advantages." All this is the indexer's own careful manufacture, in order that his Majesty's subjects may not be led astray. The witnesses merely state, with great zeal, that allotments are good, very good, almost the sheet-anchor of the national bark; the index-maker, and we believe he is right, admits the facts, but thinks the witnesses do not look at the result in the course of years upon a large and national scale; and therefore, instead of saying "advantages of allotments," or "alleged advantages of allotments," he tacks on the epithet "immediate," and then qualifies this by the word "small," and finally puts the whole into a shape which is directly contrary to the intention of the passage, which says nothing of the "ultimate bad effects," which the Index tells us is to be found in it. And so, in the very next article, we have "ultimate consequences (of allotments) to parishes shewn in an enormous increase of poor rate;"—a large and fearfully sounding inference; but the text does not bear it out: it merely mentions a case of a grossly mismanaged parish, in which the rates greatly increased; for which there were various causes, *one* of which might be, as the indexer concludes, the farmers letting out potatoe gardens, though the friends of allotments would maintain the contrary. But instead of one fact, in one parish, as recorded in the text, the indexer gives us his own general view of political economy, "Ultimate consequences to parishes," &c.; and, as a proof that he has not followed the ordinary laws of a "contents" collector, he has omitted all that occurs on the other side—for instance, in the Saffron-Walden report, just alluded to, and actually paginated by him, and which upon his system ought to have been indexed, "Ultimate consequences to parishes shewn in an enormous *de*crease of poor rate." The whole index, incorrectly termed "contents," seems compiled upon the same ex-parte system; which we much lament, because the deduction of inferences was the business of the report, but an index ought to give the contents of the book. We think the compiler right in his view; but we must protest against such a species of cataloguing, however laudable his dread lest the reader should not deduce just conclusions.

The great majority of the readers of our modern popular publications, such as the Saturday and Penny Magazines, are little aware of the mass of prejudices, false facts, incorrect inferences, and absurdities, which they escape by the improved habits of investigation of modern times. We have at this moment lying before us the philosophical treatises of Bacon and Boyle, the founders of the modern system of philosophical induction; and yet there is scarcely a page in the writings of these eminent men that we could confidently lay before an ignorant reader as a satisfactory record either of facts or opinions, merely upon the authority of the writer. We open, as an illustration, at the very first page of Bacon's elaborate "Natural History," and find the first article to be a statement that if a well be digged in the sand by the sea-shore, it will be filled with fresh water by percolation from the ocean. Bacon adds, that Cæsar dug such pits when besieged in Alexandria; but that he mistook the cause of the water's being fresh, by attributing it to some "natural springs of fresh-water;" whereas, says Lord Bacon, it was no such thing, but the water oozing through the sand lost its saltness;—which every child instructed in modern science knows would not be the case, the salt being inseparable by mere percolation. Indeed, Bacon adds, that he had somewhere read that salt water had been made to pass through *ten* vessels of earth without losing any of its saltness, but that when passed through *twenty* it became fresh; and he proceeds to find out a number of notable reasons why this does not contravene the sea-side experiment,—such as, that "the imitations of nature are poor;" that the sea-water rose by percolation, instead of descending; and that "the very dashing of the water that cometh from the sea is more proper to strike off the salt part." Here then Bacon, at the very outset of his work, takes up an alleged but unproved fact, and, instead of verifying it before he argues upon it, he assumes as true what is false, and then gives absurd reasons to account for the phenomenon. Yet Bacon was far in advance of other men of his age; and Boyle in experimental caution afterwards went still further; and yet there is scarcely a fact or an inference in their writings that can be relied upon, without a rigid scrutiny of all the circumstances. We mention this merely to shew the advantages which even the popular reader of the present day has over the most acute philosophers of the seventeenth century, in not having to spend the larger part of his time in unlearning instead of learning.

We are always quite willing, nay, gratified, that the conductors of other publications should copy any article from our pages; nor are we particular in wishing that they should acknowledge their obligations; but ludicrous mistakes sometimes arise from their not distinguishing between document and comment. We frequently observe articles which we have collected

from several sources, or which were supplied by foreign correspondents, served up in other publications as original communications, with the condescending adoption of our humble remarks thereupon, as the editor's own annotations. When our Numbers were dated a month back, the practice had this inconvenience, that if a reader should refer to any article thus copied in any work which was dated on the day of publication, he would suppose that one person had catered for both works, unless he recollected, that, though dated alike, the Christian Observer of that date was a month older than the other. We could point out, for instance, in various Numbers of our good friend the Dublin Christian Examiner, three, four, or five of our minor articles of Literary, Religious, or Miscellaneous Intelligence, inserted verbatim, with our comments on them, so that our readers might suppose that our friend and ourselves had been rather economical, in employing one editor for both magazines. The recent alteration of our mode of dating in some measure remedies the inconvenience; though, even as it is, an uninitiated reader would be at a loss to account for many odd circumstances. For instance: in the last Number of the Dublin Examiner he finds a column as from the editor of that work, on Popish Superstitions, and Count Genamb of La Trappe, and his pilgrimages and penances, in the very words (the sentiments as well as the facts) which he had read in the Christian Observer the month before. Of this we make no complaint, as we feel honoured that any friend should think our sentiments worth fathering; but then follows again a column and a half about the Melleray Monks, just as it appeared in our Number, and commencing, as did ours, with the remark: "By a singular coincidence, we had scarcely written the last paragraph when there fell into our hands a printed appeal, issued in London," &c. Now it must strike a reader as rather strange that this identical "coincidence" should have befallen two brother editors, and that both should have given an account of it in the same words; and he might think it still more strange to learn that our good brother had never "written" the paragraph at all, but only cut it out from the Christian Observer; and that the appeal which "fell into our hands"—we know exactly when and where—had never fallen into our friend's hands at all. We repeat, that we have no objection to any person's using our pages as he likes; but it is best to distinguish between the common property of facts, and the private property of comments. We should not, however, have said so much on such a trifle, but that our readers might think we gave them borrowed articles, which were honestly our own.

If we can read our own feelings aright, it is our anxious wish never to misrepresent the opinions or practices of any class of persons, however zealously we may think it our duty to oppose them. In the case of any sect or party whose notions are the subject of discussion, we have always endeavoured to avoid falling in with the stream of popular odium or eulogy, and to resort to authentic sources of information, with a view to form a correct judgment. In regard to no class of persons have we done this more conscientiously than as respects the members of the Church of Rome. We hear it frequently asserted that the popular teaching of the Roman-Catholic priesthood is not to be judged of by the statements of old writers; and though the Papal church claims infallibility and immutability, yet it is often said by her Protestant advocates—for such there are—that in point of fact Popery is virtually reformed, and has silently dropped many of her false doctrines and superstitious practices. Our firm belief is, that there is not a shadow of truth in this statement; and that not only among the ignorant multitude in Spain or Ireland, but in the heart of Great Britain, wherever Popery really exists, and has not degenerated into infidelity, it is what it ever was. Some readers may think it uncharitable for us to recite such facts as are often mentioned in our pages (for example, in our Number for January, p. 54, and April, p. 247), but are they not truly characteristic of a system which even to this hour deludes millions of human beings in the most important of all concerns?

We were led to the preceding remarks by perusing a sermon just published, entitled, "Discourse pronounced at the Funeral of the Right Hon. Frances Xaveria Stafford Jerningham, Baroness Stafford, Consort of George William Baron Stafford, in the Catholic Chapel, Cossey Hall (Norfolk), Nov. 27, 1832, by the Rev. F C. Husenbeth." In a discourse pronounced at the obsequies of the lady of an English nobleman, and given to the British public from the press, the preacher would naturally abstain, as far as his conscience would allow, from exhibiting his faith in a manner calculated to lay him open to the arguments of Protestants. It could not be expected that he should speak exactly in the same strain as the Ignatius Loyolas and Francis Xaviers of former days, whose names are still adored, and are even feminized to grace the baptismal font. Indeed we read several pages of this sermon without perceiving in them, as regards doctrine, any thing but what we have often found in professedly Protestant discourses; and we could not peruse without emotion the interesting account given of the virtues of the deceased lady, while the preacher at the same time disclaims, with truly commendable feelings, and with much eloquence

of language, the desecration of the pulpit to the flattery of human distinction. "It is not, my brethren, for the Christian preacher to descant upon accidental advantages of birth and fortune and human admiration; and she, indeed, who possessed all these so eminently, had long learned their vanity, and referred them to the glory of Him who gave them."

The picture drawn of the virtues of the deceased lady, particularly her charity and kindness to the poor, is most pleasing; but, then, let the reader mark the application; for these things are represented, not as *fruits* of faith, but as meritorious claims upon God, as challenging his justice, instead of humbly looking up to his mercy, and trusting through the infinite merits of the Saviour for forgiveness. Let the reader weigh the following:—

"Do you know, my brethren, how rich a reward is promised to works like these? 'Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.' *Nothing more powerfully propitiates the Divine justice*, or more effectually smoothens the passage to the grave, than the exercise of Christian charity. *Every thing is promised to it: it redeems our sins, it delivers from the sting of death, it secures a never-ending recompence.* In favour of the charitable, God has promised to soften the agonies of death, in these tender words: may 'the Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness.' And thus we have an assured hope that this lady, so merciful through life, found mercy at the hour of death. She who had so well understood concerning the needy and the poor suffering members of Jesus Christ, was consoled by the angel of peace on her bed of sorrow: and had all the bitterness of death so softened and sweetened, that she breathed her last, calmly, peacefully, and scarce perceptibly. A soul so pious and so full of holy charity could not but possess interior peace at the last hour: 'Strength and beauty are her clothing, and she shall laugh in the latter day.... Give her of the fruits of her hands, and let her works praise her in the gates.'

"And thus, my brethren, does religion furnish the secret of drawing comfort even from a scene so bitterly afflicting. Thus has even this house of mourning become to us a place of Christian consolation. Though death be a cruel ravager, and though here he has done his worst deed of desolation; yet has he gained no victory, and inflicted no sting. Religion and its treasured virtues, animated faith, earnest hope, and greater than all, ardent, unbounded charity, *had covered the deceased with a panoply, and secured her title to a recompence from Him who will* 'render to every man according to his works.'"

We may be told that we meet with something very like the above in many writers who are called Protestant; and this is unhappily true, for the race of Dr. Wartons, who depicture death-bed scenes and mortuary appliances very much after the fashion of Papists, is not extinct. Popery, so far as its doctrine of merit and claims is concerned, is the natural religion of the human heart; we are all too apt to gravitate towards Rome, "tendimus in Latium;" but the doctrine is not the less pernicious, whether taught undisguisedly in a Popish chapel, or in a Protestant cathedral; whether it issue from the press of a Protestant Episcopalian bookseller, or of his Socinian neighbour to the right, or his Popish neighbour to the left.

From one portion of idolatry which attaches to the Church of Rome, Protestants are exempt; we allude to the fearful substitution of the sacrifice of the Mass for the true sacrifice of Christ, the *only* atonement for sin. We cannot read without horror such a passage as the following, in this funeral sermon.

"Monica, the mother of the great St. Augustin, lived and died a saint, but that pious son, that illustrious doctor of God's church, tells us in the most affecting terms, that the 'sacrifice of our ransom' was offered for her, that same great *sacrifice of the Mass which we offer here, at the distance of fourteen centuries, for this departed soul.* Pure as his mother had lived, St. Augustin tells us how earnestly he continued to pray for her after her holy death. 'O God of my heart,' said he, 'my praise and my life, setting aside a little her good deeds, for which rejoicing, I give thee thanks, now do I beseech thee for the sins of my mother. Graciously hear me, by that remedy of our wounds which hung upon the wood' of the cross, 'and seated at thy right hand intercedes for us. I know that she did works of mercy, and forgave from her heart them that trespassed against her: do thou also forgive her trespasses, whatever she may have committed during the many years since her baptism. Forgive, O Lord, forgive her I beseech thee; enter not into judgment with thy servant. Let thy mercy prevail over thy justice, for thy words are true, and to the merciful thou hast promised mercy.'

"My brethren, if a saint like Augustin thus prayed for a saint like Monica; if a pious and dutiful son thus implored heaven for a holy parent; well may the afflicted children of this mother pray in like manner for her eternal repose. And, turning again to the holy altar of God, *let us offer for her the great 'sacrifice of our ransom,'* and pray that her place may be this day in peace and her abode in holy Sion. Amen."

We see no reason why Protestants should of late years be so squeamish in designating doctrine like this by its proper name.

VIEW OF PUBLIC AFFAIRS.

THE proceedings in Parliament during the past month, though interrupted by the Easter vacation, have embraced a variety of very interesting and important subjects, to a few of which we shall now advert, postponing others to a future Number.

The IRISH COERCION BILL, as it is called, has passed, with considerable modifications; but enough, we would hope, remains to effect its purpose of putting down illegal combinations, and throwing around every class of persons and property the protection of the laws. The Lord Lieutenant has already begun to apply its provisions, in the case both of disturbed districts and mischievous political confederacies; and we trust before long to hear that the conspiracies and lawless proceedings which have distracted Ireland are at an end. The Act is not to be employed to enforce the payment of tithes; though if this or any other legal claim be resisted by intimidation or force, it is surely the duty of the state to protect the claimant and to put down the wrong-doer, and we trust that government will not shrink from its responsibility in thus acting. The protection of the persecuted and proscribed clergy and their families, is the very first object to which this Act ought to be applied; and it is surely no just reason for exempting them from its guardianship, that they do not see it their duty to relinquish their legal right to their tithes and dues. At this very moment this much-respected body of men are suffering more than ever; the withholding of their income—to say nothing of the terror in many places of living in constant jeopardy of their lives—being an increasing evil, as their private resources are every hour diminishing. The sums in arrear for tithes are enormous, amounting in some dioceses to nearly three years' accumulation. We are happy to learn that the fund raised in England for the assistance of our suffering brethren has been productive of much good, having alleviated the extreme necessities of many excellent clergymen and their families. In some instances, by a timely *gift* or loan, life-insurances have been prevented lapsing, and in a variety of other ways much solid benefit has been afforded, besides the actual and immediate relief in those cases in which there was an absolute penury of the common necessaries of life. We could specify many instances in which the loan or gift of even a few pounds has been a welcome aid to most respectable clergymen with large families, who three years ago were in easy circumstances, and able to relieve the wants of others.

Lord *Althorp's* IRISH-CHURCH BILL has had to begin its career anew, and we trust that in the course of its progress some of its exceptionable provisions will be amended, leaving untouched those parts which constitute an equitable and salutary reform. Already has Lord Althorp consented to abandon the taxation of the present race of incumbents. Even admitting that such a taxation would not be an unfair interference with vested interests, it would still be a most unjust measure under this particular bill, which professes to impose the tax as a commutation for first-fruits, whereas existing incumbents have already paid their first-fruits; and even if they had not, the customary demand for first-fruits is a mere trifle compared to the proposed graduated income tax. This concession leads us to hope that government may be urged to relinquish that most unjust and sinister portion of the whole bill, the appropriation of the large sums arising from the reduction of sees, and the letting of episcopal estates in perpetuity, to purposes not yet specified, and which are not declared to be either ecclesiastical or for the furtherance of the Established Church of Ireland. Our hope that a powerful resistance to this part of the measure will be made in the House of Commons, is strengthened by the strongly marked disapprobation of the House to a proposition of Mr. Faithful, the member for Brighton, for seizing church property and applying it to the exigencies of the state, there not being even a demand for a division on so unjust and dangerous a motion. So far at least the House of Commons acted well; and if it should treat in the same manner that part of Lord *Althorp's measure* which glances the same way, we should begin to hope that we may even yet secure a large and ample Church Reform without spoliation or injustice. As it is, our conviction is that the proposed bill does not bear an aspect friendly to the Protestant Church of Ireland; and though many parts of it are excellent, yet as a whole it proceeds upon the idea that the Protestant church is an evil to be borne with and mitigated, rather than a blessing of which we should wish the extension and perpetuity. At present, while the Irish Church is well endowed, and the number of its members is in many places comparatively small, the abolition of the *obnoxious* church cess, and throwing the church entirely upon its own revenues, may be a salutary measure, as preventing hostile collisions; but in a thickly clustered population, and upon a national scale, it is no more possible for the clergy to keep up all the churches and to pay the various church officers out of their tithes, than for our naval officers to build, man, and provision all the ships in the fleet out of their pay; nor is it much more just or wise to expect it. If the principle ever come

to be acted upon, that for peace sake parishes are not to maintain their churches, since all the parishioners are not Churchmen, then the congregation of each church or chapel must defray its own expenses, which in large towns may do very well; but as to thrusting the burden upon the tithes and glebe, it is absurd to suppose that any national church can exist, or at least thrive, under such a measure. The great body of the laity of each successive age must in the main, in one way or other, provide for its own religious necessities; for these are an increasing charge with an increasing population, and cannot be prospectively liquidated by fixed endowments. We have already fatally experienced the evil of not allowing for expansion, in the impossibility of providing for the religious wants of increased parishes without new funds, which, upon a national scale, can only be raised by legislative sanction.

Lord Althorp has brought in the first of the Church of England Reform measures, in a bill for the commutation of tithes. His Majesty's government proposes further to introduce measures to secure clerical residence, and to do away with pluralities. Other plans are also hinted at, the nature of which is not specified, and we forbear to offer vague conjectures; but with regard to the three objects just mentioned, they are of such importance that if his Majesty's Ministers can place them upon a right system, they will be among the best benefactors to the Church of England. The tithe commutation bill is, we think, in the main an excellent measure; but some of the details, as given in Lord Althorp's speech, appear to need much revision. The bill during the first year is to be merely permissive, giving the tithe payer and tithe receiver, including lay-impropriators as well as clergymen, the power of agreeing to a corn-rent in place of tithe. After twelve months, any tithe payer may oblige the receiver to commute, according to the award of valuators to be chosen in the manner specified in the bill. The most exceptionable part of the measure is that of making, not the actual value of the tithe, but what the receiver happens to have collected on the average of the last seven years, the standard of adjudication. In most cases the church will be grievously robbed by this provision, which is grounded on no principle of law or justice. Many an incumbent, from age, infirmity, carelessness, or from being so rich as not to care about the matter, or too poor to enforce his right, has let the tithes fall into temporary decay; and for this, himself and his successors are to be cheated in perpetuity. The only fair way is, when either party requires it, to value the land, and to make such reasonable terms as the valuators, who ought to be public responsible commissioners, may judge proper. The bill indeed allows the valuators a slight discretion, not exceeding ten per cent. to be added to or subtracted from the seven years' average, but this is not sufficient. With a suitable enlargement of this discretion, we should be glad to see the bill made imperative, instead of merely permissive.

We await the other measures of Church Reform with much solicitude. We cannot say that we think the Church has found warm friends in his Majesty's Ministers; the scale, wherever it turns, being uniformly against the clergy; as in the matter of the seven years' average in the English bill, and various particulars in the Irish. Lord Althorp has, however, defended the clergy from the charge of inordinate wealth, proving that the whole parochial property of England would yield only an average of 285*l.* a year, for each benefice; and if to this were added the whole of the cathedral revenues, the aggregate average would be only 300*l.* Still, this, if duly adjusted—we do not say equalized—would go a great way towards a very suitable provision for a national church, and we shall rejoice if some just measure can be devised for its better regulation. At present its mode of division is most inequitable and preposterous; but injustice ought not to be perpetrated even with a view to a laudable object.

Sir Andrew Agnew has postponed the second reading of his bill for the BETTER OBSERVANCE OF THE LORD'S-DAY to the 16th of May. The bill has been furiously assailed in various quarters: by some, because they did not understand it; and by others, because they did: and zealous efforts will probably be made to get rid of it altogether on the second reading. We believe, however, that a re-action has commenced, and that, as the bill becomes better understood by right-principled men throughout the land, it gains every day new advocates. Even if it should not pass in all its details, it will, we cannot doubt, lead to some considerable though less extensive measure; for the public is now aroused upon the question, and petitions innumerable are pouring in from all parts of the land, imploring protection for those who cannot now enjoy the boon of a Christian Sabbath. It is said by many that the bill goes too far; and we would not contend for every minute detail; but, as a matter either of principle or of protection, where can it stop short of its present liberal range? No class of persons is brought within its guardianship which has not implored aid; and why should not the inn-keeper, the post-horse driver, or the stage-coachman, be as much protected as the retail trader; and why should not tea-gardens and other places of amusement, which are inconsistent with the sacred character of the day, be as much closed as the windows of a shop. The

bill interferes with no man's private duties or conscience; as our readers will perceive, if they will carefully peruse the paper of "Observations" upon it which they will find stitched up with our present Number. With that paper in their hands, it is unnecessary for us to say more at present, except again to commend the object to their prayers and earnest exertions. They will see in that paper the real character of the bill, which the newspapers, and some parliamentary objectors, have so strangely mistaken; reminding us of a story told by Sir W. Scott, in his Tales of a Grandfather, of General Sir Andrew Agnew, an ancestor of the honourable Member. The general, "brave to the last degree," was defending the fortress of Blair, in the Duke of Cumberland's campaign in Scotland just before the battle of Culloden, when "some of the young wags," Sir Walter says, "obtained an old uniform coat of the excellent Sir Andrew, which, having stuffed with straw, they placed in a small window of a turret with a spy-glass in his hand, as if reconnoitering the besiegers." This apparition, continues Sir Walter, did not escape the hawk's eye of the rebel Highlanders, who continued to pour in their fire upon the turret window; and even the unerring deer-stalkers expended much good ammunition in vain upon this man of straw, while the real Sir Andrew remained unscathed. And thus have our newspapers, and a few liberalizing politicians, dressed up an image of straw, which they call Sir Andrew Agnew's bill, and have attacked for weeks together this ruthless phantom, as interfering with private conscience and domestic arrangements, oppressing the poor, entrenching upon the liberties of the subject, forcing people to go to church and be religious against their will, and making the best of days a season of unrelieved gloom, austerity, privation, and fanaticism. For all this vituperation there is not any solid basis of truth. The bill may go farther than many persons might wish in its protective character; but still it is strictly protective, and is only punitive or prohibitory in so far as one man may injure others by his public conduct. But for the details we must again refer to the paper of "Observations;" only once more urging our readers, during the short time that remains, to further the object by their influence in every possible way, more especially by means of *petitions* to Parliament, and by urging their representatives to support this important bill—of course with such amendments as may appear desirable, but not by any means to sacrifice its leading principles or features, which are strictly in accordance with the word of God and the due honour of his holy day.

The government measure for the EXTINCTION OF SLAVERY is postponed till the 14th of May, in consequence of the change in the Secretaryship of the Colonies, Mr. Stanley having been recently appointed to that office, and requiring a few weeks to make himself master of the details of the question. Lord Althorp has pledged himself that the proposed measure shall be "safe and satisfactory;" but no measure will be entitled to either of those epithets which does not embrace a complete and speedy emancipation of the whole of the slave population. We affirmed very confidently, in our Number for January (the article was written some weeks previously, in December), that such a measure was in contemplation, and "as fixed as any thing human can be;" and we have not the slightest reason to retract our words, or to disbelieve the accuracy of our information; but nothing human *is* fixed, and many circumstances have since excited apprehension in the minds of all zealous and uncompromising abolitionists. That our statement in December was not inaccurate or premature, may be inferred from the following significant, and we may say official, statement in the Courier of February 1st. "We have no hesitation in saying that we believe a general measure of emancipation *was* determined on; but which, on the representations of those connected and acquainted with West-India affairs, was, after more mature deliberation, in some degree modified." At length, however, after various alleged vacillations, we are to have, Lord Althorp says, a "safe and satisfactory measure." We regret every hour's delay, as it perpetuates misery, and registers additional crimes and atrocities; but in other respects this cause of justice and mercy is a gainer by the postponement, since each passing day adds new arguments for abolition. If Ministers doubted, which however we do not believe, as to their proper course in February, they cannot, with their eyes open, doubt of it in May. Look at the continued tumultuous and insurrectionary spirit of the West Indies:—look at the avowed determination of the confederated bands of the colonists, to expel, imprison, or murder every missionary whom they can seize, and by means of the lash and the halter to extirpate every shred of religion, from among the slaves:—look at the scorn, the contumely, the actual rebellion, with which they assail all the proceedings of the British government and legislature, and his Majesty's representatives in the islands:—look at the horrible cases of aggravated cruelty, with the blood not yet dry upon the whip, that are daily coming to light, and of which a Mr. Whiteley, a most credible witness, has just given from his own recent residence on a West-Indian estate, such heart-rending details as make humanity shudder, and prove that brutal jests and lawless passion go hand-in-hand with the cart-whip and the obscene tor-

ture of women:—look at the sympathy of too many of the English proprietors themselves with their West-Indian agents, as evinced within these few days in the case of no less a man than Lord Romney; the injustice and cruelty committed on whose poor aged female slave, Betto Douglas, the victim of one White man's licentiousness and another's barbarity, are fresh in the memory of the public; and yet his Lordship refuses to allow this miserable captive to be legally rescued from oppression, though one hundred pounds currency, far more than her commercial value, have been raised and tendered to him by some benevolent persons who commiserated her sufferings; his Lordship thus proving that there are hearts in which the love of despotic power is even greater than the love of money, though his Lordship shewed no disinclination to the latter in the miserly bargain which he made with this poor unfortunate creature some years since, to send him in three dollars and a half every month; thus staining his children's bread with the very life's blood of a poor unhappy woman, whom his confidential agent, and up to this very moment his official friend and correspondent, had confined in the stocks (see Parliamentary Papers of May 1, 1827) for twenty hours every day, during six months and eleven days, because she could not make up the required tale of bricks, not one of which would the inexorable man abate; and neither the Governor of the Island, nor Lord Bathurst (then Secretary of State for the Colonies) being able to bring him to justice; a West-Indian jury abroad, and his noble master at home, viewing him as a truly "honourable, humane, and respectable man:"—look again, not to dwell on these horrors, at the whole British nation rising up with determined resolution to extinguish the foul system at a blow:—look at the numerous and unanimous meetings which have been recently held, especially the densely crowded and overwhelming assembly at Exeter Hall:—look at the shoals of petitions which have been pouring in from every corner of the land, all demanding prompt and complete abolition:—look at the legal, constitutional, but firm and determined convention of more than three hundred delegates, from all parts of the island, to urge upon Government the necessity of their doing their duty, and acting up to their pledges, in this great question:—look at the necessity which Government itself has felt of putting down by force that monstrous Whitefeet Jamaica association for tarring and feathering missionaries, burning their chapels, flogging every slave who prays or reads his Bible, and committing even murder, if necessary, which some English clergymen and episcopal publications, and members of Church-of-England religious societies, have seen fit to eulogize, because it assumed to itself the name of "Colonial Church Union," and was directed to the abolition of sectaries and the upholding of slavery:—look at the turn which the conduct of such proprietors as Lord Romney has given to the question of compensation; it now appearing, that, when slaves were willing to work out their freedom, or friends were willing to assist them, and to give even beyond the commercial value, owners have capriciously and tyrannically refused to accept the price, because, forsooth, they did not, to use Lord Romney's words, think the party entitled to this "particular favour" by their "good conduct," as reported upon by an interested or revengeful agent; and then they are to come and ask the British public to "compensate" them for their own obstinacy and despotism:—look again—but we have said enough to shew, that, if the question have lost in time, it has not lost in weight by a few months' delay.—On this question now depends, more than on any other, the continuance in office of the present administration. They have enemies on every side; and, in addition to their old political opponents, they have recently contrived to make not a few new ones, by their conduct on two or more questions of justice and humanity, such as the Factory Bill, and the uncivilized and unnecessary custom of flogging soldiers. After the afflicting evidence of last year respecting the unhappy children in our cotton-factories, what man, who had either a heart to feel or a head to think, could have willingly yielded to the proposal to send out a roving commission to inquire whether infants ought to be worked, and tortured to their work, for twelve, fifteen, or seventeen hours a day, just with a view of postponing Lord Ashley's ten-hour bill to another session? The House of Commons, to the great satisfaction of every humane man, left the ministers, on this occasion, and their manufacturing allies, in a majority—we use the phrase emphatically—*of one*; the most signal failure which has attended them up to this day (*April* 25), but which we trust they will strive to repair by making the commission, now it is formed, prompt and efficient. A commission to inquire whether infants ought to work more than ten hours every day of their poor wretched lives, in the pestiferous dust, heat, and fatigue of a cotton-manufactory, under the stimulus of oaths, and blows, and "billy-rollers!" Was ever such a commission heard of in a civilized land! It certainly never was among savages.

The case of the soldier is different from that of either the child or the slave, as he has arrived at man's estate, and is not punished without a trial according to the laws of the body to which he belongs. But corporal punishment by flogging is a practice so barbarous, so disgraceful to

the nation, so prejudicial to the character of the soldier, so utterly uncalled for, as is proved by the example of those countries in which it is not employed, that we were heartily glad to see that government could rally but a miserable majority of ten votes in its favour, notwithstanding they enjoyed the aid of many of their usual anti-reform opponents, who on this occasion were their willing auxiliaries. They have but to try two or three more such devices, and particularly in the anti-slavery question, in order to alienate from them a large body of their countrymen, whom they will not find it possible to put down by popular opinion, as they did the remnant of a political faction. We write strongly, because we think the conduct of ministers, in regard to the factory and military punishment questions, has been truckling and disgraceful, and because, in regard to the anti-slavery question, they have not hitherto acted with that vigour which was required by their duty or their pledges. We trust that before another month has passed they will have redeemed their credit; that their abolition-bill will be both "safe and satisfactory;" and that, in the mercy of a gracious Providence, this solemn question will be settled henceforth as justice, religion, humanity, and policy alike demand.

Lord Althorp, in bringing forward his scheme of FINANCE, stated that the present government has abolished 1387 places, the income of which was 231,400*l*., and that other retrenchments were in prospect; that the estimated income for the ensuing year, above the expenditure, would be about a million and a half; and that he proposed to repeal the duties on tiles, taxed-carts, shopmen, clerks, stewards, and to reduce those on advertisements, marine insurances, raw cotton, soap, and the assessed taxes on houses and windows, so far as applies to shops and store-rooms, but not including private dwellings. Sir James Graham has also presented a considerably reduced estimate of naval expenditure. Ministers seem very desirous to fulfil every reasonable expectation of the country in regard to retrenchment; and at the same time to oppose the destructive schemes of those who would violate the public faith, or mutilate the national establishments till they become ineffectual to their intended purposes. They have most zealously fought against Mr. Attwood's ruinous scheme of confiscation, the effect of which would be to inundate the country with damaged paper, to drive gold out of the land, to cheat every creditor, and to reduce every man's income to the extent of the depreciation. The House of Commons negatived this scheme of spoliation by an overwhelming majority.

Much has been said of late in both Houses of Parliament respecting the BEER SHOPS, which have entirely swerved from their original intention, which was merely to afford a cheap and wholesome beverage without monopoly. All that is wanted to stay the evil, is to forbid the drinking of beer upon the premises, and to place the houses under a reasonable degree of magisterial controul. Surely this might be effected without reverting to a monopoly, or giving a preference to the vendor of ardent spirits. It is a question which deserves the most serious consideration of the magistracy and parochial clergy; as indeed does the Temperance-Society question in its whole extent, and connected with a variety of other important questions bearing upon morals, religion, pauperism, and the observance of the Lord's-day. It was most truly remarked in the admirable address to his Majesty of the clergy of the province of Canterbury in convocation assembled at the opening of the present parliament, that "among the various causes which disappoint the hopes of the pastor," are "the intemperate use of intoxicating liquors, the assiduous distribution of immoral and impious writings, and the neglect of the Lord's day." Has every clerical reader of these lines a Temperance Society in his parish? If not, why? And when will our reforming government and parliament, among other reforms, banish the fiend-like practice of serving out large daily portions of liquid poison, as a part of the ordinary diet of our soldiers and sailors? The American government has banished ardent spirits from its naval and military rations, as it has also abolished the use of the lash; but we do not wonder that British officers consider the latter necessary, while they encourage the former; for if men are depraved by spirit drinking, it may be necessary to reclaim them by flogging. But why not eject both, and have rational and orderly men governed by rational and moral motives? In hot climates the habit is baneful beyond conception. We might quote without end the testimonies of able physicians; but we will content ourselves for the present with the following observation of Bishop Heber. "Nothing," says the Bishop, "can be more foolish, or its effects more pernicious, than the manner in which spirits are distributed to European troops in India. Early every morning a pint of fiery, coarse, undiluted rum is given to every man, and half that quantity to every woman. This the greater part of the new comers abhor in the first instance, or would, at all events, if left to themselves, mix with water. The ridicule of their seasoned companions, however, deters them from doing so; and a habit of the worst kind of intemperance is acquired in a few weeks, more fatal to the army than the swords of the Jâts or the climate of the Burmese."

Among the public events of the month we must not omit to notice the lamented decease of the venerable *Lord Admiral*

Gambier. It would be injustice to such a man to croud what we have to say respecting him into a few hasty lines; and we therefore for the present say nothing, hoping to furnish a copious notice respecting him in a future Number.

Another venerable servant of God and friend of man, the *Rev. Rowland Hill,* has also been taken to his rest. Few persons have, for the space of half a century, occupied a more conspicuous place in the public eye than Mr. Hill. During the latter years of his life he had outlived, by the excellence of his character, the reproaches with which he was formerly assailed. His zealous piety, his extensive philanthropy, and his Christian deportment, had long silenced those who saw in him nothing but a mixture of fraud, folly, and fanaticism. Few men were formerly more "buffeted;" and few would have suffered the infliction with so little of impatience or irritation. The *chief* cause of the attacks upon him was one for which he had no reason to be ashamed, his zeal for the glory of God and the salvation of man; and had he been as exemplary as an angel, and as regular in his ecclesiastical habits as an archbishop, he must have expected much of that reproach which, when he began life, assailed with double violence those within the pale of the Church of England who faithfully preached her doctrines; more especially in the case of a young man of highly respectable birth and connexions, who broke caste by becoming, in the popular estimation, "righteous over much." But, besides this better cause of the obloquy which assailed him, it were unjust not to add that Mr. Hill provoked much of it by his excentricities, his misplaced sportiveness, and his inconsistency, to say the least, in not adhering to the regulations of the communion of which he professed himself a member and a minister. But we have no wish to advert to these matters at present; our only intention being to pay a passing token of veneration to a revered servant of God, who, whatever he might be as a member of the Church of England, was a man of considerable talents, and of eminent piety, devotion, and active and enlightened benevolence, and to whom, as a Christian philanthropist, the public owes an overwhelming debt of gratitude.

ANSWERS TO CORRESPONDENTS.

CANTABRIGIENSIS; AN OLD SUBSCRIBER; J. E. G.; M. A. G.; H. C.; B. R.; ZENAS; Ευτυχος; A SUBSCRIBER; and H. I. B.; are under consideration.

We cannot insert the controversies of Correspondents with other Magazines, or their rejected papers.

We have no wish to retain a harsh word, in regard to the name of "the late Dr. Warton" prefixed to the Death-Bed Scenes; but the facts are as follow, and our correspondent G. may affix what epithet he pleases. The first edition appeared in 1827, with the distinct announcement on the title-page, "By the late John Warton, D.D., edited by his Sons;" to keep up the probability of which we have a preface by the author, and another by the editors, and the most solemn declarations that the manuscript would never see the light till the author was in another world. We must say, that we were deceived, and really thought it—till we were assured to the contrary—a posthumous work; and it is clear that the writer wished and intended it to be so believed; and every thing is a "falsehood" that is meant to deceive. The dropping of the name of the late Dr. Warton and his sons, on the title-page of the Christian-Knowledge Society's edition (though this is done only partially, as we have a copy of one of the tales now before us, issued by the Society, with Dr. Warton's name on the title-page), is a proof that the name was felt to be deceptive. But, to make the matter worse, the author's preface is retained, with all the solemn falsehood about, "Farewell! when this comes into thy hands I shall be beyond thy censures or thy praises;" and with a second preface by the pretended editors, expressing their gratification at the book's being placed on the list of the Society for promoting Christian Knowledge; a distinction, it is added, "not to be obtained by partiality or purchased by bribes, or ever granted without the most deliberate and scrupulous caution." Why all this absurd mystification? It is known to be the work of a living author, who has not put his name to it; and it is so unscriptural and dangerous a publication, that we hope it will be speedily expunged from the list of the Society.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

OBSERVATIONS on the LORD'S-DAY BILL—(see "Public Affairs."

THE

CHRISTIAN OBSERVER

No. 378.] JUNE, 1833. [NO. VI. VOL. XXXIII.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

MEMOIRS OF AMERICAN DIVINES: REV. DR. E. PAYSON.

(*Concluded from p.* 262.)

WE now arrive at the last and best days of this excellent man.

Dr. Payson's neighbourhood being visited with one of those remarkable extensions of religious concern and earnestness which are known by the name of Revivals, he thought it right, while he zealously encouraged every hopeful symptom, to guard against incidental dangers. The following he specifies as among the number:—

"1. Christians, in times of refreshing from the presence of the Lord, are apt to be so much taken up in conversing and labouring with sinners, that, from concern for the souls of others, they neglect their own spiritual interests. This may do very well for a time, but in the end will be productive of much evil. I do not mean to dissuade you from labouring for the good of others, but to warn you to take care of your own souls.

"2. Christians are in danger, when a revival has continued for some time, of praying less for its continuance, and of being less thankful for it. They seem to take it for granted that it will go on, as a matter of course; their prayers grow less frequent and fervent, and their gratitude less lively; until, at length, a case of conversion, which would at first have electrified the whole church, produces scarcely any sensation at all. Now when this is the case, a revival will certainly cease; for God never continues to bestow spiritual favours where they are not felt to be such.

"3. Another reason why revivals do not continue longer is, that there is so much animal excitement mixed with them. It is a law of our nature, that the duration of merely animal feelings should be in inverse proportion to their strength. These are no part of spirituality and holiness: for the more holy we are, the less we shall have of them. Our Saviour had none of these feelings. Strive to repress animal feeling, and to be more purely spiritual.

"We read that Nadab and Abihu, on the day of their consecration to the priesthood, instead of taking holy fire, with which to burn incense, took strange, that is, common fire, and were punished by immediate death for their presumption. To us this may appear a slight offence. We may think one fire equally good with another. But our God is a jealous God; and we must make our offerings in the manner he has commanded, and with a right spirit, or they will be an offence in his sight, and he will not accept them."

Among the plans adopted by Dr. Payson for the spiritual welfare of his flock, not the least useful was the formation of what are called in America

"Bible classes;" a plan which has also been adopted with much benefit by some clergymen in England. Catechumens and other persons, chiefly young persons—though there are no necessary restrictions as to age—are invited to meet their pastor at stated times, and to receive his instructions in a more familiar manner, and with more minute application, than is practicable from the pulpit; also, to propound any difficulties which may occur to them—generally, we believe, in writing and without their name—and in the same manner to give their ideas on passages of Scripture, to be subjected to the remarks and corrections of their spiritual instructor. There are two distinct classes for men and women: and in some instances, we believe, there is a further division, so as to include persons who are most likely, from their habits, education, and circumstances in life, to profit by being classed together; it being obvious, for example, that the course of instruction and exhortation which would be most adapted to the case of the younger members of highly educated families, would not be so well suited to that of servants and very poor persons; besides which, both parties would feel a degree of embarrassment, which might impede their edification. The Gospel of Christ is at utter war with pride and selfishness; but it enjoins a spirit of wisdom, and of proper adaptation to times and circumstances, and that all things should be done decently and in order. We are not exactly aware what arrangements in these matters Dr. Payson found most judicious; but from the specimens left upon record of his instructions to his classes, they appear to have been peculiarly striking, attractive, and edifying.

Another of his most acceptable methods of communicating instruction, and exciting religious interest, was by visits to the families of his parishioners. It was a custom, which he commenced almost simultaneously with his ministry, to give notice from the pulpit that the families in a particular district, or street, might expect him at a given time in the course of the following week; and to request, that, if consistent with their engagements, they would all be at home, as he wished to see the family together. Accordingly, when he entered a house he usually found all in readiness for his reception, and could proceed, without the loss of a moment, to deliver his message. The time he spent in a family did not usually exceed twenty or thirty minutes; but it was completely filled up with religious conversation and prayer. He could say much in a short time, and never failed to "divide a portion to every member" capable of receiving it. His "often infirmities" compelled him to relinquish this practice, and for some years before his death to limit his visits principally to houses of affliction. But these, in a parish comprising thousands of souls, were necessarily very numerous.

His company had an attractive charm, from his great condescension and affability, which entirely relieved those who addressed him of all embarrassment. However awkwardly or defectively they might express their difficulties or propose their queries, it was enough for him that he knew their meaning. He took no advantage of their defects, to mortify them, and shew off his own superiority: he never asked them to repeat, and define precisely what they wanted; he took this labour upon himself. The most imperfect expressions were sufficient to indicate to him the exact wants and feelings of the speaker; for, besides watching the individual characters of his charge for years, he had so thoroughly studied the moral and spiritual nature of man, in connexion with the Scriptures, that he could distinguish the symptoms which indicate the state of the heart with as much readiness as a skilful physician those of bodily disease.

His knowledge was not limited chiefly to theology: he was familiar with the whole circle of the sciences: so much so, that eminent men of different

professions, who have incidentally met with him, without knowing who he was, have, for the first half-hour of their conversation, mistaken him for one of their own class. He never ceased to add to his stock of knowledge: he even knew something of every fictitious work which was introduced into his parish; but this knowledge, which he thought useful for the sake of his flock, it is intimated was gained with little loss of time, in a corner of a bookseller's shop kept by one of his parishioners.

The press was very little employed by Mr. Payson. He cherished a very low estimate of his own abilities as a writer, and could rarely be persuaded to submit a production for publication. To a request from an association for the copy of a sermon, he replied: "It would gratify me exceedingly to comply with the request. There is no honour, no favour, that God can bestow, which I should prize more highly than that of doing good by my pen; of leaving something behind me to speak for Christ, when I am silent in the dust. But this honour, He who distributes his gifts to every man as he will does not see fit to grant me. My sermons will not bear perusal. I must resign the privilege of doing good with the pen, to those who are more able." The very few productions, however, which he was prevailed upon to put to press—namely, two or three Sermons, and an Address to Seamen—had a large circulation; and his posthumous Discourses have been well received, both in the United States and in England.

Dr. Payson exhibited great disinterestedness in his whole conduct, even to seeking to have his stipend diminished, lest it should be too heavy a burden upon his flock. He repeatedly refused offers of more lucrative appointments; on one of which occasions he says, writing to his mother, "It is true that a removal to New York, were I fit for the place, would, on many accounts, have been very gratifying. I felt no small inclination to go. I should like exceedingly to be near you and my other relations. I should also like a milder climate than this, and I have little doubt that it would be beneficial to my health. But a removal would be death to my reputation in this part of the country—I mean my Christian reputation—and, what is far worse, it would bring great reproach upon religion. At present, my worst enemies and the worst enemies of religion seem disposed to allow that I am sincere, upright, and uninfluenced by those motives which govern worldly-minded men. But had I gone to Boston, and much more should I now go to New-York, they would at once triumphantly exclaim, 'Ah! they are all alike, all governed by worldly motives; they preach against the love of money, and the love of applause, but they will gratify either of those passions when a fair opportunity offers.' Now I had much rather die than give them an occasion thus to speak reproachfully. It would be overthrowing all which I have been labouring to build up. Indeed, I can see no reason why God should suffer these repeated invitations to be sent to me, unless it be to give me an opportunity to shew the world that all ministers are not actuated by mercenary or ambitious views. I have already some reason to believe that my refusal to accept these two calls has done more to convince the enemies of religion that there is a reality in it, than a thousand sermons would have done. However this may be, I have done what I thought to be my duty. If I ever felt desirous to know the will of God, and willing to obey it, it has been in reference to these two cases."

Much is said of the excellence of Dr. Payson's private character; his affections and demeanour, as a husband, father, master, and friend; his gratitude, economy, generosity, and his temper of mind under injuries. His character bore the closest inspection; and the more intimately he was viewed, the greater veneration and respect were felt for him. Even

severe and long-continued pain, amounting to intense agony, never rendered him the less cheerful and endearing as a husband and father. He lightly esteemed such afflictions; they seemed to affect him almost as little as violence inflicted on a block or a stone. The following is a playful description of his sufferings. We quote it partly as an illustration of his happy temper of mind, but more for the sake of the concluding remarks attached to it.—

"Since I wrote last I have been called to sing of mercy and judgment. My old friend, the sick head-ache, has favoured me with an unusual share of his company, and has seemed particularly fond of visiting me on the Sabbath. Then came cholera-morbus, and in a few hours reduced me so low that I could have died as easily as not. Rheumatism next arrived, eager to pay his respects, and embraced my right shoulder with such ardour of affection, that he had well nigh torn it from its socket. I had not thought much of this gentleman's powers before; but he has convinced me of them so thoroughly, that I shall think and speak of them with respect as long as I live. Not content with giving me his company all day for a fortnight together, he has insisted on sitting up with me every night; and, what is worse, made me sit up too. During this time, my poor shoulder, neck, and back seemed to be a place in which the various pains and aches had assembled to keep holiday; and the delectable sensations of stinging, pricking, cutting, lacerating, wrenching, burning, gnawing, &c. succeeded each other, or all mingled together in a confusion that was far from being pleasing. The cross old gentleman, though his zeal is somewhat abated by the fomentations, blisters, &c. with which we welcomed him, still stands at my back, threatening that he will not allow me to finish my letter. But enough of him and his companions. Let me leave them for a more pleasing theme.

"God has mercifully stayed his rough wind in the day of his east wind. No horrible hell-born temptations, no rheumatism of the mind, has been allowed to visit me in my sufferings; but such consolations, such heavenly visits, as turned agony into pleasure, and constrained me to sing aloud, whenever I could catch my breath long enough to utter a stanza. Indeed, I have been ready to doubt whether pain be really an evil; for though more pain was crowded into last week than any other week of my life, yet it was one of the happiest weeks I ever spent. And now I am ready to say, Come what will come—sickness, pain, agony, poverty, loss of friends—only let God come with them, and they shall be welcome. Praised, blessed for ever be his Name, for all my trials and afflictions. There has not been one too many; all were necessary, and good, and kind."

Dr. Payson was the father of eight children, two of whom he followed to the grave. His affectionate widow and children speak with the strongest emotion of his domestic character, and of the consolation they experienced amidst his severe sufferings by his heavenly art of extracting sweets from the bitterest cup. He enjoyed intense happiness in his family and with his flock. Speaking of the latter he says: If there ever were a minister blessed with a kind and faithful people, I am. If I were not so often sick, I should be too happy. When I come into my congregation, I feel as a father surrounded by his children. I do not feel as though there were an ill-disposed person among them. I can throw off my armour, without fearing that an enemy is there with a dagger ready to stab me." Their affection was most fully reciprocated; for never did a minister more ardently love his charge, or enter with greater facility into all their interests and feelings.

This excellent man, however, found enemies, who were enemies for his works' sake; for it is stated, that he was such a terror to evil doers that

some persons of this character seemed bent on destroying his reputation, and multiplied their slanders till they ceased to gain any credence. When these malicious designs upon his character proved abortive, their enmity manifested itself in other forms. He once alludes to this opposition in his letters, at a time when it had pleased God eminently to bless his labours. "Enemies rage most terribly. You have probably seen in the papers an account of the attempt to burn our meeting-house. It was little less than a miracle that the house was not burnt, with many others. Never, since I have been here, has the enmity of the heart been permitted to rage as it does now. Every one, except my own people, seems ready to curse me; and I am weary of living in continual strife." The good man, however, at length came out of every trial untarnished, and brighter for the ordeal. No charge could be sustained against him, but such as was urged against the prophet Daniel; and the ultimate issue was not essentially different; respect for him, and veneration for the God whom he worshipped.

The year 1816 was remarkably distinguished by the blessing of God upon his ministry; but his own feelings were still subject to those rapid alternations which we have already noticed. Thus we find him writing to his mother: "Oh, what a Master do I serve! I have known nothing, felt nothing, all my days, even in comparison with what I now see in him. Never was preaching such sweet work as it is now; never did the world seem such a nothing; never did heaven appear so near, so sweet, so overwhelmingly glorious... God's promises appear so strong, so solid, so real, so substantial—more so than the rocks and the everlasting hills; and his perfections—what shall I say of them? When I think of one, I wish to dwell upon it for ever; but another, and another, equally glorious, claims a share of admiration. And when I begin to praise, I wish never to cease, but to find it the commencement of that song which will never end. Very often have I felt as if I could that moment throw off the body, without staying to 'first go, and bid them farewell that are at home in my house.' Let who will be rich, or admired, or prosperous, it is enough for me that there is such a God as Jehovah, such a Saviour as Jesus, and that they are infinitely and unchangeably glorious and happy!" And, yet, in the very same page with the above glowing effusion we find the following: "I see more and more how exceedingly little there is of spirituality in my best affections. Imagination, natural affections, and self-love, compose by much the largest part of my experiences. Indeed, I can scarcely discover any thing else. It is like a fire just kindled; much smoke, some blaze, but little heat. I have been praying, more than I ever did before, for more spiritual affection and clearer views; but as yet my gracious God does not answer my request. But he knows best, and with him I can leave it."

His diary goes on with the same vicissitudes. One day he writes: "Had no freedom either in prayer or preaching, and the congregation appeared uncommonly stupid. Concluded that there was to be no revival under me. Was exceedingly distressed, but felt no disposition to murmur, or be impatient. Withdrew to my chamber, to weep and pray. It seemed clear that I was the great obstacle to a revival." Yet shortly afterwards we find him rejoicing in the revival which he had so earnestly implored, and laboured, in humble dependence upon the promises of God, to promote. He says to his mother, Sept. 1816: "The past summer has been the happiest which I have enjoyed since I was settled. Were it not for the dreadfully depressing effects of ill health, I should be almost too happy. It seems to me that no domestic troubles, not even the loss of wife and children, could disturb me much, might I enjoy such consolations as I have been favoured with most of the time since the date of my last letter. Soon after that, the revival, which I feared was at an end, began again, and things

now look as promising as ever. My meeting-house overflows, and some of the church are obliged to stay at home on account of the impossibility of obtaining seats. I have, in the main, been favoured with great liberty, both in the pulpit and out; and it has very often seemed as if, could I only drop the body, I could continue, without a moment's pause, to praise and adore to all eternity. This goodness is perfectly astonishing and incomprehensible. I am in a maze whenever I think of it. Every day, for years, I have been expecting some dreadful judgment, reckoning, as Hezekiah did, 'that as a lion God would break all my bones, and from day even to night make an end of me.' Now and then I have said to myself, It is coming: now God will cast me out of his vineyard: now he will lay me aside, or withdraw his Spirit, and let me fall into some great sin.' But, instead of the judgments which I expected, and deserve, he sends nothing but mercies; such great mercies, too, that I absolutely stagger under them, and all my words are swallowed up." And then follows a passage ardent beyond even his ordinary fervour: "But, great as my reasons are to love God for his favours, methinks he is infinitely more precious on account of his perfections. Never did he appear so inexpressibly glorious and lovely, as he has for some weeks past. He is indeed all in all. I have nothing to fear, nothing to hope, from creatures: they are all mere shadows and puppets. There is only one Being in the universe, and that Being is God; may I add, He is my God! I long to go and see him in heaven. I long still more to stay and serve him on earth. Rather I rejoice to be just where he pleases, and to be what he pleases. Never did selfishness and pride appear so horrid. Never did I see myself to be such a monster, so totally dead to all wisdom and goodness. But I can point up, and say, There is my righteousness, my wisdom, my all. In the hands of Christ I lie passive and helpless, and am astonished to see how he can work in me. He does all; holds me up, carries me forward, works in me and by me; while I do nothing, and yet never worked faster in my life. To say all in a word, 'My soul followeth hard after thee; thy right hand upholdeth me.'"

It may seem strange, but such are the anomalies of our fallen nature, that the man who penned the above passage should have been exposed, among his other mental conflicts, to the temptation of actual infidelity. Yet it was even so; and the record, painful as it is, may not be without its use. Twice was he harassed with infidel objections, which seemed to him, while labouring under them, stronger than any thing that had been urged by any anti-Christian writer. "It seems to me," he says, on the first occasion, "that my state has been far worse than that of Mansoul was, when Diabolus and his legions broke into the town. *They* could not get into the castle, the heart; but *my* castle was full of them. But do not be troubled for me, I am now better." On the second occasion, about a year and a half after the above, he writes: "It seems to me, that those who die young, like Brainerd and Martyn, know almost nothing of the difficulty of persevering in the Christian race. My difficulties increase every year. There is one trial which you cannot know experimentally: it is that of being obliged to preach to others when one doubts of every thing, and can scarcely believe that there is a God. All the atheistical, deistical, and heretical objections which I meet with in books, are childish babblings, compared with those which Satan suggests, and which he urges upon the mind with a force which seems irresistible. Yet I am often obliged to write sermons, and to preach, when these objections beat upon me like a whirlwind, and almost distract me. When he asks, as he does continually ask, What have you gained by all your prayers? I know not what to reply. However, pray I must, and, God assisting me, pray I will. The way is

indeed difficult, but I can devise no other which is not more so. There is no one to whom I can go, if I forsake Christ."

In the year 1825 his health began seriously to decline. The succeeding winter was one of infirmity and suffering. He continued to preach on the Sunday; but the exhaustion consequent upon the exertion often rendered it difficult for him to reach his home, distant but a few rods, nor could he lead the devotions of his own family; and his Sabbath nights were nights of restlessness and anguish. Still, when the day returned he longed for the habitation of God's house, and again repeated his efforts, and with similar consequences. He was, however, at length compelled to yield to the irresistible power of disease. Parts of his body, including his right arm and left side, were very singularly affected. They were incapable of motion, and lost all sense of feeling externally; while in the interior parts of the limbs thus affected he experienced at intervals a most intense *burning* sensation, which he compared to a stream of fused metal, or liquid fire, coursing through his bones. No external applications were of the least service. And, in addition to his acute sufferings from this source, he was frequently subject to most violent attacks of head-ache. It was with great reluctance that he relinquished preaching. "The spirit continued willing," long after the "flesh failed." He did not cease preaching at once, but at first secured assistance for half the day only. In his public ministrations during this period, when his body was sinking towards the grave, the subjects upon which he expatiated were in unison with his condition, as a servant of God ripening fast for heaven. There was much of the nature of testimony for God. He omitted no opportunity, public or private, of maintaining the honour and perfections of Him whose ambassador he was. He could scarcely utter a word without rendering it obvious to all who heard him, that God was higher in his esteem than all created beings. Of the effect of his last public ministrations, particularly at the communion-table, some conception may be formed from an extract furnished by a gentleman who for twelve years had been an occasional attendant on his ministry. The first paragraph has no special reference to this period, but may properly be retained as an introduction to the second.

"At the sacramental table, especially, did his mind appear to be absorbed in the contemplation of things unseen and eternal. To a candid observer it was manifest, at such seasons, that his 'fellowship was with the Father, and with his Son Jesus Christ.' I doubt not that I express the feelings of each member of his church, when I say, that often on those occasions he seemed to soar to the third heaven; and by those fervent and elevated effusions of thought, with which he always accompanied his administration of the ordinance, he literally carried the minds, if not the hearts, of his hearers with him. His influence in this respect is associated with my earliest recollections of Dr. Payson. In one particular instance, which occurred during my boyhood, such was the absorbing influence of his eloquence on my own mind—arising, doubtless, more from the attraction of his fervent zeal, and that creative fancy for which he was so remarkably distinguished, than from any special regard on my own part to the truths he uttered—that from the commencement of the public services of the afternoon, to the close of the sacramental season which succeeded them, it seemed like a pleasing reverie, and had all the effect of an ocular survey of every scene connected with the humiliation and exaltation of the Saviour. He seemed to have taken his flight from one of the most elevated heights of meditation, and to soar in a climax of devotion and sublimity of thought, until faith changed the heavenly vision into a reality, and spread all the glories of redemption around the consecrated symbols of Christ's death.

"I had the solemn pleasure, too, of being present at one of his *last* communion seasons with the church on earth. It was an affecting, a soul-cheering scene. Its interest was greatly enhanced by the nearness in which he seemed to stand to the communion of the church triumphant. His body was so emaciated with long and acute suffering, that it was scarcely able to sustain the effort once more imposed upon it: but his soul, raised above its perishing influence, and filled with a joyful tranquillity, seemed entirely regardless of the weakness of its mortal tenement. His right hand and arm were so palsied by disease as to be quite useless; except that in the act of breaking the bread, when he could not well dispense with it, he placed it on the table with the other hand, just as you raise any lifeless weight, until it had performed the service required of it. It seemed as if he was unwilling that even the withered hand should be found unemployed in the holy work. Truly, thought I, there must be a blessed reality in that religion which can thus make the soul tranquil and happy in the constant and rapid advances of decay and death.

"I have never known Dr. Payson when he seemed more abstracted from earth than on this occasion. It was, as he supposed, and as his church feared, their final interview at that table. In all the glowing fervour of devotion, assisted by his ever-fertile imagination, he contemplated the Saviour as *visibly* present in the midst of them; and with his usual eloquence and closeness of appeal he seemed to make each communicant feel that what he had imagined was reality: there was a breathless silence, and the solemnity of the scene could hardly have been surpassed if, as he expressed it, the Lord Jesus Christ were seen sitting before them, or addressing to each individual member the momentous inquiry, 'Lovest thou me?' I can say for one, that the terrors of hypocrisy never appeared so fearful, and the realities of the judgment-seat never seemed nearer than at that solemn hour."

On one occasion, after a sermon from his assistant, he rose, and thus solemnly addressed his people:

"Ever since I became a minister it has been my earnest wish that I might die of some disease which would allow me to preach a farewell sermon to my people; but as it is not probable that I shall ever be able to do this, I will attempt to say a few words now: it may be the last time that I shall ever address you. This is not merely a presentiment: it is an opinion founded on facts, and maintained by physicians acquainted with my case, that I shall never behold another spring.

"And now, standing on the borders of the eternal world, I look back on my past ministry, and on the manner in which I have performed its duties; and, oh! my hearers, if you have not performed your duties better than I have mine, woe! woe! be to you, unless you have an Advocate and Intercessor in heaven. We have lived together twenty years, and have spent more than a thousand Sabbaths together, and I have given you at least two thousand warnings. I am now going to render an account *how* they were given; and you, my hearers, will soon have to render an account how they were *received*. *One* more warning I will give you. Once more your shepherd, who will soon be yours no longer, entreats you to flee from the wrath to come. Oh! let me have the happiness of seeing my dear people attending to their eternal interests, that I may not have reason to say, 'I have laboured in vain, I have spent my strength for nought.'"

At the communion-table, the same day, he said, "Christians seem to expect that their views of Christ, and their love to him, will increase, without their using the proper means. They should select some scene in his life, and meditate long upon it, and strive to bring the circumstances before their minds, and imagine how he thought and felt at the time. At first,

all will appear confused and indistinct; but then let them continue to look steadily, and the mists will disappear, and their hearts will begin to burn with love to their Saviour. At least one scene in Christ's life should be thus reviewed every day, if the Christian hopes to find his love to his Redeemer increase."

He entered his chapel for the last time in August 1827; and the same month completed twenty years since he entered it the first time as a preacher. He made a great effort to go out, as there were twenty-one persons to be admitted to the church. He was supported into the house by his senior deacons; and although he merely read the covenant, and remained during the administration of the sacrament, he was exceedingly overcome. Most of the persons present were much affected; and after the services many crowded around him, to take his hand for the last time.

In September he was seized with spasms; and it was not thought by his physician that he could survive a second attack; but his hold on life remained, though the spasms continued to return every succeeding night. Under these distressing circumstances he dictated the following seraphic letter to his sister.

"Dear Sister,—Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the River of Death, which now appears but an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached; and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants: I want a whole heart for every separate emotion, and a whole tongue to express that emotion.

"But why do I speak thus of myself and my feelings; why not speak only of our God and Redeemer? It is because I know not what to say. When I would speak of them my words are all swallowed up. I can only tell you what effects their presence produces; and even of these I can tell you but very little. O my sister, my sister! could you but know what awaits the Christian; could you know only so much as I know, you could not refrain from rejoicing, and even leaping for joy. Labours, trials, troubles, would be nothing: you would rejoice in afflictions, and glory in tribulations; and, like Paul and Silas, sing God's praises in the darkest night, and in the deepest dungeon. You have known a little of my trials and conflicts, and know that they have been neither few nor small; and I hope this glorious termination of them will serve to strengthen your faith, and elevate your hope.

"And now, my dear, dear sister, farewell. Hold on your Christian course but a few days longer, and you will meet in heaven

"Your happy and affectionate brother,

"*Edward Payson.*"

We have now, in conclusion, only to copy a few of the many striking and affecting remarks which were minuted down from his dying lips.

He was asked, "Do you feel reconciled?"—"Oh! that is too cold. I rejoice, I triumph! and this happiness will endure as long as God himself; for it consists in admiring and adoring him. I can find no words to ex-

press my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the Great Fountain."

Sept. 23, he said, "Last night I had a full, clear view of death as the king of terrors; how he comes and crowds the poor sinner to the very verge of the precipice of destruction, and then pushes him down headlong. But I felt that I had nothing to do with this; and I loved to sit like an infant at the feet of Christ, who saved me from this fate. I felt that death was disarmed of all its terrors: all he could do would be to touch me, and let my soul loose to go to my Saviour."

"Christians are like passengers setting out together in a ship for some distant country. Very frequently one drops overboard, but his companions know that he has only gone a shorter way to the same port; and that, when they arrive there, they shall find him; so that all they lose is his company during the rest of the voyage."

"I long to measure out a full cup of happiness to every body; but Christ wisely keeps that prerogative to his own hands."

"I am more and more convinced that the happiness of heaven is a benevolent happiness. In proportion as my joy has increased, I have been filled with intense love to all creatures, and a strong desire that they might partake of my happiness."

"If God had told me some time ago that he was about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and removing me from all my usual sources of enjoyment; I should have thought it a very strange mode of accomplishing his purpose. And yet, how is his wisdom manifest even in this! for if you should see a man shut up in a close room, idolizing a set of lamps, and rejoicing in their light, and you wished to make him truly happy, you would begin by blowing out all his lamps, and then throw open the shutters to let in the light of heaven."

After it had become certain that he would never again leave his chamber till he was carried out, yet being unceasingly desirous to benefit his people, he sent a request, which was announced from the pulpit, that they would repair to his chamber. Once, it is believed, they came indiscriminately; at other times in specified classes, including as many as the chamber could contain. When he had addressed to them collectively his last most solemn and affectionate counsel, till compelled to desist by the failure of his strength, he took them individually by the hand, and with a heavenly smile bade them farewell!

What he attested on these occasions was most appropriate and affecting; but he felt that all he could express was little compared with what he felt. —"I am always sorry," he remarked, "when I say any thing to any one who comes in: it seems so inadequate to what I wish to express. The words sink down under the weight of the meaning I wish to convey." On another occasion; "I find no satisfaction in looking at any thing I have done; I want to leave all this behind—it is nothing—and fly to Christ to be clothed in his righteousness."—Again; "I have done nothing myself. I have not fought, but Christ has fought for me; I have not run, but Christ has carried me; I have not worked, but Christ has wrought in me: Christ has done all."

The perfections and promises of God were to him a well-spring of joy, whence his soul drew his comfort and his spiritual aliment. "Oh!" exclaimed he, "the loving-kindness of God!—his loving kindness! This afternoon, while I was meditating on it, the Lord seemed to pass by and proclaim himself, 'The Lord, the Lord God, merciful and gracious!' Oh! how gracious! Try to conceive of that, his *loving-kindness*, as if it were not enough to say kindness, but—*loving* kindness. What must be the loving-kindness of God, who is himself infinite love!"

"It seemed this afternoon as if Christ said to me, 'You have often wondered and been impatient at the way by which I have led you; but what do you think of it now?' And I was cut to the heart, when I looked back and saw the wisdom and goodness by which I had been guided, that I could ever for a moment distrust his love."

Speaking of the temper requisite to the right discharge of ministerial duty, he said, "I never was fit to say a word to a sinner, except when I had a broken heart myself; when I was subdued and melted into penitence, and felt as though I had just received pardon to my own soul; and when my heart was full of tenderness and pity;—no anger, no anger." He expressed himself with great eagerness respecting the grace of God as exercised in saving lost men, and seemed particularly affected that it should be bestowed on one so ill deserving as himself. "Oh how sovereign! Oh how sovereign! Grace is the only thing that can make us like God. I might be dragged through heaven, earth, and hell, and I should be still the same sinful polluted wretch, unless God himself should renew and cleanse me."

Having delivered his dying messages to all classes among his own flock, he commissioned a brother minister to bear one to the Association of Ministers, who were to meet in a few days. The purport of it was, a hearty assurance of the ardent love with which he remembered them even in death; an exhortation to love one another with a pure heart fervently; to love their work; to be diligent in it; to expect success; to bear up under their discouragements; to be faithful unto death, and look for their reward in heaven.

While speaking of the rapturous views he had of the heavenly world, he said: "It is too much for the poor eyes of my soul to bear; they are almost blinded with the excessive brightness. All I want is to be a mirror, to reflect some of those rays to those around me." Again: "My soul, instead of growing weaker and more languishing as my body does, seems to be endued with an angel's energies, and to be ready to break from the body, and join those around the throne."

A friend, with whom he had been conversing on his extreme bodily sufferings, and his high spiritual joys, remarked, "I presume it is no longer incredible to you, if ever it was, that martyrs should rejoice and praise God in the flames and on the rack." "No," he said, "I can easily believe it: I have suffered twenty times—yes, to speak within bounds, twenty times as much as I could in being burnt at the stake; while my joy in God so abounded as to render my sufferings not only tolerable, but welcome. *The sufferings of this present time are not worthy to be compared with the glory that shall be revealed.*" At another time: "God is literally now my all in all; while he is present with me, no event can in the least diminish my happiness; and were the whole world at my feet, trying to minister to my comfort, they could not add one drop to the cup. It seems as if the promise, 'God shall wipe away all tears from their eyes,' was already fulfilled to me, as it respects tears of sorrow; I have no tears to shed now, but those of love, and joy, and thankfulness."

Among his many tender and interesting remarks to his beloved partner, one was: "After I am gone, you will find many little streams of beneficence pouring in upon you; and you will perhaps say, 'I wish my dear husband were here to know this.' My dear, you may think that I do know it by anticipation, and praise God for it now." He said: "Hitherto I have viewed God as a fixed star—bright indeed, but often intercepted by clouds;—but now he is coming nearer and nearer, and spreads into a sun, so vast and glorious, that the sight is too dazzling for flesh and blood to sustain." This was not a blind adoration of an imaginary Deity; for,

added he, "I see clearly that all these same glorious and dazzling perfections, which now only serve to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire, if I were an impenitent sinner."

He said he felt no solicitude respecting his family; he could trust them all in the hands of Christ: to feel any undue solicitude on their account, or to be unwilling to leave them with God, would be "like a child who was reluctant to go to school, lest his father should burn up his toys and playthings while he was absent."

On Sunday, October 21, his last agony commenced, with a difficulty of respiration, though in an aggravated degree, which had caused him great distress at intervals during his sickness. Several of the church were soon collected at his bedside: he smiled on them all, but said little, as his power of utterance had nearly failed. Once he exclaimed, "Peace! peace! Victory! victory!" He looked on his wife and children, and said, almost in the words of dying Joseph to his brethren, "I am going, but God will surely be with you." His friends watched him, expecting every moment to see him expire, till near noon; when his distress partially left him, and he said to the physician, who was feeling his pulse, that he found he was not to be released yet; and though he had suffered the pangs of death, and arrived almost within the gates of paradise, yet, if it was God's will that he should come back and suffer still more, he was resigned. He passed through a similar scene in the afternoon, and, to the surprise of every one, was again relieved: the night following he suffered less than he had done the two preceding. On Monday morning his agonies returned in all their extremity: for three hours every breath was a groan. He said that the greatest temporal blessing of which he could conceive would be one breath of air. Mrs. Payson, fearing from the expression of suffering in his countenance, that he was in mental as well as bodily anguish, questioned him on the subject. With extreme difficulty he was enabled to articulate the words, "Faith and patience hold out." About mid-day the pain of respiration abated, and a partial stupor succeeded. Still, however, he continued intelligent, and evidently able to recognise all who were present. His eyes spoke after his tongue became motionless. He looked on Mrs. Payson; and then his eye, glancing over the others who surrounded his bed, rested on his eldest son, with an expression which said, and which was interpreted by all present to say, as plainly as if he had uttered the words to the beloved disciple, "Behold thy mother!" There was no visible indication of the return of his sufferings; he gradually sank away, till about the going down of the sun, when his happy spirit was set at liberty. Before his death he had directed a label to be attached to his breast, with the words, *Remember the words which I spake unto you, while I was yet present with you;* that they might be read by all who came to look at his corpse, and by which he, being dead, still spake. The same words, at the request of his people, were engraven on the plate of the coffin, and were read by thousands on the day of interment.

MEMORIALS OF PIOUS NEGROES: SOLOMON BAYLEY.

(*Continued from page* 285.)

THE following particulars of Solomon Bayley's life were written and communicated to Mr. Hurnard by himself, but without the most remote idea that they would ever be printed. We left him in our last Number

legally free, and availing himself of his right, by escaping from his master, who had kidnapped him, and returning to Delaware to have his right to freedom legally decided. He proceeds:

"7th Mo. 24, 1799*, I got to Camden. I will yet go on to shew the reader my uneasiness of mind after I got to Camden. I then thought I wanted a preparation to adore the goodness of God that had begun with me in the back countries, and had brought me through so many difficulties; but with shame I must confess, I sang his praise, but soon forgot his works: yet the great God pitied me, and exercised a careful, constant mind towards me, for my good. Oh! how deceitful is the heart of man!

"But not long after I got to Camden, my master came from the state of Virginia to Camden, Kent county, state of Delaware, where he found me; whereas he had not seen me since he put me aboard of the back country waggon, which, as I suppose, is near three or four hundred miles from Camden. Upon first sight he asked me what I was going to do. I said, How, master? He asked me, how did I think I was a going to get free, by running and dodging about in that manner. I said, Why, master, I have suffered a great deal, and seen a great deal of trouble: I think you might let me go for little or nothing. He said, I will not do that, but I will give you the same chance I gave you before I sent you away; give me forty pounds' bond and security, and you may be free. But I replied, I work hard at nights to get a little money to fee my lawyers; and if it was right for me to be free, I ought to have been free without so much trouble. He asked me whom I blamed for my trouble: I answered, I did not consider that I was to blame. Ah! said he, you can see other people's faults, but cannot see your own. I said, Master, you can't blame me for a thing I never did. Ah! said he, my wrongs do not make yours right: and that word put me to silence; but I thought where the laws of the land made liberty the right of any man, he could not be wrong in trying to recover it: but finally he sold me my time for eighty dollars, and I dropped the law-suit. I went to work, and worked it out in a shorter time than he gave me, and then I was free from man."

We need not point out the base injustice of his master's conduct, in thus exacting a ransom for a man who was already free; but Bayley probably knew too well by experience the little dependence to be placed upon magistrates, juries, or lawyers in slave colonies, where the master is rich and the slave poor, and where the prejudices are in favour of slavery, to risk a decision, if he could work out his freedom on reasonable terms. Instead, however, of repining at this injustice, he adores the mercy of God in his deliverance. "And when I came to think that the yoke was off my neck, and how it was taken off, I was made to wonder, and to admire, and to adore the order of kind Providence, which assisted me in all the way. But I found in me a disposition to wander from the path of life, and forget the favour bestowed upon me, and went astray too shameful to be mentioned.

"But in this lost condition there came a reasoning to me, to consider where I was going, and where I should end; and to consider on the shortness of time, and the length of eternity: and a thought came into my mind, assuring me that my life was in the hand God, and that he was looking for better behaviour from me; and that he was angry with me every day; and that he had whetted his sword, and made ready his arrows to shoot at me. Then my understanding began to be enlightened, to see my dreadful state by nature; and the more I considered on the nature and

* Bayley was not a member of the Society of Friends, but a Wesleyan Methodist; but he seems to have picked up some peculiar phrases.

heinousness of my sin, both in thought, word, and deed, the more I was distressed in mind: but I found the sentence of death was passed against me, and it pressed on my mind, if I kept on going against light, I should soon feel the heat of the burning lake, or the misery of those that are driven to darkness at death. And when I considered the power of God, and for that power to be poured out upon me to all eternity, I began then to examine into my state and condition, and I found I had a falling spirit, prone to evil as the sparks fly upward; then I set myself to think how I could escape the misery that was coming on me. I considered my punishment would be as bad as those that went to darkness in old time: then I began to consider what God had done to save mankind from that fearful condition; and while I thought on the many ways he had taken to shew his earnest mind to save sinners, this consideration moderated my distress; but when I remembered my own ways that were not good, I felt ashamed even to lift my eyes to heaven to ask pardon for my sins; but the shortness of time, and the length of awful eternity, so arrested my mind, that I was made to realize eternal misery, and to cry like Jonah, as out of the belly of hell, for mercy, and for pardon for all my sins. Oh! the thought of being amongst that black crew, when the Lord rains down snares, fire, and brimstone, and horribleness, terrified me much.

"And now, reader, I will here record that God is rich in mercy, towards sinners of the deepest die; for when every other method failed, to shew his stedfast mind to save me, he sent a little boy to me with his finger at a text in a sermon book, 'The wicked is driven away in his wickedness, but the righteous hath hope in his death;' the same text I had heard a Methodist preacher take on a funeral occasion; then that little boy coming to me with his finger pointing at the same in the sermon book; it was about noon, the people nearly all gone to meeting, and I reading very earnest in the Testament: I took the book and began to read, and it pleased Infinite Goodness to look on me from the throne of his highness, and being unwilling that I should perish eternally, he sent down his awakening power, and I was made to quake and tremble; and an impression abode on my mind, that God was a true, and a just, and a holy God, and that no unclean thing could rest in his holy habitation. I saw I was a sinner condemned to die; but a call reached my soul, 'Take heed that you entertain no hopes of heaven, but what are built on a solid foundation:' a question arose in my mind, what foundation I had to hope for heaven. I examined and found I had none but what was built on the sand, and at death I must fall into hell; which caused a cry to be started from my heart to my Maker, what I should do. A thought passed through my mind to make a resolution to amend my way, and turn and be good; but a second thought came powerfully into my mind, if I made another resolution, and broke it as I had done, the door of mercy would be for ever shut against me. Then the good Spirit brought to my mind the dangers and deaths from which I had been delivered, through the mercy of an indulgent God, and how I had called on him in trouble and he delivered me, and had answered me in the secret place of thunder; and it was pressed on my mind, that it was too dangerous to make another fool's start: then I seemed to be in the wilderness, not knowing what to do. A thought arose in my mind, You have got into a pretty fix now, afraid even to make a resolution of amendment; then an inquiry again arose in my heart, from that depth of thought, what I should do: at the same time the handwriting of God appeared against me, and that Power that once shook the earth shook my soul and body: it pressed on my mind, that it was the great power of God: and that word came into my mind, 'They that resist shall receive to themselves damnation.' At the same time, the Spirit of truth brought all things to my re-

membrance, my sins old and new, little and big, and I saw how hateful they all were in the sight of a holy God. Now let the Lord be praised both now and for ever, for the exceeding riches of his grace to all who will look at their sins, and his goodness, and consider and think, before it be too late, and be sorry, and turn from the evil of their ways, that they may understand the truth.

"And now, reader, attend to the word sent to me in my distress, which was this: 'Believe on the name of the Lord Jesus Christ, and thou shalt be saved.' Oh! then, and not till then, did I ever desire saving faith; but I could not attain to it by all the exertion I could make: but oh! reader*, I found here in my distress, that faith is the gift of God, and that grace is not sown in the heart till the heart is broken and contrite: that is, in earnest to study, and enter into the saving plan of life and salvation; which is, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let them turn unto the Lord, and he will have mercy upon him, and abundantly pardon all that is passed.' But when I was put to the test to try my faith, I found I had none: then in the bitterness of my spirit, I desired the Lord to give me to feel the power of saving faith; and I struggled to lay hold on that word, 'Ask, and ye shall receive; seek, and ye shall find;' but a question made me quake—which question was this: Is your heart right? Then I trembled, but could not tell whether my heart was right or not; and while I desired to know myself, this form passed through my mind; 'Are you willing now to renounce the devil and all his works, and all the pomp and vanity of this wicked world, and all the sinful lusts of the flesh?' and I was enabled, in my sinking, distressed state, to forsake every forbidden way for the sake of peace and pardon. Then did God send down the power of saving faith; then, oh! how terrible I saw the length, and breadth, and depth, and height, of God's eternal law: I also saw that heaven and earth would pass away, before one jot or tittle of his law should fail, or fall to the ground. Man must be converted, or never enter into the kingdom of heaven. A thought came into my heart, to go out to some secret place to pray; and as I walked I trembled, and when I got to the place, I could only pray, 'Lord, have mercy upon me.' I cried as if falling into black despair; and having consented to forsake every wrong way, God, for Christ's sake, had mercy on me, and pardoned my sins: Glory be to God, for ever and ever, Amen. Oh! praise the Lord, whose mercy is over all his works, from generation to generation; who hath put down the mighty from their seats, and hath exalted them of low degree, and ever holds his servant Israel in remembrance of his mercy. Oh! how faithful and true he is, to all who will yield to the striving of his Spirit in their own hearts, before it takes its everlasting flight. Oh! how careful ought we to be, for fear we be left to ourselves; then blindness of mind, and hardness of heart will take place, and the soul be left to stumble on the dark mountains of unbelief, on which many have stumbled since the world began for not following the light that visits their mind; which appeareth in youth, and continueth with some shorter, and some longer, according to the entertainment this heavenly messenger gets in the hearts of all people. Oh! reader, think how many are now in the road to ruin, who are still slighting the call of grace; and if they keep on, must overtake them that are there already; and now I pray that none that sees this, may ever go another step towards the pit, from whence there is no return.

* The frequent use of the word Reader might lead to the supposition that Bayley considered himself writing for the public; but Mr. Hurnard says that it was merely a private statement, written at his request.

" Oh that all may taste and see
The riches of his grace :
The arms of love that compass me,
Would all mankind embrace ! "

Having thus given his reader a short account, to use his own language, " of the abundant mercy bestowed on me by a bountiful God, who is engaged to raise poor sinners from a depth of sin and shame to the height of happiness and glory ; and if they yield to him he will do it, for faithful is he that has called you, who also will do it, if ye be willing and obedient ;" Bayley returns to give an account of the difficulties he met with in buying his wife's freedom.

" She was born a slave, and continued a slave till she was about thirty-two years of age, and I about twenty-eight years old ; and having paid for myself, and got a little money beforehand, I was provoked (induced) to purpose buying her. Before this, she and her master had fallen out, and he purposed to send her, and our first daughter, about three months old, away to the back countries ; and how to do I did not know : to go with her I knew not where, or buy her at his price, brought me to a stand : and while I was perplexed, there came a messenger to me, who said her master had carried the Negro buyer with him from court, in order to sell her to him ; but when they were about to count out the money, his daughter broke out and cried in such a distressing manner, for my little daughter, that it caused him to recant at that time ; but he made two more attempts, but was misput most providentially. At the same time, her master and I were both on one class-paper, which made it very trying to me to keep up true love and unity between him and me, in the sight of God : this was a cause of wrestling in my mind ; but that Scripture abode with me, ' He that loveth father or mother, wife or children, more than me, is not worthy of me ;' then I saw it became me ' to hate the sin with all my heart, but still the sinner love :' but I should have fainted, if I had not looked to Jesus, the author of my faith : but I would remark, that at the very moment I was about to give up, the Lord appeared for my help, to my great surprise. It pleased Almighty Goodness to give my wife's mistress that power which cut Rahab and wounded the Dragon ; and she spoke with such concern of mind and said, ' Oh do let Solomon have her ; I have been afraid to speak, but I want him to have her ; he appears to want to have her :' and these words, with a few more I omit *, were attended with such force to her master's mind, that he gave up with a whining tone, and said, ' He may have her ;' so I hired her, and took her away the same day. After the year was out I went to pay him his money for her hire, and it being on a meeting day, some friends there, who saw me pay the money, said to me, ' You had better buy your wife at once :' her master answered, ' I want him to buy her ;' then they insisted on knowing his price ; he said, ' a hundred dollars, and give in all the hire ;' which was fifty dollars less than ever he had mentioned before : I then said I would undertake it : then they insisted we should have it in writing, and we had it so. Thus I entered purchase of my wife, one hundred and three dollars and a third, which is thirty-one pounds Virginia money. When the articles were drawn, I desired the writer to put down what was paid, and what was due ; and then went on working and paying, until I had paid all but forty dollars and four-pence.

* The passage left out was probably a panegyric upon Solomon, which his Christian modesty caused him to omit. The simplicity of the whole dialogue is very interesting. We cannot wonder that Solomon found it difficult to be in charity with his class-leader who retained his wife in slavery.

"But here I will mention a remarkable circumstance: I grew uneasy about my wife and me living together without being married; and while I was studying how to bring it about, a tradition arose in the Methodist church, to turn out all free members that lived together as man and wife without being married: at the same time, preaching being held at her master's house, the day came round for meeting: after public meeting the class was called, when, to my great surprise, the preacher asked me if I was free? I answered, 'Yes:' he asked, 'If I had a wife?' I said, 'Yes:' he asked, 'Are you married?' I answered, 'No:' he asked, 'If my wife was free?' I said, 'No, not properly so:' he asked, 'Who had any claim on her?' the class-leader said, 'Brother Melson:' the preacher asked me, 'If I was willing to be married?' I answered, 'Yes,' and added, 'I had been concerned about it, but did not know how to bring it to pass:' the preacher said, 'It is easy driving when we are willing;' and then, before the society, added his reason as above, and said, 'I suppose Brother Melson will have no objection.' Melson, her master, answered, 'They may be married, and welcome, for what I care:' then said the preacher, 'You can just give him an instrument to the clerk of the court, and he can get a licence and be married, and finish your business afterwards:' he then wrote to the same effect, and I went and got a licence, and we were married according to law*.

"Now the reader may take notice, that when we bargained, her master agreed to free her upon my paying him his money; or give me a bill of sale to empower me to free her; but after I had paid him about sixty-three dollars he took pet, and said, 'He would take her away without I paid him all,' which was forty dollars and four-pence, due. Now he had given me receipts for all the money I had paid him, but no bill of sale or freedom. By this time my wife had one child after we bargained: he said he 'would have the Negroes or money;' but we being married according to law, it made her mine; and the Judge of the court told me, 'that her master could not get her, nor any more money:' but I felt easiest to do according to bargain, if he would fulfil according to agreement: but it was

* The conduct of the Wesleyan Methodists, in promoting marriage among the slave and free Black and Coloured population, has been most exemplary, as we see in this instance. This was at a time when very little attention was paid to the subject, except by a few missionaries. There was not a married slave at that period on the estates even of the Society for the Propagation of the Gospel; nay, even within the last three or four years we find the Society publishing a grave report of persons receiving Baptism, Confirmation, and the Lord's Supper, and professing all which they imply; that is to say, professing to be Christians, and spoken of as such; who, nevertheless, deliberately refuse to live in any other state than that of lawless and unchristian concubinage. We cannot comprehend what the standard is by which the claim to Christianity is measured in Barbadoes, when those are received into its pale, and admitted, and even invited, to partake of its highest ordinances, who openly and deliberately set at nought its plainest injunctions. They would submit, it seems, to every rite, ceremony, or sacrament; they would repeat and assent to every article in the Creed; they would utter any form of sound words prescribed to them;—for these require no great sacrifice of any kind, not even the pains of understanding their meaning;—but marriage seemed at least to require some curb on sensuality; and even this degree of restraint, to which the lowest heathens are found to submit, was too much for these Christians so called.

The Society, indeed, at length took some such view of the subject: for they say "they are sensible that it has ever (viz. since 1819) formed a subject of urgent remonstrance with the Chaplain, to point out the sin of continuing to form connexions without the sanction of matrimony; but they have observed with sorrow how little effect those remonstrances have produced either public or private." These passages illustrate the difficulties of Bayley's case; who, however, in intention, though the public rites of the Church were not supposed necessary for slaves, was living in holy matrimony, "the husband of one wife," and not like the baptized polygamists just alluded to.

with great difficulty I got him to fix the business; when done, then I paid him, and then she was manumitted free, and I desired rest."

But rest he did not get: he had worked hard to free himself and his wife; but he had a more toilsome task yet in reserve; and we know not how sufficiently to admire the firmness of purpose, the affection, the self-denial, and the Christian principle, which carried him through it. We will not defraud our readers of his own account in his own words:

"But I had one child in bondage, my only son, my first-born son; and having worked through the purchase of myself and wife, I thought I would give up my son to the ordering of Divine Providence. So we worked on, and got to farming, and were favoured; so that we did not fall through in twelve or thirteen years, renting land, and paying up, and keeping clear of the world.

"Now the reader may take notice, that as I was going on thus, my son's master died, and his property had to be sold; and my son had to be sold, as the other property, at public sale: the back-woodsmen being come over, and giving such large prices for slaves, it occasioned a great concern to come over my mind; and I began to tell my concern to some friends, White and Coloured, rich and poor; and they all with one accord persuaded me to buy him, that is, my son: I answered, I could have no heart, because he was appraised at the death of his master at four hundred dollars. It being the latter end of the war in America 1813, and the times dark and dull, I was much afraid to attempt to buy him; but I told my friends what was like to befal me, that when my son was nine months old; then I was sent away from him, as I told the reader in the beginning of my journal, and then I went through a fit of distress; and now he is like to be sent away from me, and then I shall have to go through another fit, and it will seem like double trouble: but my friends and neighbours continued pressing it on me to meet the day of sale, and buy him; and finally I concluded to do it, and met the day of sale.

"Then the crier made a noise in the court-yard, before the court-house door, and said, 'A likely young Negro fellow for sale,' and then asked for a bid; the second time he asked for a bid, I bid two hundred dollars, which was half what he was appraised to at the death of his master. As soon as ever I had bid two hundred dollars, a man, who I feared would buy and sell him to the back-country men, bid three hundred and thirty-three dollars and a third, which was thirty-three dollars and a third more than I had intended to bid, which beat down all my courage. But a thought struck me, 'Do not give out so, so do not;' so I bid a shilling; then the same man bid twenty dollars, which was three hundred and fifty-four dollars: at that I sighed, and thought I must give him up, and let him go; but a thought came into my mind, to bid one time more, and not bid any more, if he went to the West Indies; so I bid a cent; but the crier said, 'No, Solomon, not a cent, a shilling:' 'Well,' said I, 'let it go.' As soon as my bid was confirmed, the same man went on, and I gave up then. My son had chosen a master, a justice of peace in town, said to be a good master, who had promised me, before the sale began, that if he saw me give up he would try and buy him; so he began, and moved him up to three hundred and fifty-seven dollars, then he gave up. Then three great men, who had agreed to be my securities, were standing by: one of them was a Methodist preacher, very rich; he looked at me as if he pitied me, and when he saw my son was likely to go off the wrong way, he says, 'Three shillings;' and when he spoke, I cried and turned off, and went and leaned against the court-house, under a weight of concern; and as I was considering, that word came into my mind, 'This is their hour and the power of darkness,' so I gave him up then. Now it did appear, the very moment I gave him up, and hope left me, then help came; for it pleased the Most High, who

pitieth every sorrowful soul, in the riches of his mercy to look on two young men that were acquainted with me, and to touch their hearts with such a sense of sympathy and pity towards my case, that they could not endure; and the dear young neighbour man, a great man's son, says to my young master, who were both standing in the ring looking on, 'I had rather give twenty dollars out of my own pocket, than Solomon should not get him; but if Solomon will bid once more, I will give him four dollars.' My young master answered, 'If you will give him five dollars, I will give him five dollars,' and says, 'Let us go and tell him;' so they both came to me as I was leaning against the court-house wall, and said in a moving tone, 'Solomon, if you will bid one more bid, we will give you five dollars a-piece;' I turned round and says, 'a shilling,' which was a shilling upon three hundred and sixty dollars. Then a great man said, 'There, let the old man have him; he is his son; he wants him; he can get security:' so they kept at that till the switch went down; so he was knocked off to me at three hundred and sixty dollars and a shilling. Then the tender-hearted young man, that first proposed to my young master, went into the store, and brought five round silver dollars, and gave to me in the office where I went to sign the bond: then three of my securities agreed upon the spot to make me up twenty dollars at the day of payment.

"By this time I got raised up from my sadness, and went out, after I had signed the bond, so much revived, and clothed with such a spirit of faith and courage, believing a way would be opened for me to get through, though I could not tell how; but as I came out of the office, I met the executor and administrator, who said to me, 'Well, Solomon, you have got Spence after all;' I said, 'Yes, master George, but I gave up; and if it had not been for those men who pitied me, and who did as they did, I never should have got him; and now what will you give me?' He put his hand into his pocket, and pulled out a round silver dollar and gave me, which caused me to rejoice more for that one dollar, than for the twenty dollars promised me just before in the office: and now I will give the reader my reason why I rejoiced more for the one than for the twenty dollars; because two days before the sale, he, the executor and administrator, offered a challenge to me, and to them I trusted in, touching the sale of my son; now as he was the first that put me in heart to try to buy my son, I thought it right, two days before the sale, to go to him and hear what he had to say to me; and when I got there, he says, 'Well, Solomon, where are you going?' I said, 'I am come down to meet the day of sale;' he said, 'Well, what are you going to do?' I answered, 'I want to buy my son if I can;' he says, 'You do?' and added, 'You will have a hard time of it;' I answered, 'I have been thinking so;' he says, 'Solomon, there are four men who say they will give four hundred dollars for your son;' then says I, 'They will get him;' he says, 'Solomon, what are you willing to give?' I answered, 'Not more than two hundred and fifty dollars;' he says, 'You will not get him for that; but I suppose you are so much in favour with the people nobody will bid against you; but if nobody will bid against you, I will; you need not think you are going to get him for nothing;' and he seemed angry; then I was very sad at that saying, and said, 'Master George, you was the very first man that put me in heart, and now you seem to put me out of heart;' then he, in an angry gust of manner, said, 'Well, Solomon, try your faith;' and added, 'You remember the birds, and how you exercised faith, and was delivered; now try your faith;' as though he felt as if he could defy the armies of the living God: but when he gave me the dollar, then I thought of the challenge, 'Now try your faith.' I then believed that God could work, and none could hinder him: although it appeared this man had done what he could to bring me into

that difficulty; yet when, through the goodness of the Highest, I was encouraged as above described, and, being brought down as it were to nothing before the Lord, I was enabled to ask him in such a way that his hand and heart appeared to be opened, so that he gave me that dollar, for which I rejoiced more than for the twenty dollars promised me just before, as above stated; then was I enabled to sing aloud the praises of our King in spirit and in truth, who ever sits above, till all his foes submit and bow to his command, and fall beneath his feet: I confess the eyes of my mind appeared to be dazzled, as I was let into a sight of the great goodness of the Highest in undertaking for me: but, oh! reader, I felt a fear, lest my behaviour should not be suitable to the kindness and favour shewed towards me.

"Now there was an impression on my mind, that the Father of Mercy would do greater things for me, for his own honour and praise, and my everlasting advantage, if my behaviour was right before him: it was impressed on my mind, that he was unchangeable in his purposes and designs, which are to set the captive souls at liberty if they will follow him in the path of obedience; and no degrees of grace will destroy man's capability of choosing whether he will do right or wrong; doing right gives a secret satisfaction to the mind, but doing wrong is followed by a secret uneasiness; because God will be a swift witness against the wrong, and will justify what is right in man's words and deeds, when done with right views. Oh that all men would study the end of their creation, and act accordingly! then they would walk in the light of his countenance indeed, and 'in his name they would rejoice all the day, and in his righteousness for ever be exalted;'

> 'Then should their sun in smiles decline,
> And bring a peaceful night;'

which may all who read these lines, desire, seek, and obtain, through Jesus Christ our Lord. Amen, and Amen."

What a sunshine of the soul did this good man enjoy! we may add also, considering his disadvantages, what a tenderness and delicacy of sentiment, as well as what a spirit of piety, does he artlessly display. If our readers are not tired of him and his concerns, we will exhibit to them his portrait of two of his daughters: they may smile at the mention of finery, and fashions, and the glittering snares of the world, in the memorials of a Negro hut; but these things are relative, and the most sensitive Christian lady may see in the native feelings of these poor girls, what may teach her some lessons not to be despised. One inference is most obvious, that our corrupt nature is the same in all ranks and conditions of life; and that Divine grace also is the same, springing from the same Agent, and performing the same offices. It was once remarked to us, by a lady of very acute perceptions, that, such was the force of prejudice, she could scarcely abstract her mind sufficiently to realize the thought that the Judge of all the earth viewed George the Fourth and the King of the Sandwich Islands as equal in his sight; and that He would not, as it were, pay more deference to the one than to the other; and that worldly distinctions would not, after all, carry some weight with them in a future state. In like manner, some readers may have been unwilling to fancy that their hearts are of the same complexion with those of the humblest classes; themselves, their children, their passions, are, they think, of quite a different staple;—let them read Bayley's brief account of his two daughters, and see how nearly allied are the feelings of the human heart under all varieties of external condition.

"My eldest daughter, Margaret Bayley, who died in the twenty-fourth year of her age, was a pleasant child in her manners and behaviour, yet

fond of gay dress and new fashions; but her mind was much inclined to her book, and to read good lessons.

"And it pleased the Father of mercy to open her understanding to see excellent things out of his law; and to convince her that it was his will she should be holy here, and happy hereafter: but custom, habit, and shame, seemed to chain her down, so that she appeared like one that was halting between two opinions.

"But about a month before she was taken for death, she went to meeting under a concern about her future state; and the meeting appeared to be favoured with the out-pouring of the Spirit of love and of power: Margaret came home under great concern of mind, and manifested a wonderful change in her manners and behaviour: I believe the whole family were affected at the sight of the alteration, which indeed appeared like that of the prodigal son coming home to his father: for my own part I felt fear and great joy; such was her delight to read the Bible, and ask the meaning of certain texts of Scripture, which evidenced a concern to make sure work for eternity.

"In this frame of mind she was taken for death. She appeared very desirous to live for the first four weeks, but was very patient, and of a sweet temper and disposition all the time. I recollect but one instance when she was known to give way to peevish fretfulness; then I, feeling the evil spirit striving to get the advantage of her, very tenderly and earnestly admonished her not to regard trifles, but to look to that power which was able to save her; and from that time she became passive and resigned.

"The following two weeks her pain was great, and baffled all the force of medicine. A few days before her departure she was urged with much brokenness of heart to make confession; when she was let into a view of the vanity of the world, with all its glittering snares; and said, she could not rest till her hair was cut off; for she said, 'I was persuaded to plait my hair against my father's advice, and I used to tie up my head when father would come to see me, and hide ruffles and gay dress from him, and now I cannot rest till my hair is cut off.' I said, 'No, my daughter, let it be till thee gets well:' she answered, 'Oh no! cut it now:' so, to pacify her, I cropped it.

"After this she appeared filled with raptures of joy, and talked of going as if death had lost its sting; this was about three days before her departure. She seemed to have her senses as long as she could speak: a little before her speech left her, she called us all, one by one, held out her hand, bade us farewell, and looked as if she felt that assurance and peace that destroyed the fear of death; and while she held out her hands, she earnestly charged us to meet her in heaven.

"Thus ends the account of Margaret Bayley, daughter of Solomon and Thamar Bayley, who departed this life the 26th of the 3d month, 1821, aged twenty-three years, eleven months, and twenty-eight days.

"I desire now to give the pious a brief account of the life and death of my youngest daughter, Leah Bayley, who departed this life the 27th of the 7th month, 1821, aged twenty-one years, six months, and one day.

"She, from a child, was more weak and sickly than her sister Margaret, and the thought of leaving her here in this ill-natured world caused me many serious moments; but the Great Parent of all good, in the greatness of his care, took her away, and relieved me of the care of her for ever.

"Weakness of body and mind appeared in her as she grew up; and an inclination to vanity and idleness; but being bound out under an industrious mistress, to learn to work and to have schooling, her mind soon became much inclined to her book, and then to business. Her school-mistress gave her a little book, concerning some pious young people that lived happily and died happily, and were gone to heaven: namely,

"Young Samuel, that little child,
Who served the Lord, liv'd undefiled.
Like young Abijah I must be,
That good things may be found in me.
Young Timothy, that blessed youth,
Who sought the Lord and loved the truth.
I must not sin, as others do,
Lest I lie down in sorrow too.

"These blessed examples won her heart, so as to bury every other enjoyment: she seemed to possess as great a deadness to the world, as any young woman I ever observed: she seemed not ashamed to read in any company, White or Coloured; and she read to the sick with intense desire, which appeared from her weeping, and solid manner of behaviour. She seemed to desire to walk in the fear of the Lord all the day long: every body that observed her, remarked her serious steady behaviour; she seemed as if she was trying to imitate those good children whom she read about; and so continued until she was taken sick; and although her sickness was long and sharp, yet she bore it like a lamb. A few days before her decease, I was noticing how hard she drew her breath: she looked very wistful at me, and said, 'O! father, how much I do suffer!' I answered, 'Yes, my dear, I believe thee does:' then, after a long pause, she said, 'But I think I never shall say I suffer too much.' This, I apprehend, was extorted from a view of the sufferings of Christ, and her own imperfections: this was about three days before her decease. The day she died, she called us all, one by one, and, like her sister Margaret, held out her hand, and with much composure of mind bade us farewell, as if she was only going a short walk, and to return."

It cannot be wondered at that the good man who could preach thus, and whose domestic preaching was so greatly blessed to his own family, should have been accounted worthy, in the connexion to which he belonged, to instruct persons of his own class in society on a larger scale. He appears to have been—and, if living, is probably still—a sort of local preacher in the Wesleyan Methodist connexion. He certainly says more for his call to the ministry than many divines of higher pretensions could say for theirs; and he remarks, with great humility: "God knows how to get himself honour and praise by the most feeble; for to undertake to make such a creature as I am, work in his vineyard, was amazing to me. But there was a great work to do, to make me fit for any thing at all. Surely he called me oftener than he did Samuel, when he was a child: but, after I was savingly converted to God, he was pleased to pour into my heart a measure of his universal love; and when my heart was filled with love towards God, and good-will towards all mankind, then a longing desire that all people might taste and see the riches of his grace continued with me day and night; then a strong impression to go, in the fear of the Lord, and speak to men of all descriptions, seemed to be required of me. But, Oh! dear friend, after my mind was thus prepared, I had a great warfare and strife; first, with man-fear, and a man-pleasing-spirit; then with shame, desire of praise, and a good name.

"Now, dear friend, in this exercise of mind there were some Scriptures came into my mind, to encourage and strengthen me; such as, 2 Cor. xii. 9; 2 Kings v. 4; 1 Cor. i. 21, 27, 28, and xi. 3, also ix. 16, 22; 2 Cor. xi. 29; Dan. xii. 3; Isa. vi. 5; Jer. i. 6; John i. 15, and iii. 2; Heb. xi. 34. All these Scriptures mightily helped to encourage me to go forward in speaking to a dying people the words of eternal life. Oh what an affecting view of the worth of souls came into my mind; and I thought, if I could be made instrumental in the hand of the Lord in saving

one soul, it would be matter of rejoicing to all eternity. So I went out, trusting in the Lord; but I should soon have fainted in mind, if it had not been for the encouragement I met with, both from God and man. Now to Him that sits upon the throne be honour and praise, world without end. Amen."

Thus abruptly concludes all that we at present can ascertain respecting this estimable and Christian man. Possibly some of our Transatlantic readers can inform us if he is still living, and, if not, can furnish some passages of his latter days.

THE CHRISTIAN'S FAITH AND ABRAHAM'S IDENTICAL.

(*Continued from p.* 267.)

To the Editor of the Christian Observer.

Let us now proceed to apply to the faith of the Christian such exemplifications of faith in matters of common life as those above mentioned.

The command of God is, Repent ye, and believe the Gospel. But what is this repentance? Take the parallel:—The merchant is induced to enter upon a speculation, the result of which is a heavy loss. The temptation to embark in it was perhaps great, and the arguments in its favour were specious and powerful; but he now really *believes* that all these were false and delusive. The same temptation comes again, supported, we will suppose, by stronger and more seducing arguments than at first. But he *repents*, he says, of the first trial.—In actual practice, then, let us see what effect this repentance or sorrow produces, on an occasion where its sincerity could be proved. It causes this person to turn a deaf ear to the dazzling fascinations of the same temptation. I need not enter into the metaphysical interpretation of the theological word *repentance;* but I take, as an explanation of it, the above, which is its well-understood *practical* result.

Let us now apply it. The hour of repentance comes to the sinner. There are exhibited before his eyes his past acts of guilt, of which he *believes* that the penalty is eternal misery. We ask for proofs of the reality of his repentance. He gives those of the merchant before introduced. A temptation to his beloved enjoyment soon occurs, to which in past time he has so easily yielded: does he give way to it now? No; for he believes of it, as the merchant did of his fatal speculation, that the consequences of voluntary repetition would be his eternal undoing, and therefore he with horror turns from it. This, then, is one true result of repentance, or sorrow for sin. This repentance, however, does not set him clear in God's favour; intrinsically it has nothing of a justifying nature in it; but its tendency is to cause the penitent to seek every possible expedient for obtaining reconciliation. The expedient, as devised and revealed by God as that which would *justify* Him by placing the sinner in the condition of a *justified* man, is, "Believe on the Lord Jesus Christ, and thou shalt be saved." He prays, as he is further directed in the Scriptures to do, that this faith may be given him: it is given him: he, through the aid of the Spirit of God, believes, in the full sense of the word as above established, on Jesus Christ, as the appointed propitiation for sin, as his Redeemer from the just demands of the law of God which he has broken; and is now justified in the sight of God: for thus it is, that "God can be just, and the Justifier of him that believeth in Jesus."

Now this kind of faith was that by which Abraham was justified, as we shall see by tracing back the facts of Abraham's life to their origin.

Jesus Christ is styled "the Lamb slain from the foundation of the world." The same important truth is contained in the words already quoted; "The

Seed of the woman shall bruise the serpent's head." To this sacrifice, it cannot be doubted, the faith of all true believers has referred, ever since the fall of man. Our concern, however, is with Abraham only. In the Epistle to the Galatians, St. Paul says, "If ye be Christ's, then are ye Abraham's seed." This quotation is too remarkable to be passed over without comment. What is it then to be "Christ's," and therefore the true seed of Abraham? "They that are Christ's," says the same Apostle, "have crucified the flesh, with the affections and lusts" (Gal. v. 24). Again: "If any man be in Christ" (in which case he must be 'Christ's'), "he is a new creature: old things are passed away: behold, all things are become new" (2 Cor. v. 17). It is plain then, from these passages, that the persons spoken of as "Christ's," are those in whom all the circumstances with which the full benefits of his sacrifice are connected, combine: they have repented and believed; they have been pardoned and justified through faith in that sacrifice. Now these persons are called "Abraham's seed;" and, according to the order of nature, such as the original plant was, such must be the "seed:" or, to adhere more strictly to the form of the Apostle's argument, such as the "seed" are, such, in the course of nature, must have been the original plant. But the "seed," as we have seen, are justified entirely by faith in Christ; so, therefore, must have been the original plant;—or, dropping metaphor, the Christian believer and Abraham are said to have been justified in the sight of God in the same manner. But the Christian, as we have seen, was justified solely by faith in Christ; so, therefore, was Abraham. We derive this proof, not from the historian of Abraham, from whom no explicit declarations on the subject of the Messiah were to be expected; but from that other portion of the Inspired Record which is an unerring commentary upon the former.

Let us now refer to the actions of Abraham's life, and endeavour to shew that they were the undoubted fruits of the Christian's faith.

Whilst he was sojourning at Ur, the sacred historian records, "The God of glory appeared to him, and said, Get thee out of thy country, and from thy father's house, unto a land that I will shew thee: So Abram departed, as the Lord had said unto him." (Acts vii. 3; Gen. xii. 1, &c.) There is not the slightest reason for supposing that the command to Abraham was accompanied by any seducing descriptions of the place, or other inducements for removing, beyond what we have in the history before us: for the unerring comment upon this account says, "By faith, Abraham, when he was called to go out to a place which he should afterwards receive as an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. xi. 11). This, therefore, was an act of faith similar to that above ascribed to the merchant.

After the rescue of his brother Lot, the spoils of the enemies belonged of right to Abraham as the victor. Here was a temptation, which few men perhaps would have resisted, of gratifying the corrupt principle of covetousness, so universally inherent in our fallen nature. And why did Abraham refuse to appropriate to himself this addition to his wealth? In reply to the offer of the spoils by the king of Sodom, he says, "I have lift up my hand unto the Lord, the Most High God, the Possessor of heaven and earth, that I will not take from a thread to a shoe-lachet, and that I will not take any thing that is thine." Now it is the pure fruit of Christian faith, that no temptation, however strong, shall prevail over a vow made to God. In civilized times, the performance of a vow or promise made to man is enforced by a species of compulsion which belongs not to vows made to God. Men who have not the Christian's faith, are induced, by the laws and usages of society, to observe promises made in the presence

of their fellow-creatures; but those only who have the Christian's faith can be depended upon, in seasons of great temptation, for performing their promises or vows made to God in secret. The temptation must have been great to Abraham, to have thus easily augmented his possessions; but his faith was greater, and prevailed.

On another occasion, when the Lord had declared to him, that, notwithstanding the barrenness of Sarah, his seed should be countless as the stars, the sacred historian records, "he believed in the Lord, and he counted it to him for righteousness" (Gen. xv. 6): that is, his faith was accounted for righteousness. But the Christian believer is justified, or accounted righteous, by faith (Rom. v. 1): therefore Abraham's and the Christian's faith are identical.

Again: "This is my covenant, which ye shall keep, between me and you and thy seed after thee. Every manchild among you shall be circumcised" (Gen. xvii. 10). Here was a covenant; and not to break a covenant is a fruit of Christian faith (Rom. i. 31). Did Abraham, then, observe this covenant? "And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised them in the self-same day, as God had said unto him" (Gen. xvii. 23). "And Abraham circumcised his son Isaac, being eight days old, as God had *commanded* him" (Gen. xxi. 4). This was an act of obedience to the command of God, and a rigid observance of a covenant, both of which are pure fruits of the Christian's faith.

We come now to one of the most extraordinary narrations contained in the sacred volume. In the sketch of Abraham's history at the commencement of this paper, allusion was made to his interview with the three mysterious strangers who came to announce the destruction of the cities of the Plain, on account of their enormous iniquities. With all the intensity of kindly feelings for his fellow-creatures, which, when found in any high degree, are the sole results of far purer principles than man, uninfluenced by the Spirit of God, ever possesses, Abraham expostulates with the Almighty, in the hope of averting the threatened doom. The concluding part of the dialogue affords a characteristic specimen of the whole: "And he said, Oh, let not the Lord be angry, and I will yet speak this once: peradventure ten (righteous persons) shall be found there. And he (the Lord) said, I will not destroy it for ten's sake" (Gen. xviii. 32). The whole scene, from beginning to end, is one of awful grandeur. But our concern is to ascertain that particular character which could qualify any mere man for becoming an interlocutor in a dialogue with the Almighty. Was not faith, in the Christian application of the word, the foundation of Abraham's apparently bold addresses on this occassion? If Abraham had not *believed* God to be merciful, and a hearer of the believer's prayer, where would have been the propriety of his extraordinary conduct? The prayer, too, was strictly urgent and intercessory; exhibiting the most unquestionable proofs of a mind firmly convinced of the power and love of the Being thus applied to for a great boon. The centurion in the Gospel did not discover a principle of faith more satisfactorily, when he said to Jesus Christ, "Speak the word only, and my servant shall be healed" (Matt. viii. 8); nor the leper, who said, "Lord, if thou *wilt*, thou canst make me clean." Christ says of faith in general, "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22). This principle is eternal in its nature. We know that Abraham did possess it (Gen. xv. 6; Heb. xiii. 17); and we are satisfied that the part he acted in this extrordinary scene was the highest possible proof of it. This proof may be confirmed by referring to the introduction of this page of his history: "And the Lord said, Shall I hide from Abraham the thing which I do? For I know

him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and mercy" (Gen. xviii. 17—19).

It is an inference too obvious to be questioned, that if he himself had not *believed* in "the way of the Lord," he would not have "commanded" his children to "keep it." Faith, then, was the moving spring of Abraham in this transaction.

The history goes on to record, that Abimelech took Sarah, to add her to the number of his wives; for which God plagued him and his house, as he had before, on the same account, plagued the Egyptians. The story of this affair is thus wound up: "So Abraham prayed unto God, and God healed Abimelech and his wife, and his maid-servants, and they bare children" (Gen. xx. 17). It was the prayer of Abraham which induced God (if I might venture to use such an expression) to heal them; the prayer of faith. The Spirit of God, which indited the New-Testament records, "The prayer of faith shall save the sick" (James v. 15). We have shewn that Abraham did possess faith: therefore we conclude in certainty, that he obtained the blessing for Abimelech and his house in his character of "faithful."

Sarah wished to expel Ishmael, Abraham's son by his handmaid Hagar, from her house; "And the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of the bond-woman: in all that Sarah said unto thee hearken unto her voice, for in Isaac shall thy seed be called. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away; and she departed, and wandered in the wilderness of Beersheba." Evidently Abraham was affectionately attached to Ishmael, and probably would have firmly resisted his wife's decree of banishment; yet, at God's command or entreaty, he *unhesitatingly* dismissed his child and the mother, though with every kind and considerate attention. This was an unquestionable act of elevated faith.

Perhaps, however, all things considered, the most important evidence of this principle which occurs in the Patriarch's history, is in the following account. "And it came to pass after these things, God did tempt (try, put to the test) Abraham" (Gen. xxii. 1). The trial was this: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains that I will tell thee of." In a narrative most deeply interesting, and bearing, even independently of the evidence of its Divine origin, every mark of truth, we are told all the circumstances of the journey, and the preparations for the sacrifice. "And Abraham built an altar, and laid the wood in order, and bound Isaac his son and laid him on the altar upon the wood; and Abraham stretched forth his hand and took the knife to slay his son; and the angel of the Lord called unto him out of heaven, and said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." No reasoning is required to demonstrate the existence and mighty power of the principle in question in this narrative. The best account which can be given of the chief actor in this affecting scene is contained in the New Testament: "By faith, Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it is said, In Isaac shall thy seed be called; accounting that God was able to raise him up from the dead" (Heb. xi. 17—19). "Was not Abraham our father justified by works when he had offered up his son Isaac upon the altar? Seest

thou how faith wrought with his works, and by works was faith made perfect; and the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God" (James ii. 21—23). The Spirit of God, in noticing for a particular purpose this act of Abraham's life, attributes it entirely to the principle of faith; and if other events of his history, which we have traced back to the same source, had been introduced into the New Testament by the unerring Judge of human actions, we cannot doubt that they would have been referred to it, there being no other spring from which true obedience can possibly flow.

To this may be added, as a further proof that a principle of faith was the source of Abraham's consenting to the bitter trial which has just been noticed, his own summing up of it: "And Abraham called the name of that place Jehovah-Jireh, The Lord will see;" or, according to Houbigant, and some others, who consider the words as spoken under a Divine impulse, "The Lord will be seen." Either version—and more especially that which the English translation gives of the word in verse 8 of this chapter, namely, "provide"—plainly discovers in the patriarch a recognition that the spirit of faithful obedience under which he had gone to the awful trial had fully verified the inexpressibly valuable principle of uninquiring, unhesitating, fervent faith in the Divine directions, as a settled source of action; and also, that his own conviction of the truth and faithfulness of God was now greatly strengthened. This is the commonly received explanation. May not, however, the name thus given to the place have been for an especial purpose taken entirely from the conversation related in the 8th verse of this chapter? Isaac had naturally asked for the burnt-offering, for which all the usual preparations had been made. Abraham replied, "The Lord will provide himself a lamb for a burnt-offering." This was spoken in faith in the wisdom and certainty of the Divine arrangements, however dark and intricate to human ken; and when it was fulfilled to the letter by the actual appearance of such a victim, Abraham, in the gratitude of his heart, found an appropriate name for the place in the words of a former conviction, in which the actual result had been predicted. This name, therefore, may be considered as a public and permanent monument, commemorative alike of the mercy of God, and of the existence in the patriarch's own mind of a principle of true faith, such as God requires and will reward.

The declaration, too, of the "Angel of the Lord," beginning, "By myself I have sworn" (chap. xxii. 15—18), is an equally clear confirmation of the point which we have been endeavouring to establish.

We have thus run through the leading events of Abraham's life, as they occur in the order of the inspired history, and have seen that they are all reducible to the principle of faith. (I.) In his departure from the place of his abode at the simple unexplained command of God. (II.) In his rigid obedience to a vow made to God, notwithstanding covetousness might have tempted him to break it. (III.) In his crediting the promise of God concerning his numerous posterity, notwithstanding every human appearance of its utter impossibility. (IV.) In his minute obedience to the covenant of the painful rite of circumcision. (V.) In his intercessory prayer for the devoted cities of the plain. (VI.) In the prayer by which he obtained the recovery of Abimelech and his house. (VII.) In his repressing all his paternal and conjugal feelings at the simple bidding of God, in regard to Ishmael and his mother. (VIII.) In the still more painful trial respecting his beloved Isaac.

Now the fruits of the Christian's faith are precisely of this kind. Wherein, then, can the two principles differ? We know that Abraham

referred to Christ, for Christ himself affirms it: "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John viii. 56). Surely, then, the faith of Abraham and the faith of the Christian are identical.

Having thus shewn that Jesus Christ was the object of Abraham's faith, as the Lamb slain from the foundation of the world, in the same sense as he is the object of the Christian's faith; and that the fruits of Abraham's faith being the same as those of the Christian's is a still further proof that they are identical; it remains briefly to shew in what manner Abraham was blessed, according to the language of St. Paul before quoted, "They that be of faith shall be blessed with" him. Abraham's faith obtained for him the high appellation of "the friend of God." Without entering minutely into the import of this designation, it is evident that it must ensure to him who rightly claims it the possession of every *real* temporal good; and, far beyond this, the sure and certain hope of a joyful resurrection and everlasting felicity when the dark, star-less night of the grave shall be over. "And I say unto you," says our Lord, "that many shall come from the east and from the west, and shall sit down with *Abraham*, and Isaac, and Jacob, in the kingdom of heaven." This, then, shall be the portion of them that are "of faith." They shall be called the friends of God, in a higher or lower degree of proximity, according as their attainments in the grace of faith approach nearer to, or recede further from, those of Abraham. And, finally, when the conflicts of this life are over with the Christian, as they are with Abraham; when the Christian believer has done with offering up *his* Isaacs, with banishing into a waterless wilderness at the command of God, *his* Ishmaels, with struggling against temptations to break *his* covenants with God; when death shall have placed *him*, as it has long ago placed Abraham, where the "iron" of affliction and grief and anguish shall no more "enter his soul;" *he* shall sit down with the faithful patriarch in the kingdom of heaven for ever and ever. "*So then*"—therefore—as a consequence of what has been said—"they which be of faith *shall* be blessed with faithful Abraham." G.

ON WORKS DONE BEFORE JUSTIFICATION.

For the Christian Observer.

A FEW months since a correspondent in the Christian Observer noticed some scenes which occurred in one of the Wesleyan Methodist circuits, which indicated, I think, a want of Christian sobriety; and which, though common in the earlier days of Methodism, I had hoped were now considerably checked, as I doubt not they are, by the good sense and prudence of the general body of that community, as likely to lead to delusive excitement. Permit me to make another inquiry, relative to a point of doctrine of the highest importance; and respecting which I shall rejoice to learn this body of Christians have also improved upon the days of their venerable founder.

After Mr. Wesley had preached for more than thirty years, he found, as he tells us, the direful heresy of Antinomianism springing up among his people; with a laudable view to eradicate which, several resolutions were passed in Conference, and among them the following: "We have received as a maxim that a man is to do nothing in order to justification. Nothing can be more false: whoever desires to find favour with God should cease from evil and learn to do well: so God himself teacheth by the prophet Isaiah. Whoever repents, should do works meet for repentance; *and if this is not in order to find favour, what does he do them for?*"

I need not, I trust, pause to shew the unscriptural character and dangerous tendency of the statement, that men are to do works meet for

repentance "in order to justification," and "to find favour with God." Such a statement is inconsistent with that fundamental doctrine of religion, the free justification of mankind by virtue of the Saviour's obedience unto death, without any human works or deservings. "To him that worketh," with a view to justification, "is the reward reckoned, not of grace, but of debt;"—a doctrine which the followers of Mr. Wesley would, I doubt not, be among the first to reprobate. Good works, it is well remarked in one of our excellent Homilies, are "good *declarations* and *testimonies* of our justification:" but to make them its precursors, and to perform them, not as the offspring of faith and prompted by love, but "in order to find favour," is to put them most delusively out of their right place in the system of human salvation. The statement above transcribed asserts that "nothing can be more false" than to say that "man is to do nothing in order to justification:" yet this is the doctrine of all orthodox Protestant Confessions, grounded on the declarations of Scripture, and strongly expressed in the Articles of the Church of England, the theological sentiments of which the Methodists do not, I believe, profess to dissent from. That Church remarks, in her Tenth Article, that "the condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."

Every Christian reader will see how important is the doctrine involved in the question, Can a man "prepare himself" for justification, or not? It is not a dispute respecting words, but it goes to the very foundation of the doctrines of grace. I cannot believe that the Wesleyan body, while contradicting one error, the error of Antinomianism, intended to assert another, the error of man's ability to *prepare* himself for the reception of gratuitous mercy. It may be that I have mistaken the purport of the passage alluded to, though I do not see how I can have done so. But even if such a passage remains still unrescinded on the books of the Conference, it is to be hoped it has been outgrown in practice, and that every Methodist preacher is careful to mark out that broad line of distinction between works done before and after justification, to which the Church of England, in common with Holy Scripture, attaches much serious importance. If such is their practice, no candid member of any other communion will wish to dwell upon an obsolete resolution of their representatives in a former day: but it is of consequence, in this event, that it should be publicly known that they do not hold the unscriptural sentiment above pointed out.

G.

INQUIRY RESPECTING THE TRACTS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

To the Editor of the Christian Observer.

BEING aware that the list of the Books and Tracts of the Society for promoting Christian Knowledge had recently undergone considerable alteration in its arrangements, I have turned with some anxiety to the Supplemental Catalogue under the sanction of the Society, to ascertain whether Gilpin's Lives of the Reformers have been replaced. In the Report for 1821 they stand thus:—

Gilpin's (Rev. W.) Lives of the Reformers, 2 vols.	6s. 9d.
Cranmer	1 0
Latimer, ditto	1 0
Bernard Gilpin, ditto	1 0

On referring to the subsequent Reports, these volumes seem to have been silently withdrawn. A member who had obtained them from the parent society, in answer to a second application for them, was informed, "that they were no longer on the Society's list." Now, surely, sir, such important and interesting memoirs as these, of the great heroes and champions of the Reformation and of the Church of England, we might have expected would have been preferred, by a *Society for promoting Christian Knowledge*, to certain volumes of so light and indeterminate a nature as to be productive of little, *if any*, religious advantage; for example, "Southey's Life of Nelson," and, "Tales of a Grandfather," &c.

I observed with pleasure, p. 61 of the last Annual Report, the declaration, "that it should be the object of the committee to give to all their publications, whether upon subjects strictly theological or not, a *Christian character and tendency*." Having instituted a parish library many years previous to a suggestion on the subject from the Society, experience convinces me, that in no parish of any considerable extent could a minister, as it is wished, *confine himself* to the books of the Society, without very serious detriment to his flock. Those who have much free parochial intercourse with the poor, must perceive that there is a thirst gone forth for *religious* instruction, which will be satisfied from some channel; and with respect to many of the books which our Society offers it may truly be said, "The hungry sheep look up, and are not fed." Their time is too limited for *general* and indiscriminate reading: and *religious biography*—from which, in the present day, there might easily be made a very useful selection, tending to shew the Scriptural excellence of the doctrine and discipline of the Church of England—would, I am persuaded, not fail to interest them and engage their attention.

I do not offer these remarks with any unfriendly feeling to the Society for promoting Christian Knowledge; far from it. I have for many years been a member of it, and have several times had parochial collections in support of its funds; and, notwithstanding the defects to which I have referred, I am strongly attached to it. When I consider that it was the Society that sent forth and patronised the devoted and apostolical Swartz, the missionary of the East; the incalculable support which it has extended to our schools, from one quarter of the land to the other; that in the space of the last year it has been the means of circulating 129,756 Bibles and Testaments, and 165,818 Prayer-books and Psalters, exclusive of other books and tracts; I feel that it is entitled to the warmest gratitude of every true friend of his country, and of Christians in general, as well as of every pious member of our Established Church. But, in regard to the particular department of parish libraries, I am convinced that the Society is not keeping pace with the progress of religious knowledge and feeling amongst our poor; and that many clergymen are consequently compelled to seek *additional* books elsewhere, of a more decided character.

Wishing every success, under the Divine blessing, to the exertions of our Society at home and abroad, and greater efficiency in that branch of it which relates to those important institutions parish libraries, I remain,

A MEMBER AND SINCERE FRIEND OF THE SOCIETY
FOR PROMOTING CHRISTIAN KNOWLEDGE.

ON THE INDISCRIMINATE USE OF THE BURIAL SERVICE.

To the Editor of the Christian Observer.

As I have already more than once publicly expressed my sentiments in favour of a revision of our Liturgy, I trust I shall not be considered as

indirectly opposing such a measure in the following observations on an article which appeared in your Number for April. My object is not to retard an authorized emendation of our ritual, but to remove the scruples of those clergymen who suppose that in a variety of cases they are reduced to the painful alternative of either violating their conscience, by reading the whole of the Burial Service, or transgressing their ecclesiastical vows, by omitting a portion of it. Your correspondent, after having referred to a particular case, which occurred in the discharge of his ministerial duties, observes, that to have refused to read the service over the deceased would have been unwise; to have read the whole of it would have been impious: "I therefore," he continues, "read it, but with great pain, leaving out the prayer of thanksgiving to God for taking the deceased. For this omission, I admit, I ran great hazard, but what was I to do?" Thus it appears from his own account that he felt he was acting illegally in venturing to abridge the service, and also that his religious scruples were far from being satisfied, even with the mutilated form in which he presented it to the congregation. Now, according to my opinion, if he had taken the following view of the subject (and I do not perceive that it is liable to any serious objection) he might have gone through the whole of the service without feeling any misgiving whatever.

"Men should be what they seem." The members of a corporate body, whatever may be their private character, are justly invested with all the immunities of their society, until actually excluded from it. On the same principle, the members of a church properly enjoy all its external religious privileges, until they are officially ejected from the pale of its communion. On this principle, every one who has not been legally ejected from our church, whatever may be our fears respecting his real state in the sight of God, possesses an indubitable claim to the performance of the rite of Christian sepulture. And here it may not be deemed irrelevant to notice the guarded and discriminating language of our Burial Service. For the edification and encouragement of survivors it expresses *a full and certain hope* of the triumphant resurrection of those who die in the Lord; but with respect to the actual state of each individual, it merely intimates a *charitable hope* that such was the issue of his earthly pilgrimage.

I have merely to add, that, however much I desire an authorized alteration in this part of our ritual, I feel a holy jealousy respecting the hands into which the revision of this service should fall. Infinitely better would it be that it should retain all its glowing allusion to the future happiness of the real Christian, than that it should be lowered down to a cold and comfortless service, destitute of every expression of hope for the deceased, of every particle of encouragement for the surviving relations. I am, &c.

ROBERT COX.

ON THE CAUSES OF MEN'S REJECTING THE OFFERS OF THE GOSPEL.

To the Editor of the Christian Observer.

TAKING up lately Mrs. H. More's admirable Essay on the Life and Writings of St. Paul, my attention was arrested by the following passage, which embodies also the sentiments of many pious writers on the same subject:—"But while God, by a way of his own devising, by a process of his own conducting, had made foolish the wisdom of this world, and baffled the vain and impracticable schemes of impotent man for effecting his deliverance by any conception or act of his own, does not man's unwillingness to partake of the offered mercy look as if his proud heart did not choose to

be freely forgiven; as if his haughty independence revolted at a plan in which, though he has all the benefit, he has none of the merit? Does it not seem as if he would improve the terms of the treaty; as if he would mend the plan of salvation, and work it up into a kind of partnership scheme, in which his own contribution should have the predominance? But it will be urged, men do not say this: we reply, they do not profess it in words; but do not some say it virtually, when they practically decline the terms; or, if they do not entirely disbelieve them, give, at least, a reluctant, and partial, and qualified assent?"

Now, I would ask, is this so? Is this the leading motive in most minds for the rejection of the free offers of the Gospel? Does it originate in a simple desire of doing something for themselves? Is it that we would be our own saviours, or that we must at least have a share in the work? Would not natural indolence, and the unwillingness which every unregenerate man feels, to entertaining thoughts of another world, be a sufficient counterpoise to whatever pride might dictate as to working for ourselves? My own opinion is, that they would: and I think that the non-acceptance of the offers of Gospel grace does not often arise so much from a proud desire of doing something for ourselves, as from other causes. It originates generally, I apprehend, from the lowness of our desires after any salvation at all; our want of acquaintance with its necessity; and our being contented with a state of religious feeling and religious hopes very inadequate to our real necessities. We know, also, that the doctrines of grace stand connected with separation from the world, with self-denial, with strict practice, and a spiritual mind: so that, neither feeling nor desiring these things, we are contented to let things go on as they are, and rest satisfied with a mere outward performance of duty, without looking inward to the motive, or forward to the end. For, till the mind is roused by a Divine energy, the conscience itself slumbers, and spiritual things are very faintly discerned, and not at all in their just proportions. In this state of the mental powers, we neither, as I conceive, accept, nor yet with express and settled purpose reject, the offers of free salvation: but there seems to me nothing of *system* in the matter: the object itself is not seen with sufficient clearness to induce any serious inquiry about it.

It is true, that in false religions we see wonderful examples of personal sacrifices and austerities; but, then, this may arise from the alarms of natural conscience, connected with ignorance of every other resource. Nature points to an undefined heaven, and an undefined hell; and the passion of fear is so acted upon as to lead to every species of extravagance, there being no counteracting principle to govern it.

The austerities practised by the Roman Catholics certainly seem to bear Mrs. More out in the view she has taken; but whether they go beyond the bare line of superstitious observances, without any defined reference to the object, is with me a doubt: they are chiefly confined to the very ignorant members of that community; and I cannot but question their being connected with a systematic idea of purchasing heaven by them.

If these views of the subject are erroneous, I shall be glad to be set right by any of your correspondents.

H. C.

*** We also shall be glad if our correspondents will take up the question in its amplitude, so as to exhibit a large view of the causes why men reject the Gospel. These causes may indeed all be traced to one—the corrupt state of the heart of man by reason of the Fall;—but still, as is exemplified in our Lord's parable of the Marriage Supper, the specific excuses may greatly vary; and we do not understand our correspondent H. C. as by any means excluding those causes mentioned by Mrs. H. More, though he considers that there are others also, and some of them even more prominent.

Our Correspondents will perhaps think it well to adduce some actual facts—many of which are on record in the annals of religious and irreligious biography—in proof of the truth of Mrs. H. More's statement. The following just occurs to us:—A friend of ours, a layman, many years since deceased, once visited an aged gentleman of great respectability of character, who in the prospect of eternity was depending for acceptance with God upon his own past meritorious life. His visitor, knowing that he was within a few days or hours of another world—for he was then suffering under the disease that brought him to the grave—earnestly urged him not to build his everlasting hopes upon so delusive a foundation, but to lay hold of the hope of salvation freely offered in the Gospel. The sick man for some time rebutted his texts and arguments; till at length, incensed at the supposed depreciation of his virtues, and deaf to the proffered explanation of the scheme of salvation as exhibited in the word of God, he started up from his couch, and by the aid of his crutch sprang out of the room, dashing back the door in no gentle mood, with the exclamation, "Before I would be saved like the thief upon the cross"——the closing door prevented the visitor's hearing the remainder of the sentence; and the next intelligence he received of his aged friend was, that he was gone to that world where the only available plea for guilty man is that infinite mercy which reached even a dying but penitent and believing malefactor, and transported him to Paradise. Such narratives (and we vouch for the truth of the above) shew that Mrs. More's statement is not unsupported by facts; and the chief inquiry, therefore, in regard to our correspondent's question, is, How far such facts are of a general character, and warrant such extensive statements as that upon which he offers his remarks. If the causes which a writer or preacher assigns are not such as the reader or hearer strictly feels that he ought to plead guilty to, the application is lost upon him, and he becomes hardened in his sins.

THE REV. W. JAY ON THE CHARACTER OF THE LATE REV. ROWLAND HILL.

To the Editor of the Christian Observer.

To the brief observations in your last Number, on the character of the late Rev. Rowland Hill permit me to add the following passages, from a report of a sermon preached on occasion of his death by his much-esteemed friend Mr. Jay. Mr. Jay's remarks will, I doubt, not, be acceptable to your readers, as exhibiting in a correct light some particulars which have been popularly misunderstood: but the chief point to which I would request their attention, is the long-tried consistency of Mr. Hill in regard to the great matters of salvation, and his abstinence from the novelties of succeeding races of unfledged polemics. What he was in opposing the errors of Huntington and other heresiarchs forty years ago, he was, up to the last hour of his life, in contending for the simplicity of the Gospel against the monstrosities of modern innovation. Mr. Jay's remarks may be serviceable to those who are ready to confound the enthusiasm of zeal with the enthusiasm of fanaticism.

The following are Mr. Jay's statements.—

"My beloved friend and honoured tutor, Cornelius Winter—whose Life I published many years ago—was at Bristol when our friend first arrived in that city; and I received from him many communications which I have not time to refer to this morning; but I recollect how often he enlarged upon this subject, on his condition in life, his spirituality, and his peculiar mode of preaching. He preached in the fields, he preached in the streets, he preached through all Wiltshire, through all Somersetshire, through all Gloucestershire; and fled like an angel having the everlasting Gospel to preach to them who live on the earth; and going forth, with his Redeemer, to display his zeal without the camp, he was called on to bear his reproach; opposed by some of his own connexions, suffering persecution from the world, and knowing what want is in his circumstances. I could particularize cases, and verify them.

"The subject of his preaching was always the same. Never was there a preacher who adhered more to the determination to know nothing among men "save Jesus Christ and him crucified." He was neither high nor low in his sentiments; truth was always balanced judiciously in his mind; his 'heart was established with grace,' and he always properly united doctrinal, experimental, and practical, in his preaching. He fell into no errors; he embraced no whims; he made no new discoveries—he never thought of new discoveries in religion; he was never employed in breaking open the seals, in blowing the trumpets, and pouring out the vials of the book of the Revelations*; he never pretended to have the gift of tongues; and if he had his own private opinions, as the Apostle recommends to us, he had 'faith with himself before God.'"

"This was the more remarkable, as our esteemed friend had unquestionably a portion of eccentricity in his composition; but this was never observed in the *subject matter* of his preaching, but occasionally in the *manner*. Into this he was betrayed, not only by the peculiarity of his genius, but by his wish to strike, especially the lower orders, who he thought (and thought truly) were too much overlooked by preachers of the present day. But many things of this kind which are related of him are not true—not one in a thousand, especially those of an exceptionable kind. It cannot be supposed that he was very measured and guarded in his diction, as his preaching was almost extemporaneous. He could not, indeed, from the multiplicity of his engagements—preaching eight or nine times a week—be expected to be very fully prepared for the pulpit. Men who preach off-hand have one advantage, that their thoughts are not anticipated by previous meditation: they may feel more liveliness and freshness, and enjoy more vivacity—that is, when they are in a good frame of mind;—but how is it when they are in a bad frame, and when they are perplexed and embarrassed? And surely a man who has in prospect the privilege of engaging the attention of an audience, and of holding a thousand people by the ear for an hour, should consider this as one of the most important duties, and be concerned to turn it to the greatest advantage; and let my younger brethren who are here this morning remember, that this is not to be accomplished by meditation only, nor by prayer, but by study. We are not in the condition of the Apostles, who, when they were called to appear suddenly before kings and before councils, had the promise that it should be given them in that hour what they should speak. With regard to the manner of preaching, it is by no means necessary that all should conform to the same model. The excellence of our departed friend did not consist in any particular arrangement or unity of design. In what, then, did it consist? It consisted in pleasing and striking sentiments and sentences. I never heard him in my life without hearing something solemn and pathetic, and when simile has not been followed by example—just as the sunshine succeeds an April shower.

"There was in our departed friend an uncommon quickness of conception; a kind of intuition in apprehending and seizing things; and even much force of argument and profound thought, and bringing it down within the reach of the plainest capacity; and then by some familiar or shrewd or striking allusion, furnish it with a handle by which his hearers could take it away. What a collection of these may be brought together from all his friends!

"There was often a peculiar vehemence in his manner, and loudness in his voice, especially in his earlier years; but there was nothing of mere rant: as in Whitfield's case, it was occasional, and springing from energy.

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* There is somewhat of lightness in these expressions, as uttered in extemporaneous speech, which Mr. Jay will probably amend, should he publish his discourse.

There was nothing of a tame and creamy smoothness, which slid down from the minds and consciences of his hearers; a mode of preaching which, if free from fault, is equally free from excellencies. His aim was always to strike, to excite, to impress, to interest—in a word, to accomplish the grand end of preaching, 'to turn men from darkness to light, and from the power of Satan unto God.' His expressions, therefore, were often tinged with quaintness, and full of point. His language abounded with phrases the most colloquial; for he loved plainness of speech; and by this means 'the poor had the Gospel preached unto them;' and 'the common people heard him gladly.' And of whom was this mentioned originally? Need he be ashamed of his Saviour's company? God forgive those ministers to whom this commendation, though some may deem it a reproach, will not apply! Those that sit still can easily notice slips in those who walk, and especially in those who run, from which they themselves are free—not because they do it better, but because they do it not at all. So it is with regard to those whose province it is to strike deep and reach the heart. Some congratulate themselves that they are free from such faults, and ever shall be. The reason is, that they are not capable of such faults. I remember that one of the Nonconformist ministers, who was reflected on by some of his more accurate brethren, was said to do much more execution by his wild notes, than they did by their set music. And the success of our departed friend was remarkable; perhaps no minister was ever more acceptable, or had so many fruits of his ministry; 'and,' says Solomon, 'he that winneth souls is wise.' Where, then, is the wisdom of many, if judged by this criterion?"

W.

ON BEING MOVED BY THE HOLY SPIRIT.

To the Editor of the Christian Observer.

INTERESTING and important as "Sexagenarius," in your Number for April, justly considers the subject of "being led by the Holy Spirit," he has still not entered into its details so fully as entirely to do away with its difficulties.

He brings forward as the chief signs by which a person may know that he is moved (*inwardly* moved, be it observed), "the suitable furniture of the mind; the work of Divine grace in the soul; and a submission of mind to the will of God:" but how is he to judge in what degree or to what extent these are to be possessed? To instance the first merely: Is the simple possession of knowledge sufficient; or must there be an aptitude to teach, and a facility in imparting knowledge? And how far, also, ought natural defects—such as an impediment in speech, a weak voice, or deafness—to be considered as counterbalancing this mental preparation?

Similar difficulties occur also in the other points; and I cannot but think that it would be felt as a great benefit by many, if your correspondents would undertake to discuss the subject more at large.

CANTABRIGIENSIS.

REVIEW OF NEW PUBLICATIONS.

SARGENT'S LIFE OF THE REV. T. T. THOMASON.

The Life of the Rev. T. T. Thomason, M. A., late Chaplain to the East-India Company. By the Rev. J. SARGENT, M. A. Rector of Lavington. 1 vol. 8vo. 1832.

WHEN the intelligence reached us of the death of the much-beloved and lamented Thomason, it was our first impulse to throw together such particulars respecting him as were within our reach; and among the friends whose pens are familiar in the pages of the Christian Observer there were not wanting those to whom the memorials of Thomason are familiar also: but having learned that a copious memoir was in contemplation, at the suggestion chiefly of our venerable friend Mr. Simeon, to be compiled by the much-esteemed Biographer of Henry Martyn, we abstained from the brief and imperfect notice which we had purposed; hoping, with Mr. Sargent's assistance, to present a more full and interesting statement. The work has been so slow in its journey to the press—in consequence, among other reasons, of the delay in procuring various particulars from India—that it has not the excitement of a recent loss to recommend it to public attention. But the name of Thomason was not to be forgotten in three years: it is fresh in the recollection, not only of many attached personal friends, but of all who, during the last quarter of a century, have been anxious for the promotion of the Gospel of Christ in India; of all who venerate the names of Swartz and Brown, Buchanan and Martyn; not to mention more recent names, and among them Heber and Turner: and now, if any thing were wanted to revive the interest, which we feel persuaded has not slumbered, it would be, that the valued friend who traced the narrative had scarcely seen it ushered into public notice, when he was himself summoned to that blessed world whither he had traced Martyn and Thomason; and where he has now joined that company which no man can number, who have washed their robes and made them white in the blood of the Lamb. It was but as yesterday that we were urging our friend to the speedy completion of his pleasing labours, lest the lapse of time should detract from their value: but scarcely had he announced to us that they were concluded, when another hand than his own announced that all his other labours were ended also; and that, having served his generation upon earth, he was summoned, in the full vigour of life and usefulness, to his eternal rest. We may have occasion to speak of him hereafter; and the name of the Biographer of Martyn ought not to be forgotten; but at present our occupation is with the subject of his present narrative. Our notice will be merely a rapid sketch of incidents with interwoven quotations: for though it so happens that we had contemplated a more elaborate paper, or series of papers, and had made some preparations for that purpose—intending to make Mr. Thomason's life a thesis for the discussion of various questions connected with the progress of Christianity in India—yet the sudden removal of the writer, and the interest hence excited in regard to his work, induce us to believe that our readers will prefer a prompt sketch to a more matured notice deferred till we should find time and space for our projected disquisitions.

Mr. Thomason, the son of a widowed mother, was born at Devonport in the year 1774. He was early impressed with a sense of the importance and necessity of a religious life. His pious and affectionate mother ever spoke of him, not only as a child of engaging manners, but as giving early

indications of remarkable piety; and a letter, written by him at a very early age, indicates the truth of the statement. His father had died in the West Indies; and at the age of thirteen young Thomason went out thither, as interpreter in the French language to Dr. Coke, the Wesleyan missionary. The child drew up a diary full of devout reflections, in which he prays that God would increase his desires of being a missionary, and effect the object of his desires. His feelings were strongly affected at the sight of the afflicting condition of the slaves, as appears by passages in his diary. Thus, he says, speaking of some place in Jamaica:

"We breakfasted at the plantation on balm tea and Indian bread, a repast at the best not very agreeable. But how was my appetite lessened by what happened during the meal! The overseer had ordered a slave to walk our horse till we went away. He did so, and permitted him now and then to crop a mouthful of grass. The overseer, observing him, called the under-overseer and ordered him a dozen lashes. Detestable cruelty! how did it shock my feelings. I could hear the whip resounding from afar, whilst the miserable sufferer gave a loud and heart-rending groan in the intervals of striking. I hastened to leave the hated spot, and my return was attended with as much melancholy as my departure was attended with pleasure." pp. 11, 12.

Visiting the Dutch island of Eustatius, he encountered an edict worthy of the days of Dioclesian. This was its tenor:

"If any White person shall be found praying with his brethren, for the first offence he shall be fined fifty pieces of eight; for the second, one hundred; for the third, he shall be whipped, his goods confiscated, and he banished. If a Coloured person shall be found praying, for the first offence he shall receive thirty-nine lashes; for the second, he shall be fined, whipped, and banished: but if a slave, he shall be whipped every time." p. 10.

He thus winds up his comments on the state of his degraded fellow-creatures:

"There is, it is true, *some* alleviation of their misery: they are not sensible of their unhappy condition; but this insensibility increases, or ought to increase, our compassion. How came they to be insensible of their condition? They were born so. How came they to be born so? Their parents were slaves. And so the genealogy proceeds, till at last the unhappy creatures are found to have been torn from their native country, and deprived of friends and happiness." p. 9.

Such was an unsophisticated child's statement of facts which fell under his own knowledge. Will the advocates of West-Indian humanity tell us that young Thomason, more than forty years ago, was the hired spy of Mr. Buxton and the Anti-slavery Society? The record only shews that West-Indian slavery is an evil for which there is but one remedy—extinction.

The lad was on one occasion nearly drowned in a canoe; on which occasion we find passages in his diary which still further shew his early piety and feelings of gratitude to God, as well as much good sense and a sound judgment.—

"We arrived, and praised the God of our salvation. And who such a God as he! The same yesterday, to-day, and for ever. I hope I shall never forget his care over me while I live. My situation was as dangerous as possible; a boat almost full of water, loaded with men, striving against wind, rain, and sea. But 'the waters saw thee, O God, the waters saw thee, and were afraid.' God supported us; he said to the sea, 'Thus far shalt thou go, and no further.' The ocean obeyed the voice of its Almighty Sovereign. Did we feel ourselves sinking? Yes—and we felt God raising us up. Did we feel the watery bed open to receive us? We felt also a potent Deliverer to protect. Praise the Lord, O our souls: while we live we will praise the Lord. As long as we have our being we will give thanks unto our God." p. 13.

Breathing a hope that his journal would not be unacceptable to his mother, for whom it had been prepared, he closes it thus:

"The keeper of Israel neither slumbers nor sleeps: he hath watched over me and preserved me;—come then, expressive silence, muse his praise." p. 13.

Soon after his return from the West Indies, he obtained the patronage of a society established at Elland, in Yorkshire, for assisting young men of piety and suitable ability in their studies and academical expenses, with a

view to their becoming candidates for Holy Orders. Mr. Foster and Mr. Cecil were requested to examine this youth for the Society; and as some readers may have heard that these two clergymen, as also their friends, Mr. Scott, Mr. Venn, and others of the same class, including Thomason himself, were furious Calvinistic polemics, who preached all kinds of strange doctrines, it may be as well to quote the account of the examination.—

"'The chief topics of inquiry with Mr. Foster and Mr. Cecil, were sudden impulses and sinless perfection. As to Calvinism and Arminianism, the points I chiefly expected to be mentioned, how agreeably I was deceived when Mr. Foster remarked, 'that if St. Paul, so great an apostle,' said,—'here we know in part'—how much more may we;—he was decided for himself, and would let others think for themselves.'

"'Mr. Cecil asked me,—'What is your reason for preferring the Church Establishment to Mr. Wesley's connection?' I observed, 'From the first moment of my having any views to the ministry, they have been directed to the Church; which might arise from my having been a constant attendant on the service of the Church, when at school, and the pleasure I then felt in it. These views, and this esteem for the Church, have remained with me. The excellence of its economy strengthens me in the preference; added to which, it is the establishment of the kingdom.'

"'I should be glad to know,' said Mr. C., 'what you think of perfection?' 'I told him I thought perfection consisted in being blameless in life and conversation, and in setting the affections on things above; and that, to that I was continually aspiring.'

"'But,' said Mr. C., 'many believe and profess more.' 'I told him so it seemed. For Mr. Foster mentioned having heard Dr. Coke preach, that whilst one evil thought remained in the soul, it was not born of God. But I never heard him preach or profess it.'

"'And with regard to the Calvinists, and Arminians,—whose opinions do you follow?'

"'Indeed, sir,' said I, 'I have never read a book on the subject, except the Bible, in my life. I have always made it a point to leave those things; as I think it productive of evil to dive into intricacies which can never be perfectly cleared.'

"'You think,' said he, 'very rightly; I have acted in the same manner myself. I make it a point never to handle these things in public. But you say you have read the Bible,—what views do you gather from the Bible?'

"'Sir,' said I, 'my views, as gathered from the Bible, are simply these,—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" pp. 18—20.

To the credit of the examiners and the society, and the no small benefit of the church of Christ, young Thomason was adopted; on the receipt of which intelligence he writes to his mother, March 18, 1791:

"'No doubt your heart overflows with gratitude, I am sure mine does. Mr. Atkinson is quite a father to me; the kindness I have experienced in Leeds far eclipses all other favours. 'Bless the Lord, O my soul! and all that is within me, bless his holy name.' 'Though his voice be not audible,' (as Judge Hale observes,) 'nor the directions he gives perceptible to sense, yet it is as real as if we heard the voice saying, This is the way, walk ye in it.'" p. 20.

To prepare him for college, the youth was judiciously placed under the care of a clergyman of the name of Clark, of Chesham-Bois, in Buckinghamshire. The Elland Society were to pay simply for his board; Mr. Clark agreeing to instruct him without any remuneration. For this task he was well qualified. Time had indeed laid the weight of seventy years upon his head, but his strength of body and mind was unimpaired; and the warmth of his heart, glowing with love to God and man, was unabated.

Much has been said of late, and we hope something will before long be done, of forming religious and theological seminaries for candidates for Holy Orders within the pale of the Church of England. The system carried on under the roof of Mr. Clark will exemplify what, in a good measure, a "school of the prophets" and the governor of it ought to be; and we therefore quote the following statements on the subject.—

"'Mr. Clark is past the age of man,' Mr. Thomason writes, 'yet as vigorous as ever. Every Sunday morning he preaches and reads all the prayers, at a church distant nine miles from this place; he reads the prayers and preaches at this church in the afternoon; and expounds in his own house in the evening. His earnestness and love for souls are great. I look at him, and hear him with admiration. In conversation,

his cheerfulness and vivacity can be compared to nothing but that of a person of eighteen. He abounds in tales and humour; and they are made channels of instruction. Two children, whom he boards in his own house, declare they never were so happy as in his company. In his school he is equally pleasing. The more questions his pupils ask the better he is pleased; and he will not let us pass over one word till it is well understood. It is a pleasure to be taught by such a master, and a satisfaction to carry to him the fruits of our labour.'

"'That venerable and truly excellent minister the late Mr. Clark,' writes the Rev. C. Jerram, vicar of Chobham, 'for nearly half a century was the learned and indefatigable tutor of some of the most distinguished men, both as laymen and clergymen, of the times in which he lived. It having been my privilege to receive his last instructions as a tutor, I could not prevail upon myself to omit the opportunity of recording the respect I feel for the memory of one of the most learned, humble, and useful men of the last century; and the rather so as he was not only the beloved and highly venerated tutor of my friend, Mr. Thomason, but one of the most efficient agents in the revival of religion in our Church towards the middle and conclusion of the last century. Many clergymen whom I could name, of the most decided piety and popular talents, but most of whom along with this esteemed tutor have now entered into rest, received both their education and their deepest religious impressions under his roof.'

"In a fellow-student, whose destination was similar to his own, Mr. Thomason found as much reason to congratulate himself as in his instructor. The first beams of the morning sun shone upon their united labours, before which they bent their knees together in prayer, and lifted up their voice in praise. Social devotion closed the day. The place where these two friends pursued their combined studies was well adapted to such an occupation, presenting nothing to distract their attention beyond rural sights and rural sounds; and so harmoniously did they pass their time, that the only assignable ground of difference between them was, that the one enjoyed highly, the other had no love whatever for the song of the nightingale.

"In addition to the usual plan of preparatory reading, the study of Hebrew, more unaccountably neglected in England than in any other country, was at Chesham pursued perseveringly." pp. 21—24.

Mr. Thomason writes to his mother:

"'Mr. Clark has been with us, and given us some rules, which I copied down from his own mouth. Being dressed in the morning, let each meditate on the divine perfections; his dependence upon God—his obligations to obey him. Let each recollect his own particular defects or weaknesses, and wherein he is most likely to fail in the duties which he owes to God and man; remembering his reliance on the Redeemer for the forgiveness of his sins, and for power to discharge every duty. Having meditated on these subjects, let each separately apply himself to God in prayer; begging that he may have more enlarged views of the extent of God's laws, and of his own sins, whether in temper, words, or actions; intreating for an increase of dependence on the Redeemer in every office, and for ability to discharge every duty, and to suppress every wrong temper. Thus run's our preceptor's advice. O that we may be enabled to follow it! The word of God—our own consciences—our parents—our tutor, unite in teaching us the necessity of meditation and prayer; and shall we after all neglect it? May we receive grace to withstand every opposition, and to love the Lord with all our hearts! May our hearts be submissive and humble; our actions Christian and becoming; our words gentle and loving.'" p. 27.

Of the *last* walk which the youth took with his tutor before going to college, the relation of tutor and pupil being on the point of termination, he says:

"Our walk together was very affecting; he gave me his parting blessing: he told me he had no doubt we should again meet with everlasting joy upon our heads. 'Watch strictly,' said he, 'over your heart; be much in prayer: cleave closely to God. Pray for spiritual discernment, that you may have a clear perception of the path you should walk in. Pray to walk in that way in spite of all opposition. Thus knowing and doing the will of God, you must be happy." p. 33.

Mr. Jerram, himself a clergyman of eminently consistent, pious, active, and exemplary character, gives a most affecting account of the death-bed of his venerable tutor. He waxed brighter and brighter to the perfect day: love to God and to man beamed in all he said or did. We just quote a specimen of his dying remarks:—

"'I think,' said Mr. R. 'there is a good deal in a person's natural disposition.'—'Natural disposition!' rejoined Mr. C. 'I am naturally as irritable as any man. But when I find anger or passion, or any other evil temper, arise in my mind, immediately I go to my Redeemer, and, confessing my sins, I give myself up to be managed by him. This is the way I have taken to get the mastery of my passions.'

"'During the night he slept a good deal, and a little after sun-rising he desired us to draw up the window curtains. We were afraid the light would be too powerful for him at the first, and drew them up but a little way. 'Draw them to the top,' cried he, 'the light refreshes me.' He then looked through the window with inexpressible pleasure in his countenance, and exclaimed, 'The sun shines upon every tree and plant; and the Sun of Righteousness shines upon me.'

"'Sept. 27.—I sat with him a considerable time. He was very weak, and could *not* speak without difficulty. I quoted that verse out of the 23d Psalm, 'Though I walk through the valley of the shadow of death, &c.' He answered, 'Yes, he will be with me. What are all my sufferings, when compared with the Redeemer's! when in his agony he sweat great drops of blood! What love was this!' Here his speech began to fail, and he intimated that it pained him to speak, but wished he was able.

"Thus sustained by the omnipotent Redeemer to the last—and to the last exhibiting the power of faith in his every sentiment and in his whole demeanour—this great and good man found the iron gate of death opened with no grating and appalling sound but easily and as by an angel's hand and he passed into the paradise of God.'" pp. 52, 53.

Mr. Thomason entered at Magdalen College, Cambridge; and his diligence and strict attention to his studies are attested by his being Fifth Wrangler, obtaining the premium for the Norrisian-Prize Essay three times, and being elected Fellow and Tutor of his college. Mr. Jerram, who was his friend and constant companion, adds, that he was most struck with his intimate acquaintance with the original languages of the Holy Scriptures. He had read the Greek Testament so often, and with so much care, that it was scarcely possible to mention a passage in English for which he could not immediately quote the original. In Hebrew his attainments were considerable. He had the Hebrew Bible divided into several small volumes, and was never without one of them in his pocket. His usual relaxation from his severer studies was reading; and every fragment of his time was gathered up for the purpose of adding to his stores of Biblical knowledge. It is not therefore surprising, that, with this taste and continued perseverance, he arrived at considerable eminence in sacred literature.

Mr. Jerram, Mr. Thomason, and another friend, Mr. Cocker, spent much time together in devotion, Christian communion, and reading the Scriptures. Mr. Jerram, the survivor, adds:

"These engagements were not only the happiest, but the most profitable of our college occupations. They greatly tended to relax the weariness of the same routine of reading; they counteracted the chilling effect of abstract studies, and the unchristian tendency of Pagan literature and profane mythology; they elevated our minds and feelings above secular pursuits; they kept alive the spark of Christian piety; they fixed our thoughts on our future and holy destination; they prepared us for that part of our approaching ministerial functions which are of all others the most difficult to perform, and yet are of indispensable importance, when we should be called upon to comfort such as were in sorrow, to direct those that were perplexed about their spiritual state, and to pray with those whose difficulties and peculiar circumstances of trial required more direct and appropriate notice than could be anticipated by any preconceived form of devotion." pp. 38, 39.

"Fine work for idle under-graduates, who ought to have been minding their books! Men do not go to college to pray and sing psalms." If any of our readers, some quarter of a century or more ago, have passed through either university without ever hearing some such remarks as these, they were more fortunate than we were. But, to the credit of religion and the discredit of the irreligious sneer at it, we must add what follows; and we recommend the remark strongly to the religious as well as the irreligious students of our three Episcopal universities:

"Nor did these exercises rob us *of any of that time which we felt it our duty to devote to our literary pursuits.* On the contrary, they gave a sensitiveness to our conscience, and an edge to our sense of duty, which forbad us to neglect the course of studies prescribed by our academic superiors." p. 39.

This combined elevated piety and effective train of study were strongly urged by the Classical College Tutor, the late Mr. Jowett, and the Mathematical Tutor, the venerable and much-beloved Professor Farish, who is

enjoying in the evening of his days, free from bodily decay, a blessed serenity of mind, which makes even declining years enviable*.

Mr. Simeon, who has survived the senseless and graceless opposition which at that time assailed him, was an affectionate friend to Thomason, and other young men of kindred mind, who gained the greatest benefits from his conversation and lectures. We need scarcely add, that among their other gains they gained the honour of persecution. One of Mr. Thomason's own acquaintances was refused holy orders, though against his conduct nothing could be alleged, except that he was enrolled in Magdalen college, by whose gates the martyr Bilney was wont to pass on visits of mercy to the Castle, and within whose walls Bilney's doctrines were then prevalent. The Master of the college generously took up the young man's cause, but his defence and remonstrances were unavailing. To relate this, without an expression of thankfulness in comparing that period with the present, would be unpardonable. So says Mr. Sargent, and to his remark we respond. May it never happen that a follower of Cranmer, Latimer, and Herbert, or rather of the same Divine Master, is rejected from serving at our altars!

At the commencement of Mr. Thomason's last term at Cambridge, his studies received a serious interruption, by a proposal from the late Mr. Grant to fill the Mission Church at Calcutta. This call Mr. Thomason was not unwilling to obey; but some domestic circumstances occurred to cause him to waver in his design; and he at length resolved to decline the appointment, which was then offered to Mr. Buchanan of Queen's College, and by him accepted. Upon this decision Mr. Jerram remarks:—

"Here we cannot but notice the wisdom and goodness of Divine Providence in so over-ruling events as to bring about the best final results. Had Mr. Thomason accepted the chaplaincy, he would doubtless have been a very faithful and efficient minister of the Gospel, and have done much good. But I do not think he would have exercised a commanding influence, nor formed any very comprehensive plans for the benefit of that vast continent, nor have entered at all in that almost boundless field in which Dr. Buchanan rendered himself so eminently conspicuous, and which he cultivated with such great advantage to the millions of India. Of all the literary and pious men which Cambridge at that time possessed—few, perhaps none, had the peculiarly appropriate qualifications of Dr. Buchanan for that important station." pp. 63, 64.

Mr. Thomason now returned to his studies, and took a very honourable degree, and was soon after ordained Deacon by the Bishop of Ely; though not without considerable hesitation and suspicion on the part of his Lordship, on account of Mr. Thomason's religious views, and his connexion with Mr. Simeon: such were the absurd prejudices and disgraceful bigotry which a few years since were permitted to check the extension of Scriptural piety and Church-of-England principles in our national communion. Mr. Thomason now exerted himself diligently in the pastoral relation, as Curate of Trinity Church, Cambridge, and of Stapleford, about five miles from that town, and he justly considered it no slight privilege and advantage to be a fellow-labourer with Mr. Simeon in both those places. The expenses of living at Cambridge had nearly led him to dissolve his connexion with Trinity Church, when he obtained a fellowship and tutorship at Queen's college, which rendered him independent in his circumstances, but entailed upon him great exertion; his daily duties

* It was chiefly owing to the exertions of this excellent man that the late proceedings took place at Cambridge respecting academical oaths. The effort has, for the present, failed; but we feel persuaded that it can only have been from the objector or objectors to Professor Farish's proposition not having considered the question. We do not believe that any Christian man of tender conscience and enlightened judgment would wish our academical oaths to continue as they are, when he has taken the pains to inform himself on the subject.

being now two public and two private lectures, besides five sermons weekly during Mr. Simeon's absence from Cambridge.

He describes as follows his views as a Christian minister in regard to his academical pursuits :—

"I wish to consider the ministry as *the primary object* I should keep in view; and the work of a tutor as a part, a very important part, of that primary object. If it were not for this, I should be labouring over my lectures as a shoemaker over his last, considering it merely as a drudgery to which I am called: but by considering it a part of the ministerial labour, I not only go through it with pleasure, but I endeavour the more to aim at the communication of what is truly useful. There are reasons for fearing the 'mathematical religion' which so prevails here. However, I do not find this to be *my besetting danger:* there are other things connected with college infinitely more poisonous than this—at least to me. Here is every thing that can contribute to the ease and comfort of life: whatever pampers the appetite and administers fuel to sloth and indolence is to be found in abundance: nothing is left to want or desire. Here is the danger; this is the horrible precipice: when you think of me, think of this danger, and fear this fear above all others." pp. 85, 86.

Of his pastoral and ministerial engagements at this period, and his constancy in prayer, we read :—

"His Sundays had been to him days of spiritual refreshment, and for them he could bless God. The ignorance which prevailed around him he did not witness without many a sigh; nor did those sighs resemble the yawnings of oscitancy, they led to labour and to prayer. In these petitions, his country, then threatened from without and within, as well as the church and neighbourhood in immediate contact with him, had a share. Every Monday morning a meeting was held in Cambridge to entreat God in behalf of the nation, endangered *by the rejection of Mr. Wilberforce's motion for the abolition of the slave trade; by the profanation of the sabbath, and by many other grievous sins:* amongst these supplicants Mr. Thomason gladly bent his knees. 'I am engaged,' said he, 'in the service of One who can give strength to the weak, and light to the ignorant. He has strengthened me, and I trust will be with me to the end." pp. 88, 89.

It will be seen from this extract, that the national sins of West-Indian slavery and the profanation of the Lord's-day have long been among the most humiliating confessions of the faithful in the land. Would that in reference to both these transgressions we could before this have been able to record the noon-tide of a brighter day! But it is much that in the mercy of God we witness even its dawn; and this, notwithstanding all our national provocations, we earnestly hope is beaming upon us. If all those who feel with Thomason and his friends, in regard to these and all our other national sins, would imitate their conduct in setting apart a solemn season of prayer for adverting the Divine judgments, we should entertain yet brighter hopes.

In January 1799 Mr. Thomason was united to Miss Fawcett, of Scaleby Castle, near Carlisle, and their union was conducive as much to his spiritual as to his temporal happiness. "One thing I may mention, to the honour of Mr. and Mrs. Thomason," writes Mr. Simeon, "that in all the ten years I lived under their roof I never heard on any occasion an angry word from either of them; nor ever saw a different countenance in either of them towards the other, or in either of them towards me." Another friend, testifies—"She was ever active, but never hurried: self seemed annihilated—she lived for the happiness of others."

We must allow Mr. Thomason himself to describe the happiness he enjoyed in his duties, his partner, his endeared friend Mr. Simeon, and his beloved flock. He is addressing his mother, from his residence at Shelford :—

"Do you remember a very pleasant spot, where there are two bridges, and you have a sweet view on both sides? Close to that spot is our mansion; the walks extend down to the river. A more beautiful place I never saw: it is the garden of Cambridgeshire. When I look around me, it seems a dream: I can scarcely persuade myself it belongs to me. If you think of me between the hours of twelve and two, you may imagine me walking in the shrubbery with my little Hebrew Bible in my hand. Should the sun be very hot, depend upon it I have taken my seat under the

shade of a thick chesnut; there I endeavour to collect my thoughts and stir myself up to diligent improvement and application of the word of God. But, alas! I find it easier to admire the landscape around me, than to raise my heart to Him who made it; easier to thank him for the walks and gardens, than to besiege a throne of grace for spiritual blessings: yet these are what I earnestly long for, and without which my soul cannot be satisfied. Mr. Simeon has a room on the ground floor, which opens into a delightful pleasure garden, surrounded by a wall, where he can walk privately, in which he so much delights. One door of his room opens into my study, so that we are as near each other as possible. His friendship I must name amongst my chief blessings: he is more and more dear to us, as indeed he ought to be; his kindness to us is wonderful. It quite overpowers me when I think of it. I hope we shall provoke one another more and more to abound in the work of the Lord. O how short is time! I am sure there is no time for idleness: would to God that the preciousness of each passing hour might be more deeply impressed upon my mind.

"It has pleased God to send us pious servants; indeed our domestic comforts are invaluable; our seasons of family prayer are seasons of refreshment. I have found my own mind stirred up to make them as profitable as possible." pp. 102, 103.

Mr. Simeon thus describes his pastoral character:—

"The parishes in which Mr. and Mrs. Thomason were able to exert their influence seemed as their own family,—schools of industry, as well as other schools, were established by them—the poor and the sick were visited and relieved—all that Christian love could plan and devise was planned and executed with the tenderest assiduity and most unwearied constancy. If I were to fix on one thing more than another, where Mr. Thomason was at home, it was in his Sunday evening and Tuesday evening lectures, in his school-room. There the poor were permitted to come, and he was as a father amongst his children, or a pastor amongst his flock. In his addresses there was an unrivalled simplicity and divine unction, which left a savour that is not forgotten to this hour. The name of Thomason in Shelford and Stapleford is remembered like that of Swartz in Tanjore and Trichenopoly, and I doubt not but to all eternity many will have reason to bless God for his affectionate ministrations." pp. 109, 110.

The relinquishment of his fellowship for a wife, obliged him to take pupils; and all that he could spare by economy from the profits of his toils he devoted to repaying the sums advanced by the Elland Society for his education, and before he left England he had liquidated the whole amount, which exceeded four hundred pounds.

During these multiplied labours, of the pupil-room, the sick chamber, the parish, and the pulpit, he found time to write twice for the Norrisian Prize, and all three of his Essays were highly valued by his religious friends, not only for the talent which had elicited academical honour, but for the soundness of doctrine and wise and judicious tone of religious and edifying remark which pervaded them.

We now approach the period of his leaving England for India. He had long been anxious for the conversion of the Heathen; his mind having probably been led very early to reflect upon the matter, in consequence of his youthful connexion with Dr. Coke; and since that period the feeling had matured by his own frequent consideration of the unspeakable importance of the subject, and his conversations with Mr. Simeon and other founders of the Church Missionary Society; in which, as in the Bible Society, he took from the first a zealous interest. Mr. Sargent observes, that—

"Often, whilst walking in the grounds that so charmed him at Shelford, did he think of those who were enduring hardness for Christ; preaching his name amidst privations and perils; and he would accuse himself of a disposition to softness and self-indulgence. There were two proximate causes of a revival of that missionary spirit in Mr. Thomason, which had nearly carried him out of England before he took his degree. One of these was a review he undertook, in the Christian Observer, of Nott's Bampton Lectures*, which necessarily led to a close consideration of Wesley's and Whitfield's devotedness in their Saviour's service: (for, after every abatement which candour must concede, or prejudice may demand, their determination of soul in the highest cause was entire and amazing): the other was the intended departure

* The review referred to by Mr. Sargent will be found in our volume for 1805.

of Henry Martyn from his native land, to preach the Gospel to those wretched men who had never heard the joyful sound." p. 115.

He accordingly resolved, in the strength of God, to go out, with the Bible in his hand and his Saviour in his heart, where the darkness was dense, and the sphere extensive for the diffusion of light. In the spring of 1805 Mr. Simeon visited London, to impart Mr. Thomason's intentions to Mr. Grant; but at that time there was no opening towards the East Indies, where it was thought most advisable for him either to accompany or to follow Henry Martyn. The resolution which he had adopted cost him many sacrifices; but he was contented to make them. Referring to his review of Nott's Lectures, he says, in a letter to his mother—

"One good effect has already been produced on my mind—an increased and painful sense that I am doing nothing to any good purpose. The reading the life and labours of those excellent ministers, fills me with admiration of their zeal, and with shame that I am such a blank in creation. My sphere is contracted, and I long for a more extensive field of labour. God has given me an education and a spirit, I trust, which might render me far more useful in the church than I now am. Where my present thoughts will lead me, I know not: but I look round upon this lovely spot with all the indifference of a man who would, with the greatest cheerfulness, part with all if a situation of greater usefulness, however laborious, should offer itself. Here I am, 'Lord, what wilt thou have me to do?' But more of this at a future time: in the mean time let us both remember—you, that you have frequently devoted me to God; and I, that I have professedly done so for years; and that, as a redeemed creature, I ought to be presenting my body a living sacrifice to God." pp. 116, 117.

We cannot avoid introducing a portion of a letter written by Mr. Simeon to the parent of his friend on this occasion, as an interesting illustration of the writer's sympathizing spirit, and his unwearied activity in comforting the afflicted. No man living, we presume, has made so many journeys of pure affection, condolence, religious or charitable business, or Christian congratulation, as Mr. Simeon: and now, in his venerable yet vigorous years, we see him as active in pressing forward to pay his last tribute of affection over the remains of the writer of this memoir, as he was in journeying to the widowed mother of its beloved subject. He writes thus to Mr. Thomason's mother:—

"Your letter fills me with deep concern, and I am extremely anxious to remove, as far as possible, the load from your mind. To convey on paper all that I have to say, would be tedious. I have judged it better, therefore, to set off instantly, for the purpose of making known to you every thing that has arisen, and precisely as it has arisen . . . . . I have, in this respect, manifested disinterestedness, at all events; for next to yourself there certainly is no person living who would feel his loss so much as I. Indeed, I can scarcely yield to you in this particular; for though your sensibilities are beyond all comparison more exquisite than mine, and your bereavement would be more pungent, your habits of life would remain the same; whereas mine would be wholly changed. I should lose not only a dear friend, but the friend with whom I live in daily habits of communion: the friend that is as my own soul. I know no loss that would come so near to my feelings, or leave such a blank in my life." pp. 117, 118.

It was not however till the year 1808, that Mr. Thomason's design of consecrating his powers through life to the service of his God and Saviour in a distant land, was brought to maturity. At length, through the influence of Mr. Simeon, who had introduced him to Mr. Grant, he received the appointment of Chaplain to the Mission Church at Calcutta, and in June 1808 set sail for the place of his destination; Mr. Simeon accompanying him to the vessel, and spending the last moments with him and his beloved partner and children in earnest prayer for the blessing of God upon the voyage, and the great work which he had undertaken, of endeavouring to make Christ known among the natives that were hitherto sitting in darkness and the shadow of death.

In the early part of the month of November, after a voyage of above five months, and of singular serenity, "a long interval crowded with mercies beyond all that can be expressed," Mr. Thomason and those

who sailed with him began to look and long for the shores of Hindostan. But "before their feet could press that land, now not distant, and before their hands could grasp those of their Christian brethren awaiting their arrival, the Lord, who doeth whatsoever he pleases in heaven and earth, and who doeth all things well, had in reserve for them a trial of portentous magnitude." On the coast of Pegu, their vessel, the Travers, struck upon some hidden rocks, and soon after the crew had escaped from her, with the exception of sixteen poor creatures who could not be removed, was swallowed up in the waves. Mr. Thomason describes the danger and deliverance in a letter to his mother, with which we shall conclude our present notice; leaving his course of life after his arrival in India for a future Number.

Nov. 13, 1808, off the Sand Heads.

"'O be thankful unto the Lord, for he is gracious, and his mercy endureth for ever.' Let the redeemed of the Lord say so; 'Bless the Lord, O my soul, and all that is within me bless his holy name.' You will read the narrative of the Lord's mercies to us with tears of joy and thankfulness. Our voyage had been singularly propitious, from Maderia down to the coast of South America, to the Cape of Good Hope, and from thence to the Bay of Bengal. We had fine weather all the way; no gales to alarm, no calms to detain us. I was chiefly occupied in a diligent study of the Persian language, Mrs. T. in instructing the children: our days passed quickly and profitably. But whatever may have taken place during the voyage, the conclusion of it has been marked by so signal an interposition of Divine Providence, that we have neither time nor inclination to fix our mind on any other object. How will your heart be filled with thankfulness, and your lips shew forth his praise, when you hear that the unworthy writer of the following narrative, with his beloved wife and children, have been almost miraculously saved from destruction.

"Whilst events are still fresh in my recollection, and in order that they may ever continue so, I will endeavour to relate that most wonderful deliverance from shipwreck, by which God has been pleased to preserve myself and family, with many other persons. Early in the morning of the 7th, we approached Cape Negrais. Soundings were made, which left us no room to apprehend any immediate danger. At half-past four they were twenty-one fathoms; which being certified to the captain, he immediately came on deck, and gave orders for heaving the ship to. The words were scarcely pronounced, when the ship struck upon a rock. At this time the Earl Spencer was so near, the captain hailed and cried out, they were amongst breakers. The Earl Spencer providentially escaped, and actually passed over the reef without striking, but our own ship, notwithstanding every exertion, continued to strike with violence. The first shock brought down the mizen top-mast; the wind then blowing fresh. In a moment a cry of distress was raised, which was heard by the Spencer, and which it very soon appeared was not made without reason. The passengers and all the ship's company were soon upon deck, and saw with the deepest anguish the danger in which they were. I had previously gone down and informed Mrs. T. that the ship had struck, and that none but God could save us. The beeling of the ship was now tremendous, and the blows continued, till the rudder was broken with an awful crash, that seemed to portend that the ship would immediately go to the bottom. Who but those who have actually borne a part in such scenes can conceive the dreadful sensations thus produced. We endeavoured to commit ourselves to the mercy of God, and then Mrs. Thomason snatching up our dear J. followed by Mrs. O——, with O——, repaired on deck. Here the confusion was extreme. Through the mercy of God, the wind soon moderated; a circumstance which gave time to take proper measures for saving the crew. The mainmast was first cut down, which fell over the side. After the foremast was cut away, and we were thus left a mere hull, which was momentarily coming to pieces; at this critical juncture, the cutter unfortunately went adrift; the jolly boat was dispatched after it, and in the mean time the crew were all employed in clearing and launching the long-boat. This was a long and difficult operation, but as all our lives depended on its success, the men exerted themselves to the utmost. Before they had fairly raised it from its place, the ship's back was broken, and at this moment I felt that nothing but a miracle could save us. I lifted up my heart to God, and exhorted Mrs. Thomason to do so too. I committed myself and all my concerns to Him. Meanwhile, a squall of wind and rain caused the ship to beat violently: we all stood on the deck drenched to the skin, looking with anxious impatience to the launch of the long-boat. The ladies and children having been roused suddenly from their beds, were wet and half naked, and most pitiable objects. I ran down into my cabin to secure something from the wreck which I might preserve, if saved from destruction, as a memorial. In vain I sought in the confusion

of the moment for my Pocket Bible; at length, hastily snatching up my Hebrew Psalter, with a volume of the Greek Testament, and my mother's last and valued present, the Golden Treasury, I put them into my bosom, and flew to my dear Mrs. Thomason and the children on the deck. In passing through the cabin to the ladder, it was painful to hear the rushing of the water in the hold, and to see the decks giving way, and the boxes floating about on all sides. Arrived on deck, I remained with my dear B——, and had the pleasure of seeing the long-boat launched into the water. The captain then called for the ladies, who were one by one conveyed into the boat by a rope. The gentlemen followed, and the crew, to the number of ninty-one: more could not be admitted with safety. In the cutter were eighteen, in the jolly boat eleven. A sail was hastily thrown into the boat, and we left the wreck with mingled sensations of joy, regret, and apprehension. New dangers indeed were now before us. Our consorts were out of sight, and though we could see the land from the ship, it was at a great distance; our boat was crowded, the sea high, the weather boisterous, and the shore, when reached, barbarous and inhospitable. This was a trying situation. How little did we think, a few hours before, that we should in such circumstances cast a longing lingering look on the Travers. The wreck afforded a distressing spectacle; we turned our heads from the scene, and looked before us, and committed ourselves to the guidance of Providence. Dangerous as our situation was, I found it extremely difficult to realize the nearness of death. I kept lifting up my heart to God, and relied on his gracious protection. We had brought a little sail from the wreck, which, with the help of our oar, kept our boat before the wind. It was about seven o'clock when we committed ourselves to the boat; soon after a heavy squall of rain came on, which rendered our situation still more gloomy and distressing. At the end of an hour and a half we saw the other two ships at a great distance, and they, after we perceived them, made sail from us. This was a distressing moment, as our last resource seemed to fail us. Meanwhile a tremendous squall involved us in darkness, and drenched us with sheets of water. The boat shipped much water, and it was extremely difficult, on account of her being so heavy loaded, to keep her before the wind; at length, however, by the good providence of God, the weather cleared up, and we saw the other two ships heave to, in order to receive us. This was a cheering sight, and with inexpressible joy we looked toward them, and thanked God as we observed the lessening distance. However, a third heavy squall came on, and hid them from our view: through this we were preserved by the same gracious Providence, and as we approached the Earl Spencer, we saw the poop and decks covered with spectators, beholding our progress, and longing to receive us. Passing under the stern, I felt quite overpowered: it was indeed an affecting sight. Above a hundred fellow-creatures rescued from a watery grave, were joyfully received aboard, cheered by the loud and cordial congratulations of their deliverers. It was a feast to the benevolent captain of the E. Spencer and the crew, to be instrumental in the preservation of so many lives, and it was on our part a deliverance never to be forgotten. The continued emotions of joy, surprise, cordiality, gratitude, cannot be described; the thing must be seen to be felt. It was half-past ten when we arrived at the ship, having been three hours and a half exposed in an open boat on a heavy sea, during which time we had sailed about ten miles. Before we arrived, a gentleman on board the E. Spencer saw the Travers break in the middle, and the fore part go down. It afterwards blew very hard, and there can be no doubt but that before the afternoon, every vestige had disappeared. I have omitted to say that my dear E. awakened by the violence of the shock, immediately fell on her knees, and prayed with much earnestness that God would pardon her soul. It was with difficulty she could be torn from the bed. On deck she renewed her cries, saying, 'Let me die with papa. Lord, forgive my sins, for Christ's sake.' B.'s agitation at first was very great, afterwards it subsided. We stood all by one another, and solemnly gave ourselves up to God: and *neither then, nor now, nor at any preceding moment, did we feel the smallest regret at having left our native country.* I had almost forgotten to mention the attention of passengers towards us. One of them ran hastily down and recovered my watch, the alarum which you gave me several years ago, and which will be one hundred times more valuable than ever. That, with the trifling articles above-mentioned, are all the riches that remain to us. When we were obliged to leave several of our fellow-creatures on board, it was out of the question to encumber a boat already overloaded. One of the servants seeing Mrs. Thomason standing in the heavy rain, without shoes or stockings, approached her, saying, 'You have no shoes; take mine:' I never can forget this. Another brought her a coat; a third a blanket for J. and a coat for E. But I cannot convey an adequate idea of the scene." pp. 145—149.

(To be continued.)

PUBLICATIONS ON CHURCH REFORM.

(*Continued from page* 306.)

IX. "*Principles of Church Reform; by the Rev. Thomas Arnold, D.D., Head Master of Rugby School.*"

In resuming our notices of works upon Church Reform, we first take up Dr. Arnold's pamphlet, which we laid down as we concluded the former list in our last Number. If our object were to review the publications now before us, and not merely to announce their general plan, serious would be our task in regard to Dr. Arnold's propositions; for while we admire his honesty, his boldness, his Christian spirit, and his anxiety for the glory of God and the salvation of mankind, we cannot too strongly express our dissent from several of his most urgent proposals. His work is to the following effect. We are told, he says, that there is now a universal wish for Church Reform. This he denies; and he doubts whether the real friends of reform are powerful enough to get their object effected. There is, on the one side a desire, for church robbery; and there is, on the other, an unwillingness to correct church abuses; but of those who love the Church and yet wish for a searching reformation, the number, he fears, is few. We are not sure that he not right in this calculation. If we might judge from our own experience we should say that he is: for while, on the one hand, we have received no little opposition, and we might say abuse, on account of the zeal with which we have long advocated large measures of Church Reform; and while, on the other, we have been equally denounced as bigots because we have opposed measures of spoliation and subversion; we have found an unwillingness on the part of the majority of the clergy—by no means excluding what are called the Evangelical Clergy—to follow up with unflinching vigour this great work of ecclesiastical purgation. It may be that there are interests, or prejudices, or prepossessions, or honest alarms; but whatever may be the cause, the fact is, we lament to say, as Dr. Arnold has described it to be; and in proof of it we might notice the very few petitions which have been presented, either to the King or to Parliament, on the part of the friends of the Church, praying for efficient reform. There has been no lack of abuse of the church on the part of its enemies; nor has there been wanting much zeal on the part of its friends in denouncing the government plans of Irish ecclesiastical arrangement; but how few petitions and how few signatures have attested the zeal and affections of those sons of the Church who love her but hate her abuses! To put the matter to the test, has every clergymen, every episcopalian layman, who reads these lines, without fear or favour signed a petition urging in Christian simplicity and sincerity the cleansing of the Church from all those abuses which have encrusted around it, and restoring it to a state of pastoral and spiritual usefulness as an instrument in the hands of God for the salvation of the souls of men? If not, why?

Dr. Arnold, while he pleads for reformation, is justly anxious to conserve church property, which he holds to be "an enormous benefit;" something saved out of the scramble, which no coveteousness can appropriate, and no folly waste. It is, moreover, so happily divided, that every part of the kingdom shares in the benefit. He reprobates, therefore, every notion of church spoliation. His great object is to promote comprehension. Our fathers, he remarks, rightly appreciated church unity, but took the wrong way to secure it: they drew up, he says, "a statement of what they deemed important truths"—(does not Dr. Arnold, then, deem the doctrines of the Church of England to be really such?)—"and in appointing a form of worship and a ceremonial which they believed to be at once dig-

nified and edifying "—(does Dr. Arnold consider them in the main otherwise?)—" but, forgetting their own fallibility, they erred in obliging every man by the dread of legal penalties or disqualifications to subscribe to their rites and practices." Dr. Arnold proposes a new scheme of union, with a view "to constitute a church thoroughly national, thoroughly united, thoroughly Christian; which should allow great varieties of opinion, and of ceremonies, and of forms of worship, according to the various knowledge and habits and tempers of its members, while it truly held one common faith, and trusted in one common Saviour, and worshipped one common God." To this end his project is to "make our language general and comprehensive;" so general and comprehensive as to exclude all mention of the Divinity of Christ and the Godhead of the Holy Ghost; with many other less essential but not unimportant matters. He does not despair of uniting the Roman Catholics; but he is still more sanguine with regard to the "Unitarians" (who are they? we thought the orthodox worshipped only one God?), in whose case, he thinks, "an alteration of our present terms of communion would be especially useful." The "comprehensive" creed which he specifies as uniting "all Christians," as respects the knowledge of the Almighty is, that "we all believe"—(all—that is, including Arians and Socinians)—"in one God, a spiritual and all-perfect Being, who made us and all things, who governs all things by his providence, who loves goodness and abhors wickedness; we all believe that Jesus Christ, his Son, came into the world for our salvation; that he died, and rose from the dead to prove that his true servants shall not die eternally, but shall rise as he is risen, and enjoy an eternal life with him and with his Father." And to some such emaciated, truncated, eviscerated, creed as this would Dr. Arnold, as we understand him, reduce the services of our venerable Church! We can only say of such a proposition, that we are lost in astonishment in reading it, and especially as coming from such a man as Dr. Arnold. Christianity is, and must be, an exclusive religion; and to lower it to a common standard, in which all sects can unite, is to deprive it of its essential character, which will not bend to human devices or imaginings. General language to convey only general ideas—in which even the Socinian might unite with those who honour the Son as they honour the Father—besides the dishonour done to God, would be a fatal snare to the souls of multitudes, who would think that their creed was scriptural, and their hopes of heaven well founded, because they could use the conventional formularies of a church which had cast off all recognition of the peculiarities of Christianity. Why not carry the matter further still, and seek to comprehend, not the Socinian and heretic only, but also the Jew, the Turk, and the Infidel? The principle is the same; for if we relinquish any one doctrine which we believe to be a portion of the essential truths of God, there is no barrier to our relinquishing all. If we do not believe the doctrine of the Trinity to be a portion of essential truth, then indeed the case is altered, but in a way very different to that intended by our author.

Another of Dr. Arnold's propositions for Church Reform is, that as all classes of society require the services of the ministers of religion, the ministry should contain persons taken from all. The English Church, he says, fails in reaching down to the capacities and habits of the poor; it is too aristocratical in its composition; whereas the Scottish Church fails in not reaching up to the higher classes. The Roman Catholic Church, he thinks, has duly combined the two. He considers the arguments urged against an order of ministers chosen from the poorer and less educated classes of society as unreasonable: he laments that, if an uneducated man of serious impressions feels that he can be useful to persons in the same rank of life as himself, he finds no place for his labours in the Established

Church. The clergyman of the parish would tell him to go to church and learn himself, instead of setting up to teach others: and no doubt, adds Dr. Arnold, he has enough to learn, and so have we all; but it does not follow that he is unfit to teach some, because there are others that might teach him. But whether fit or not, he does teach; the Toleration Act has settled this point; he may teach what he pleases, so that he does not belong to the Establishment: and of what use is it, asks our author, to say that the *church* does not suffer from his ignorance and does not encourage it, when the *nation* does suffer from it, so far as it is ignorance; and the church leaves it unchecked and undirected, instead of "incorporating it" (namely, his ignorance) "into its system, where it would be immediately subject to controul." Now it cannot have escaped the mind of Dr. Arnold, that there is a vast difference between bearing what cannot be helped, and voluntarily incorporating it into a system. If, however, Dr. Arnold only mean that the Church of England might advantageously make use of catechists or readers from among those who may not be qualified for being ordained ministers, and could not, from their numbers and other circumstances, procure a subsistence as such, it is only carrying into fuller effect the admirable system of District Visiting by laymen under the inspection of the parochial minister;—a system which even Mr. Southey has scrupled not to recommend, and which would be an inestimable blessing to the country. But Dr. Arnold, as we shall see, goes much further than this; for he actually proposes to employ, to pay, and to recognise as belonging to the Established Church, "all the Christian ministers of every denomination"—(he does not say that he means to exclude even Socinians from the title of "Christian ministers," or from his new National Omnibus)—and he thinks that "the assistant ministers" of his "comprehensive system," "*whether their opinions were in exact agreement with the present Articles or not,*" would be "easily and cheerfully maintained by Easter offerings, levied upon all the members of the Church." We believe differently: we think that no sound and well-judging Churchman would "cheerfully countenance" this latitudinarian proposition; or be willing, with our author, to consider "all equally members of the National Church," whether they believed "her present Articles" or not; unless, indeed, under the new name of "National Church" was meant a company of persons of all creeds, or no creed, as would be the case under Dr. Arnold's proposed system.

The next head of ecclesiastical reform, and that which the author considers "the most essential step to every improvement in the church," is, "to give the laity a greater share in its ordinary government." Dr. Arnold remarks, that the bishop stands alone in his diocese, and the minister in his parish; and so little are the laity associated with them officially in their operations, that the very word Church has lost its proper meaning, and is constantly used to express only the clerical members of it. This distinction between the clergy and the laity—as if the former alone were the Church—the author justly denominates "unchristian;" and one considerable evil arising from it is, that it annihilates church discipline. We will quote Dr. Arnold's own words, as best expressing his meaning. There is much important and unquestionable truth in a portion of his statement; for in our national communion there is a grievous dearth of "social organization," the want of which is felt by all who are anxious for Christian discipline —and would that the evil were remedied! but we do not see that it arises from undue notions of the "Divine right of episcopacy," or that a suitable or scriptural remedy would be found in the proposed amalgamation of all sects and parties. His statement is as follows:—

"As long as the clergy have the whole administration of the Church in their own hands, their power over other men must be neutralized, or else we incur all the dan-

gers of a system of priestcraft; and for the same reason, if a bishop be the sole ruler of his diocese, he must be so shackled, to prevent him from becoming a tyrant, as to be actually divested of the powers essential to government. And so from a superstition about what men fancy to be the divine right of Episcopacy, the Church has practically all but gone to pieces, from the want of any government at all.

This want of government or of social organization in the Church, has been one main cause of the multiplication of Dissenters. Men's social wants have not been satisfied; and a Christian church which fails in this particular, neglects one of the most important ends of Christianity. Consider the case of one of the parishes in a large manufacturing town;—there is a population of several thousand souls often comprised nominally within the same subdivision of the whole Christian society of the nation; but what is their organization and bond of union? Perhaps one parish church, utterly unable to contain a fourth part of their numbers;—and one minister, who must be physically incapable of becoming personally acquainted with even so much as a smaller proportion of them. The other officers of the parochial society are the parish clerk, the church-wardens, the overseers of the poor—how little like the deacons of old—the beadle, and the constable! What an organization for a religious society! And how natural was it that men should form distinct societies for themselves, when that to which they nominally belonged performed none of the functions of a society. And even in those cases where, by the exertions of the incumbent in providing one or more curates to assist him in his duty, by the endowment of chapels of ease, or the institution of lectureships, the visitation of the sick in the parish is tolerably provided for; still the want of a social organization remains the same. The parishioners, except in questions about rates, never act as a body, nor feel as a body. They have no part in keeping up any religious discipline; those amongst them who are qualified for instructing or exhorting their neighbours can do it only as individuals. The very church itself, closed during the greater part of the day, perhaps of the week, is opened only for the performance of one uniform service, never to be added to, never to be varied. Even the singing, where alone some degree of liberty has been left to the congregation, is in some dioceses brought down to the same uniformity, and nothing may be sung but the old and new versions of the Psalms of David. Thus the people are, as the members of the Church, wholly passive; the love of self-government, one of the best instincts in our nature, and one most opposite to the spirit of lawlessness, finds no place for its exercise; they neither govern themselves, nor is there any one else to govern them." pp. 46—48.

The next thing proposed by Dr. Arnold is to divide the existing dioceses, and to make every large town the seat of a bishop, giving him no seat in parliament. To each of the bishops he would assign a Council, consisting of lay and clerical members, without whose concurrence he should be incapable of acting. To this court he would refer all matters of discipline and clerical controul. He suggests, further, a General Assembly of the church, clerics and laics, to meet yearly, under the presidency of the bishop, to enact such regulations as may be necessary. He would in many cases allow the parishioners the election of their ministers; and give them in all cases a greater check over their appointment than they at present possess. He would have in every parish church, officers, lay as well as clerical, who should share with the principal minister in his superintendence. But chiefly, as before mentioned, "by rendering the Articles more comprehensive than at present," Dissenting ministers, he says, "might at once become ministers of the Establishment, and as such would of course have their share in its government." He thinks the Dissenters would yield to Episcopalians the form of episcopacy, provided, as he recommends, "episcopalians will be satisfied if the mere name of a bishop is preserved." We do not believe that this, or any other scheme of a national church, would "satisfy" modern Dissenters; but as we consider that we have already got far into the regions of Utopia, we forbear to discuss what might or might not satisfy any class of its inhabitants.

But there is still a further advance in those regions, in the extraordinary proposal of throwing open our churches, not only to all sorts of ministers, but to all sorts of services. We must state the matter in the proposer's own words:—

"Now, considering that some persons would like nothing but the Liturgy, that others, on the contrary, can endure no prayers but such as are extemporaneous; that

many more have a preference for one practice or the other, but not so as to wish to be confined to the exclusive use of it; there seems to be no reason why the National Church should not enjoy a sufficient variety in its ritual to satisfy the opinions and feelings of all. In a parish where there was but one minister, he might read the Liturgy on Sunday mornings, while on Sunday evenings, and on week days, he might vary the service according to his discretion and the circumstances of the case. But where there were several ministers, as there would be wherever there are now ministers of different denominations, the church might be kept open nearly the whole of the Sunday, and we may hope, during some part at least of every week-day; the different services being fixed at different hours, and performed by different ministers. And he judges untruly of human nature, who does not see that the peculiarities which men now cling to, and even exaggerate, as the badge and mark of their own sect, would soon sink into their proper insignificance when nothing was to be gained by dwelling on them. Good men, feeling that they might express their opinions freely, and that their silence could not be misconstrued into fear or insincerity, would gladly listen to their better nature, which would teach them how much they had in common with one another, and how infinitely their points of agreement surpassed in importance their points of difference. And instead of an unseemly scene of one minister preaching against another, we should probably have an earnest union in great matters, and a manly and delicate forbearance as to points of controversy, such as would indeed become the disciples of Him who is in equal perfection the God of truth, and the God of love.

"It may appear to some a point of small importance, but I believe that it would go a long way towards producing a kindly and united feeling amongst all the inhabitants of the parish, that the parish church should, if possible, be the only place of public worship; and that the different services required should rather be performed at different times in the same spot, than at the same time in different places. In this respect, the spirit of the Mosaic law may be most usefully followed, which forbade the multiplication of temples and altars, but fixed on one spot to become endeared and hallowed to the whole people as the scene of their common worship." pp. 68—70.

We can only add, that though this pamphlet contains many valuable suggestions, and is written with a Christian candour and boldness which do honour to the author, some of its leading proposals appear to us at once so extravagant and so exceptionable, that we greatly lament its publication.

X. "*A Letter to the King, on the necessary Preliminary to a sound constitutional Church Reformation; by S. Perry, of St. John's College, Cambridge.*"

A brief, rambling, scolding pamphlet, the exact object of which we cannot comprehend, except that the author points out the inconvenience of Lord Henley's proposed board of Ecclesiastical Commissioners; and states, in one sentence, that "to adopt the wisdom of Cranmer's Committee of Thirty-two, and Pole's Convocation, by abolishing pluralities and non-residence altogether, to make it imperative by law on all beneficed clergymen to take their divinity degree, and to give a divinity statute to Oxford and Dublin similar to that at Cambridge University, appear to me all the enactments really necessary to secure a sound and efficient Academical and Church Reformation."

XI. "*A Letter to the Bishop of London on Church Reform; by the Rev. G. R. Gleig.*"

Mr. Gleig says there are five principal accusations brought against the Church, besides a whole host of minor, though still serious charges. First, the mode of remunerating the clergy by the payment of tithe is objected to; secondly, the great inequality that prevails in the value of ecclesiastical benefices is condemned; thirdly, an outcry is raised against the system of pluralities and commendams; fourthly, the maintenance of chapters is pronounced unscriptural and unwise; and, fifthly, the enjoyment by the bishops of their privileges as peers of parliament, is said to bring evil both upon church and state.

Mr. Gleig sees no great evil in any of these things, but great hazard in attempting to amend them. He fears tithes cannot be commuted; that

the abolition of pluralities would furnish an alarming precedent for confiscation; and that pluralism and non-residence are attended with considerable benefits, which "perhaps" overbalance their evils. He does not, however, object to a tax on the richer livings to augment the poorer.

XII. "*Cui Bono; a Letter to the Right Hon. E. Stanley; by the Rev. H. Cotton, LL. D.*"

Archdeacon Cotton's remarks apply chiefly to the Established Church of Ireland, but he includes the United Church in general; objecting strongly to the plans of Lord Henley, and similar reformers; and asking Mr. Stanley the *cui-bono* of making innovations in the Church of Ireland. He considers that the Irish Church is not too wealthy, and that its bishops have not too much influence; and he shews very justly that the grievances, or supposed grievances, of the Irish peasant, are not to be traced to the Protestant Establishment. He is, however, less successful in defending the inordinate disproportion which exists in the incomes of the clergy; many having a plurality of rich preferments; and others, fully their equals, or superiors, in education, talent, piety, and good conduct, starving on a wretched pittance—less, perhaps, than is enjoyed by some well-patronized brother's butler. The Archdeacon must have sadly lacked syllogisms when he proceeded to analogies in the following fashion:—

"In the vegetable kingdom do we not see every gradation, between the humble lichen and the Norfolk Island pine? In the animal, have we not the mite as well as the elephant—the humming-bird, as the ostrich—the minnow, as the whale? Among birds, are all equal in note, or plumage? Among beasts, in speed or sagacity? Among flowers, in hue or fragrance? In the human race itself, do we discern any thing resembling equality; either in bodily power or mental capacity? Is not all society founded upon subordination, which necessarily implies inequality? And is not this an arrangement of primitive and Divine ordinance, since at the time when our whole race consisted but of two persons, one of these two was by Unerring Wisdom expressly made subservient to the other?" p. 65.

The Archdeacon fortifies his opinion by a reference to an old number of the British Critic. The Critic asks:—

"What provident father of the middle rank would be at great expense to educate a brilliant youth, who was never, in the calling to which he destined him, to emerge from the lowest class of mediocrity? One great stimulus to emulation, in science and manners, would be extinguished.....The inequality of incomes secures the dignity of the Church, at the least expence to the State."

Perhaps both Dr. Cotton and the British Critic will be shocked by our reply to the affecting appeal about "the brilliant youth" who would never have gone into the church but as an affair of inordinate money-making,—That we could well spare his services and his brilliancy, and be contented with men who, if not as "brilliant" as a Sydney Smith, are yet men of fair talents and adequate learning, and mighty in the Scriptures, and zealous for the glory of God, and to save themselves and them that hear them. But, in truth, the whole argument about inveigling brilliant youths to serve God in the ministry of his word by the attraction of golden sinecures and a constellation of pluralities, is utterly absurd, and we need not add, is wholly unscriptural. But, after all, it is not of necessity the brilliant youth who gets these "good things;" for many a dolt and mar-text, who has powerful interest, gets the rich donative of Lackwit cum Muckle-pudding, eked out by a golden prebend and a sinecure rectory, that he may the more pleasantly and profitably recreate himself and depasture his horses; while men of far greater talents, to say nothing of virtues, are picking up his crumbs for doing his "duty." Who would have thought that this "whale and minnow" system of church government, this "ostrich and humming-bird" plan of saving souls, was the appointed order of Divine Providence, if the Archdeacon of Cashel had not told us so?

XIII. *"On Clerical Education; a Letter addressed to the Bishop of Llandaff, by a Clergyman."*

The Clergyman in this brief pamphlet has touched upon one of the most important—in fact, *the* most important—object of Church Reform, The education of the Clergy. "A clergyman," he remarks, "is the only member of any of the learned professions who has strictly no regular professional education suited to the office to which he aspires." He thinks, however, that it would be unreasonable to expect the universities to furnish a complete system of instruction for the pastoral office: their business, he says, is to afford liberal education, suited to the youth of all classes in the land; and it would be undesirable, he adds, to give to their system a professional character. The thing to be wished, he says, is, that the degree of Bachelor of Arts should be a public testimonial, not of a person's fitness for any particular profession, but of his having made such acquirements as may prepare him to study for any. Specific clerical education, he therefore infers, should be sought for elsewhere: and his plan for supplying it is, that the bishop should require from every candidate for holy orders, in addition to the certificate of a degree, a further certificate of his having passed a year, subsequent to his graduation, in the house of some clergyman, engaged in the active discharge of parochial duty.

"If that practice were once established, there are many exemplary clergymen whose circumstances and situation would render such an accession to their family very desirable, though they might not be able, consistently with their ministerial engagements, or even though they might not be properly qualified, to take pupils for other purposes. Competition would produce the same effect in this, as in other cases. Parents would become nice in their choice; bishops would distinguish some clergymen by their patronage; and others would acquire a name by their personal excellence and industry. There would be no impropriety in these probationers reading the appointed Lessons in the desk for the clergyman with whom they reside; and they might also accompany him in his pastoral visits, or even, if the cure were a large one, undertake some portion of that duty, under his superintendence, and by his direction, in his stead. They would practise themselves in writing sermons; form acquaintance with the mode of thinking and speaking which prevails among the poor and ignorant; accustom themselves to converse with the sick and the dying; and, in short, acquire some experimental knowledge of the nature of the pastoral charge. Besides this, they would of course have leisure for direct theological study, in which they would receive instruction and advice; and if it should happen that some individuals should, during the interval, discover beforehand that the clerical office is one for which they have neither taste nor ability, it would be some advantage to themselves to be spared the pain of a fruitless, because late repentance, as well as to the Church itself, to be preserved from the addition of one member who is unsuited to the work." pp. 9, 10.

There can be no doubt that a year thus spent would, by the blessing of God, be a great advantage through life to a clergyman, and through him to his flock and the church at large; and we are so deeply anxious to see the want of clerical training supplied, that we are grateful to the author for his suggestion, which deserves to be weighed with serious attention: but, at the same time, it is necessary to add, that the proposed plan would not obviate the common objections urged against a plan of specific education—namely, the additional expense of time and money. A year's training is little enough—we think far too little, if more can be reasonably attained—but, little as it is, it is so much added to the expense of education, and so much, in many cases, to the usual period of taking holy orders: besides which, the plan partakes of no system, and would, on a national scale, probably soon degenerate into a mere form—the candidate entering his name on a clerical friend's book, and residing with or near him, just to gain his certificate. It is absolutely necessary, we think, to make some public provision for the purpose: whether that provision should be connected with the universities, or with each diocese, or in theological insti-

tutions open to all, would require mature consideration. In any case, however, Mr. Raikes's suggestion would probably be desirable, at least in the present state of public opinion—namely, to deduct a year from the usual college course for a degree. To this the heads of the universities object; not only as interfering with the plan of study, but as cutting off one-fourth of academical life, and thus, in a pecuniary view, injuring the univerities (that is to say, the receivers of emolument in them) to the extent in which the undergraduate saves his expenses; unless, which would not be fair, he should be obliged to pay for the year which he did not spend within their precincts. If any plan of clerical education should be of a public character, the deduction might be insisted upon with more confidence than under the private system proposed by our author; for though the universities might be made to yield to a national regulation and recognised theological seminaries, they could hardly be expected to give up a year of their course for the chance of the time being suitably employed with a private clergyman. If they did, it would soon become the practice for every young man, who should see fit, to take the boon for the sake of getting his degree a year sooner, and at less expense; while his year's theological study would, in many cases, be merely nominal.

But, our author not purposing to curtail the academical period, his suggestion for pastoral training may be made use of, by the direction of any parent, or at the wish of any candidate, where time and expense are not considered impediments; and in some cases, even at present, young men are thus placed for a time, after taking their degree, with a clerical friend, to prepare for Holy Orders. We do not, however, think that any particular bishop could insist upon the proposed qualification, without an understanding with his brethren that they would do the same, which would be in effect to augment the period of education for the Church by the space of a year. We see no serious hardship in this; for physicians, barristers, and young men designed for other avocations, learn their profession after taking their degree; but, if insisted upon by one bishop, it ought in fairness to be so by all; otherwise what is clerical education in one see, is not in another, or even in the same under a new bishop.

We concur in our author's general statement, that the Universities are not, and ought not to be, places for exclusively clerical training; but then it should be remembered that in point of fact they have come to be so considered; they owe a large, if not the larger, part of their business to the church; the bishops do not demand, as the officers of law or medicine do, other certificates of qualification; to have graduated is currently viewed as a sufficient passport to holy orders, provided the candidate can answer a few ordinary questions, even though he should be by no means accurately or extensively read in theology, and may be utterly unqualified for pastoral duties. Now this being he case, our author's abstract statement of University obligations does not exonerate the Church in its collective capacity, nor even the Universities themselves, from blame. It might indeed be best, for many reasons, that theological training should be kept distinct from the Universities; and we certainly think that the bishops, assisted by their clergy, are the proper persons to direct it; but then the Universities might greatly aid the object; they might possibly institute a theological and pastoral class; they might allow the last year, as proposed by Mr. Raikes, to students for holy orders; and they might make a new and stricter arrangement in the bestowing of testimonials upon candidates for presentation to bishops with a view to ordination; or, better perhaps than all, laying aside all local interests and predilections, they might heartily concur with the Bishops and the Legislature in devising a general plan for the attainment of this great object. We do not say that a suitable plan of education for the sacred

ministry is all that the Church of England needs in the way of reform; but this we say, that without it all other reforms will prove defective. It is true that the Holy Spirit alone can give that essential preparation for the sacred office, the preparation of the heart, grounded on conversion to God and tender pity for the souls of men; but, among the means and instruments, a right course of clerical training is of the first importance.

XIV. "*On the Office of Deacon: a Second Letter to the Bishop of Llandaff; by a Clergyman.*"

The writer of the pamphlet which we have just laid down has published a second, in which he follows up the clerical candidate from his preparatory training to his entrance upon the sacred office. He is now a deacon: he enters, in most cases, upon the entire spiritual care of a parish; his very title for orders being a curacy, and in most cases under a non-resident incumbent.

"Now, I will venture to ask, is not this an anomaly? Is it not such an anomaly as has not its parallel in any other profession? The lawyer begins his career as junior counsel, another barrister having the entire management of the cause. The physician enters a town, where other physicians are established, and wins his way into practice by degrees. The ensign and midshipman never act independently, but are always in a situation which is felt to be not only subordinate, but subject to a present superior. The young clergyman alone is entrusted with a charge, in which he has neither coadjutor, rival, nor actual superintendant.

"And this is the more observable, when the language of our church in the ordination of deacons is considered. There the bishop declares authoritatively, in what the office of a deacon consists. The words are most remarkable. 'It appertaineth to the office of a deacon in the church, where he shall be appointed to serve, to assist the priest in Divine service, and specially, when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the church, and to instruct the youth in the catechism, in the absence of the priest to baptize infants, and to preach, if he be admitted thereto by the bishop.' How strongly this implies throughout the presence of a superior! who is there called (we shall find) the curate in an exclusive sense, to distinguish him in that capacity from the deacon: for the bishop proceeds—'And furthermore it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places, where they dwell, unto the curate, that by his exhortation they may be relieved with the alms of the parishioners, or others.' Is it not clear then, that the original order of the Church is departed from, when the deacon himself is entrusted with the whole charge of the parish, and has no priest at hand to assist, consult, or inform by his report? Accordingly the Bible is not delivered to the deacon, but to the priest, who alone receives absolute and general authority to preach the word of God, and to minister the holy sacraments in the congregation, where he shall be lawfully appointed thereunto. In the same spirit, further on in the service, we find the deacons regarded, as in a state of probation; not as if by their admission to the first degree they were entitled to lay claim in due course to the second, but as being persons, who, having always the testimony of a good conscience, and continuing ever stable and strong in Christ, may so well behave themselves in this inferior office, that they be found worthy to be called unto the higher ministries in his Church.

"A deficiency of competent persons, to whom this sacred trust could be confided, or the scantiness of the provisions made for their support, may have rendered the present practice necessary in times that are past. But the former of these at least is a reason which cannot be pleaded now. On the contrary, the state of many of our overgrown parishes points out the necessity of restoring the office of deacon to its original integrity, and of confining it to its appropriate duties. The hands of the priest need there to be strengthened, and his mind to be set at leisure for the higher departments of his work, while the duty of superintending schools, visiting the sick, and dispensing the alms of the congregation, besides some of those secular duties, which the law now casts on the clergy, are offices, which not only belong more properly to the deacon, but are such as to enable him by a right discharge of them to purchase to himself, as St. Paul says, a good degree, and great boldness in the faith which is in Christ Jesus. With these, by the licence of the bishop, according to primitive example and our own ecclesiastical regulations, he might unite the privilege of preaching the word of God; which however at first he would only do occasionally, his time being much occupied by other objects; while yet, as subsidiary to the curate, or incumbent, he

might in his parochial visitations exercise a very important function, in explaining familiarly to the people the doctrines of the pulpit, and bringing down to the level of common life, and applying to the circumstances of the hearers, the general truths, which cannot there be so particularly exemplified. This also would improve both himself and them, and fit him by the best of training, that of practical experience, for addressing them systematically, when he should be advanced to a higher degree in the Church." pp. 6—9.

To remedy these inconveniences, and to secure these benefits, the author proposes that deacons should be ordained only as assistant curates, unless under peculiar circumstances; and that they should not be introduced at once into the full duties of their profession, with a single, and, as it seems to have become through the prevalence of custom, almost a formal exception. Among other advantages of the plan, the writer remarks, that a body of efficient auxiliaries would be spread over the land, whose services would be most valuable, by supplying a gap in our ecclesiastical provision for the spiritual wants of large and populous parishes, which is now felt most painfully. A body of deacons, he adds, to give effect to such institutions as that of the Metropolitan District-Visiting Society, would be not only a blessing in itself, but also a return to primitive discipline and order.

The judicious author' anticipates two objections. The first is, that a deacon who is refused priest's orders has no retreat from a profession for which he is not qualified. In reply, he would allow the deacon to return to secular pursuits, if he so wished; which, he thinks, would be an advantage to the Church, by allowing a retreat for an unqualified or unworthy member. It was not till Horne Tooke's time that deacons were excluded even from Parliament.

The second anticipated objection is, that there would not be found funds sufficient to remunerate a number of assistant curates, especially in those parishes where there is much work and little income. He proposes to diminish this objection by appropriating fees and Easter offerings to the assistant curates; but even though some difficulty should remain, he does not consider that it should be allowed to set aside the benefits of his proposed arrangement. Should the system of pluralities be abolished, as we trust will speedily be the case, the author's suggestion will deserve still further consideration, since it has been objected, though very incorrectly, that the abolition of pluralities would cause a deficiency of openings for curates, and of titles for orders: for which supposed defect our author's plan would be a counterpoise.

XV. "*A Model of Non-secular Episcopacy; including Reasons for the Establishment of Ninety-four Bishopricks in England and Wales; by the Rev. Thomas Sims.*"

Mr. Sims is no parsimonious reformer: and while his Majesty's ministers are curtailing the Irish episcopacy by one-half of its numbers, he is for nearly quadrupling the number of those in England. His plan, and the reasons for it, are as follow:

"In the early progress of Christianity, Bishops were established in different cities. As in the seven churches of Proconsular Asia, Ephesus, Smyrna, &c. so in Britain also, York, London, Colchester, Caerleon, &c. were episcopal sees. The episcopal see did not constitute a place a city; but cities in which magistrates presided were selected to be sees; and from each of these central spots religion was diffused amongst the pagans, or villagers of the surrounding district. Christianity had been alloyed by much superstition, when the missionaries sent by Gregory came to instruct the Anglo-Saxons. In the year 668, Theodore brought a new title to England—that of Archbishop. William the Conqueror made bishops Barons of the realm. As barons they became politicians, and consigned the chief part of their duty as bishops to archdeacons, officials, vicars-general, &c. The corruptions and abuses of the Church were multiplied; the whole body was covered with putrefying sores. Lollards in England, like the Waldenses and Albigenses on the continent, entered their protests against

reigning abominations. The dawn of a reform of the National Church at length appeared. Henry VIII. persecutes the Reformers, yet dissolves the connexion of England with Rome. His son Edward becomes a genuine Reformer. Cranmer, Ridley, Bucer, and others, assist in promoting the Reformation. Before it could be completed according to the designed model, England is deprived of her monarch by early death, and of her best bishops, under his sanguinary sister, by martyrdom. Elizabeth restores Protestantism; but the English Church in her reign was stamped with a character of secularity which has never been effaced. The time has at length come when it must be effaced;—that infidels may not finally succeed in overthrowing the Church of England through the medium of long-patronised abuses; that religious Dissenters may not deem it right to subvert it on the same ground; and that the members of that Church may stand up in its defence with the more zeal and courage, as those who are not the advocates of errors or corruptions, but the friends of piety, of order, of truth, of morals, of loyalty, and of civil as well as religious freedom. The great preliminary step to a second reformation of the Church of England, is the reformation of her Episcopacy; an institution not originally designed for the aggrandizement of a few, but for the benefit of many; and the many who require its advantages are the many millions which England and Wales now contain beyond the few millions of former ages. The want of more bishopricks was felt about three hundred years ago, at the Reformation. Several were constituted by 26 Henry VIII. c. 14. Some of them still continue. The population was then small. Even as late as the year 1700, the population was only 5,475,000; but in 1831 it amounted to 13,889,675. The evils interwoven with the present system of Episcopacy being removed—as far as possible without delay, and where delay may be almost unavoidable, by honest prospective measures, the reformation of the Church of England, under other aspects, as pluralities, alterations in the Liturgy, &c. may be effectually prosecuted; whilst Episcopacy, unreformed, will furnish a pretext and precedent for abuses in other departments of the Established Church; and, by thus presenting an obstacle and barrier to improvement, not only embarrass ministers of state, but, perhaps, ultimately involve the Episcopal order, the House of Peers, and even the Throne, in perils unexampled since the period of the Commonwealth.

"In the following pages a plan is submitted, by the adoption of which, it is believed, those perils may be averted. A model of Episcopacy is proposed, in defence of which reference can be confidently made to Scripture, and to the practice of the primitive church. The good sense of the British public may be at the same time appealed to, to determine, whether it is not adapted to meet the actual wants of the people, as well as to consolidate and preserve the fabric of the Established Church in all its most valuable constituent parts. Whatever it is here proposed to abolish, is neither essential to Episcopacy, nor even consistent with its primitive and purest form; but, on the contrary, foreign to its nature, superfluous, and injurious.

"After these introductory remarks it may be briefly added, that the following are the principal changes involved in the proposed system.

"1. That at the decease of each of the present Prelates, the baronial rank attached to the see be extinct, and his successor be a bishop only, not a peer.

"2. That at the decease of each of the present Archbishops, the archi-episcopal dignity be abolished, and their successors be bishops.

"3. That the nomination of bishops by the Crown, or, as now practised, by the prime minister of state, be resigned; and that the election of bishops be vested, not in the Dean and Chapter, but in the clerical and lay members of a Diocesan Synod; and that the disposal of the patronage now vested in the bishops be with the concurrence of this synod.

"4. That the Bishop of each diocese, with the concurrence of the synod, be permitted to appoint some of his clergy Suffragan-Bishops, who, without neglecting their own parishes, may relieve him occasionally by discharging, by his express commission, certain duties now incumbent upon bishops themselves, or chancellors, and archdeacons." pp. 4—6.

We cannot go through the details of the proposed ninety-four sees; but we will afford our readers a few specimens. In the province of Canterbury, the author's first proposal is to abolish the archiepiscopal dignity (at the present Archbishop's decease), and constitute a new episcopal see in Kent, on the ground that Canterbury is not, as formerly, a royal city; that the Archbishop's prerogative of granting dispensations (conferred on Pope Innocent by the Fourth Council of Lateran, and transferred to the Archbishop by Henry VIII.) has been a source of corruptions and abuses; and that the increase of population requires the creation of a new see,

and resident bishops. In 1700 the population of Kent was 153,800; in 1831, 478,400. The proposed new see would be Maidstone.

Mr. Sims would divide the diocese of London, which contains more than a million and a half of souls, into four—namely, Westminster; the City of London; the Tower Hamlets; and a fourth, to include Paddington, Mary-le-bone, St. Pancras, and Hampstead. He would divide the diocese of Lichfield and Coventry into nine—namely, Derby, Chesterfield, Lichfield, Stafford, Newcastle-under-Line, Wolverhampton, Coventry, Warwick, and Birmingham. Chester he would divide into eight; and so of others in proportion.

Mr. Sims, it will readily be conceived, could not afford that his ninety-four bishopricks should be endowed after the present model of English sees: he therefore proposes as follows:—

"Upon the subject of the proper income for each archbishop and bishop, as a baron of the realm, no opinion is here offered. It has occupied other minds and pens. A comparison with the salaries of judges is sometimes instituted. One important principle appears to be, that a bishop's income should be derived from such a source as shall afford no countenance to pluralities with cure. To the successors of the present bishops, not being peers, it is suggested that 1500*l.* a-year may be a suitable stipend, to be paid in advance, the 500*l.* being especially designed to meet the expenses of a carriage and travelling, and for the exercise of charity and hospitality. The difference of society, however, and higher prices, in the metropolis, may render 2000*l.* or 2500*l.* suitable for bishops of London, Westminster, Lambeth, &c. On this principle, the present income of the twenty-six prelates will be more than sufficient for ninety-four bishops resident in their dioceses, 'stars' shining in their proper orbits. The circumstances of the present age render it desirable that bishops should be resident voluntarily most of their time; waiving, in great part if not wholly, the baronial privilege of engaging in the sphere of general politics." *Appendix*, p. 21.

The author does not, however, consider ninety-four bishops sufficient; but proposes that they should enjoy the aid of suffragans.

"If ninety-four diocesan bishops obtain, with the approbation of the synod, two or three suffragans, incumbents of parishes, and assisting as bishops without being paid more than travelling expenses by their diocesan, the Church of England will have the benefit of the service of between three and four hundred bishops amongst her 10,000 parishes, and the thirteen or fourteen millions of the population. Such a measure, however great and extensive, may be adopted without difficulty or delay; and perhaps at a future time as many as two hundred and sixty instead of twenty-six bishops (not suffragans), may be established over more circumscribed and therefore more manageable dioceses, annexed to as many principal towns throughout the kingdom." p. 22.

Mr. Sims further proposes a new arrangement of ecclesiastical assemblies—namely:

"1. A monthly church session (oftener upon notice in cases of emergency), composed of the clergy of the parish, synodsman, and churchwardens and overseers of the present year, as well as those who have served in office before; the incumbent presiding.

"2. Conferences, composed of patrons, presbyters, synodsmen, churchwardens and overseers, once in six months, at a borough; a suffragan bishop, if present, presiding.

"3. An annual diocesan synod, composed of the bishop as president, suffragans, patrons, presbyters, synodsmen, and one churchwarden and one overseer from each parish. A condensed report of the pecuniary as well as all other transactions at this synod, would, it is hoped, be published.

"4. A general synod every alternate year at Westminster (sitting for not more than one week), composed of peers of the realm, being patrons—one of whom, the Lord Chancellor, to preside as the *King's* representative—diocesan bishops, and one presbyter and one synodsman, elected by each diocesan synod. In such ecclesiastical assemblies, the wisdom and moral power of the Established Church may, it is apprehended, be concentrated; its chief imperfections removed; its funds appropriated *on equitable principles*; the interests of all classes of the clergy and laity consulted; and, it is hoped, such enlarged Christian charity would be evinced, that whilst the prime attention may be devoted to the affairs of the Church of

England, the respect and esteem of other Christian churches will be also obtained." p. 24.

Without saying that some of the above arrangements might not be abstractedly excellent, and fit to be carefully weighed, if we were founding a new church or wholly re-modelling our own, it is verycertain that they are so little likely at present to come under serious consideration—and at all events there are matters so much more pressing—that we may safely postpone the adjustment of them to a more leisure hour. In the general principle, that several of our larger dioceses require to be divided, we fully concur; and we also think that a better adjustment of the episcopal revenues is highly desirable; but Mr. Sims has certainly startled us with the magnitude and novelty of his plan, which has evidently cost him much labour: his ecclesiastical statistics, however, are valuable for reference, and may be consulted with advantage, should any plan be brought forward for dividing any of the larger dioceses.

We presume that by this time our readers have before them as many projects of Church Reform as they can well digest in one month: we therefore lay down our pen and our bundle of pamphlets for the present, purposing to resume our notices in another number. There is one thought, which has pressed upon us strongly in reading these publications, That our Church, with all her real or alleged faults, is well worth reforming; that the blessing of God has rested upon her, and may be expected, through His mercy, to rest upon her more when she shall be purified from her abuses.

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

THE proceedings in Parliament during the last month have embraced many very important questions; to a few of which we shall advert.

Sir Andrew Agnew was unfairly forced to bring on the second reading of his Bill for the BETTER OBSERVANCE OF THE CHRISTIAN SABBATH at a late hour of the night, and under many disadvantages; and we lament to say that for the present it has failed. Its very failure, however, has been attended with circumstances full of hope, and which call for special gratitude to God. Far from feeling despondent in regard to this great question, we have never before cherished so sanguine an expectation that some considerable legislative measure for preventing the violation of the Lord's-day must and will before long be carried into effect. When we consider the overwhelming number of petitions which have been sent in to Parliament, all praying for the better protection of the Lord's-day, and not a few of them for all the leading details of Sir Andrew Agnew's large and comprehensive Bill;—when we reflect how widely public attention throughout the land has been called to the subject, and how anxious are all the religious classes of the community for an amelioration conducted on Scriptural principles; while not a few of those who take a less elevated standard yet wish for protection against Sunday trading;—when we witness the powerful impression made by the petitions and urgent representations of Christian electors throughout the land upon large numbers of the members of the House of Commons;—when we hear, not only of numerous sermons being preached upon the subject by the clergy, but of the laity in numerous cases combining among themselves to effect the desired object in their respective neighbourhoods, so far as it can be achieved without legislative enactments, the necessity of which their efforts lead them increasingly to feel;—when we observe the moral influence which the very discussion of the subject has already produced; so much so, that Lord Althorp has stated that a man can hardly now travel on the Sunday without feeling that he is doing wrong;—when we read the sentiments which have been uttered on the subject in both Houses of Parliament during the present session, many of which are such as we could not have ventured a few months since to hope for;—when we peruse the speeches on the night of the second reading, in which we find both the members for Oxford, both the members for the university of Dublin, and various other members, including Mr. Plumptree,

Lord Morpeth, Mr. R. Grant, Lord Mandeville, the Hon. E. Petre, Mr. Rotch, and Mr. A. Johnstone, all supporting the principle, and some of them the leading details, of this large and Christian measure;—when we hear that Lord Althorp and his colleagues, while they opposed Sir Andrew Agnew's Bill on the ground that it went too far, yet admitting that something must be done to satisfy the public;—and when, finally, after not only all the Infidels, Radicals, and Roman Catholics in the House had endeavoured to thwart the measure, but Lord Althorp as the organ of Government had headed the opposition, there was found only a miserable majority of six (79 to 73) against the second reading; and this notwithstanding the untoward manner in which it was forced forward by its opponents:—when we consider these things, and add to them the extreme disappointment which has extended throughout the land at the failure, the determined energy with which both the friends of religion and the protectors of Sunday repose from business are arousing themselves to new efforts, are we too sanguine in saying, that, far from desponding, we never before viewed the question as in so advanced a stage of progress?

Sir A. Agnew, we rejoice to say, has already pledged himself to bring forward a Bill for the same purpose next session; and already has Mr. Petre given notice of a motion taking up the principle of Sunday trading. We should be glad of even a partial amelioration; but we feel convinced, that the more the question is looked at the more necessary will it appear to legislate upon wide and Scriptural views. We do not mean to advocate every detail of Sir A. Agnew's Bill; it is evident that some additional exceptions require to be introduced; and all that the mover pressed for was, the second reading; so that the detail might be duly discussed in the Committee, and the Bill made as near perfection as possible: but, without advocating every syllable of the Bill, we feel assured, as just remarked, that the more the subject is considered the larger must be the measures of relief; and that if we give a quiet Sunday to tradesmen, we ought not to deprive of it those other classes who have petitioned to enjoy it, including among them persons engaged in the various kinds of public travelling. It would seem that some such view is entertained, though not perhaps to this extent, by the Right Reverend bench: the Bishop of London having stated in the House of Lords, that one of the reasons why some of the bishops did not themselves introduce a bill was, that their ideas of what was befitting would probably extend farther than the opinions of the legislature, or the majority of the public; and they did not think it right to stand committed as the authors of an imperfect measure, grounded on no adequate principle of religious obligation.

Need we urge on our readers the duty of continuing their strenuous efforts to promote this great object? They will find their neighbours pretty well agreed that Sunday trading ought to cease; and even this is a large advance; but let them use their influence to shew, what is less understood, the need of legislating in a judicious but efficient manner in regard to travelling by public conveyances, and other public violations of the day of sacred rest. The richer classes are very hostile to any restrictions being imposed upon Sunday travelling; forgetting, or not laying to heart, how many persons in the poorer classes of society they induce to break the Sabbath for their convenience. Are the readers of Sunday newspapers aware that news-venders have sent in petitions urging their hardship? as indeed have all classes of persons who are aggrieved by the present system. And ought not all these persons to be protected?

The outline of the Government plan for the ABOLITION OF SLAVERY has been laid before Parliament by Mr. Stanley, the new Secretary for the Colonies. Of some parts of that plan we scarcely know how to speak with decision till its details are more fully developed (which they will probably be before these lines reach our readers), more especially as some of them, it is understood, are to be considerably modified. As a whole, the measure is large; is distinguished from all the former measures, by the recognition that slavery is to be utterly abolished, and by devising means to effect that desired object; but some of the details appear to us open to great objection, and we must wholly dissent from that portion of the plan which requires the slave to work out his own freedom. We are far from niggardly in our feelings towards the planter; in abolishing a sinful system we would readily grant compensation to any extent that injury can be proved, and that it can be proved the nation at large is a sharer in the crime; but the slave was no party to the compact, and ought not to be made to pay any part of the cost of this act of national duty: he ought rather to be indemnified for the long course of injustice inflicted upon him: and with regard to compensation, our firm belief is that slave emancipation will be an immense benefit, and not an injury, to the colonies; and that property which is now full of hazard and attended with overwhelming losses, will become far more stable and valuable when the slave becomes a free labourer. If any of our readers doubt this, we would refer them to an excellent pamphlet just published by Mr. Conder, entitled "Wages or the Whip," in which the writer proves in-

controvertibly the value of free labour to the land-owner beyond that of slave labour. Mr. Cropper has also shewn that the proposed loan of fifteen millions of money to the West Indies will, if accompanied by other fiscal regulations, be attended with great benefit both to the colonies and the mother country. But the chief point to which we would at present confine our attention is the first great duty, that of abolishing slavery; the way in which this is to be effected requires much serious consideration; but we have no great fear upon this subject, if the government, the legislature, and the country are united in opinion as regards the principle.

The West-India interest still cling to their unjust and absurd claim of their indefeasible right to property in the bodies of their fellow-men, and of their unborn posterity to the latest generations; and are actually at this very moment urging this preposterous claim in their speeches, publications, and petitions. On the other hand, some abolitionists, in their just regard to what Scripture and policy alike require, do not fairly estimate the practical difficulties to be overcome in returning to a just and sound system, or sufficiently allow for the very natural prejudices and honest fears of the West-India proprietors and cultivators. The work ought to be effected in a spirit of liberality and conciliation; or, if it cannot be so, let not the want of such a right temper of mind be displayed upon the part of those who are on the side of justice and humanity.

The outline of the government plan, as at present developed, having been widely published in the newspapers, we need not copy it at large, especially as various modifications are expected, and some of the measures require further explanation. Its essence is, that the slave shall be at liberty to claim to be registered as an apprenticed labourer, and shall thenceforth immediately enjoy all the rights and privileges of a freeman;—that the power of corporal punishment shall be taken from the master, and transferred to the magistrate;—that, in consideration of food and clothing, the labourer shall work for his master three-fourths of his time, equal to seven and a half hours daily, and have a right to claim employment of his master for the remaining one-fourth of his time according to a fixed scale of wages, or to work if he pleases elsewhere. The master shall fix a price upon the labourer at the time of his apprenticeship; and the wages to be paid by the master shall bear such a proportion to the price fixed, that for his spare time, if given to the master, the Negro shall receive one-twelfth of his price annually, so as to redeem himself in twelve years. Every apprenticed labourer shall be bound to pay a portion of his wages half-yearly to an officer to be appointed by his Majesty; and in default of such payment the master shall be liable, who in return may exact an equivalent amount of labour without payment in the succeeding half-year. Every apprenticed Negro, on payment of the price affixed by his master, shall be absolutely free; and he may borrow the sum so required, and bind himself as an apprenticed labourer to the lender. A loan to the amount of 15,000,000*l.* to be granted to the proprietors of West-Indian estates and slaves, and to be distributed among the different colonies in a ratio compounded of the number of slaves and the amount of exports; and the half-yearly payments to be made by the Negroes to be taken in part liquidation of the debt thus contracted. Children under the age of six years to be free, and be maintained by their respective parents; or, on failure of the parents to maintain them, to be deemed apprentices to the master, without receiving wages, the males till the age of 24, the females to the age of 20, at which periods they and their children, if any, shall be free.

We cannot read such proposed enactments as the above, without rejoicing and thanking God that so much has been at length intended to be effected. We are not, however, satisfied with the measure, especially in regard, as before remarked, to making the slave earn his freedom, and spreading his instalments of liberty over the long space of twelve years. Lord Howick, the late Under Secretary for the Colonies, with a candour and humanity which do him much honour, expressed strongly his objections to the details of the plan, and his full conviction that emancipation ought to be prompt and complete. He stated that his views were once very different, but that his experience in the Colonial Office had forced him to outgrow them. The same effect, we feel assured, will follow, in the case of every man who honestly applies his mind to the question. We look forward with much anxious interest to the discussion on the 30th inst. (May); and entreat our readers, throughout the whole further progress of the question, to be earnest in prayer to the Father of Mercies, that He would direct it to His own glory, and the welfare, temporal and eternal, of our poor suffering fellow-creatures.

The Commission for inquiring into the Factory Question—as if inquiry were necessary as to whether infants should be worked in a close, heated atmosphere, more than ten hours each day—are pursuing their investigations; but we are glad to find that Lord Ashley has determined not to await the result of their deliberations; but, in spite both of Government and of the Hume school of economists, to bring forward his Bill. We earnestly

wish him success in this work of humanity. We are not quite aware of all the provisions of the Bill, but we trust it will be found practicable to introduce some plan for the moral and religious education of factory children, and for their enjoying the blessings of the Christian Sabbath.

The IRISH CHURCH BILL is proceeding in its stages, and some partial amendments have been admitted in its provisions. One thing connected with the discussions is very remarkable, that, so rapid has been the progress of public opinion in relation to Church Reform, some of those who formerly most opposed measures of this nature are now willing to concede many important points. Sir Robert Peel, the ex-representative of Oxford, Mr. Goulburn from Cambridge, and Mr. Shaw from Dublin, have allowed that the abolition of church rates in Ireland, and some other important parts of the ministerial bill, are necessary; Sir Robert Inglis being now almost the only public man in the House of Commons who has the courage openly to object to the whole system of innovation, as fraught with danger, and to such an extent, that it is "better to bear the ills we have" than to incur others "that we know not of."

And here we cannot but offer a word of friendly advice to all honest conservatives of things as they are. It is too late to endeavour to uphold any thing upon the mere plea of antiquity, custom, or prescription. If an abuse exists, the public will not be satisfied with being told that it has existed for ages, and has become venerable by length of years. The true conservative is he who can offer a moral reason for his conservations; and if he cannot, he ought not to carry the spirit of party so far as to plead for what is palpably wrong, lest the breach made by its expulsion should let in an enemy to attack more vital points of the citadel. Of late, the Conservatives, in their alarms at reformation, have acted a most dangerous part: instead of correcting what is amiss, they have upheld it, for fear of increasing the popular strength by its abolition. This is most unsound reasoning, most dangerous policy, and most unchristian morality. In the matter, for instance, of the disgraceful scenes of bribery, corruption, and profligacy in the borough of Hertford, we have seen not only political conservatives, but several religious men—we feel pain in mentioning the names of Sir R. H. Inglis, Mr. Finch, Mr. Forster of Walsall, and Mr. Shaw of Dublin—voting in the minority against the very moderate measure of inquiry, because the Marquis of Salisbury, Lord Mahon, and Lord Inglestrie are Tories, and Mr. Duncombe is the contrary. So again, in the late elections in Mary-le-bone and Westminster Conservative candidates have taken up two or three questions of popular party politics, and practically coalesced with the destructives, just to distance their Whig competitors; and by this party proceeding have opened those places to Sir J. Whalley and Colonel Evans. In the same blind spirit of party, on the other side, a coroner's jury has pronounced the deliberate murder of Culley the policeman, who was assassinated with a poignard, while performing his duty in assisting to suppress an unlawful and seditious meeting—justifiable homicide. We expect these things in worldly minded men; but we mourn over them in others, who profess to be actuated by higher principles than those of political party and crooked expediency. A Christian Member of Parliament, whether a Conservative or a Reformer, should meet every question upon its own merits, upon scriptural principles, and not do evil that good may come.

The House of Lords has rejected Lord Fitzwilliam's very moderate proposal for an inquiry into the effects of the CORN LAWS. We can only express our belief that they have acted very unwisely, even as regards their own private interests, in so doing. This question must be set at rest before long, in such a way as to give the people bread upon the cheapest possible terms; and how fatally blind is it in the land-owner not to consent at once to a just arrangement, instead of awaiting the too probable day of unflinching spoliation.

It is with much thankfulness to God that we have just heard that an order has gone out to out to India for the ABOLITION OF THE PILGRIM TAX, as levied at Juggernaut and other Heathen temples. More in our next.

OBITUARY.

On Thursday the 28th of March died, at his country residence at Chobham in Surrey, Thomas Bainbridge, Esq. of Guildford Street, London. This eminent individual and excellent Christian was well known as a liberal supporter of almost every religious institution in the metropolis, and a ready contributor to numerous private charities. In addition to considerable sums which he has left to other societies, he has bequeathed 1000*l.* to the Church Missionary Society, 500*l.* to the British and Foreign Bible Society, 200*l.* to the Prayer-Book and Homily Society, 200*l.* to the London Missionary Society, and 200*l.* to the Tract Society. He was for many years the steady and highly esteemed friend of the late revered Mr. Cecil, and greatly assisted him in all the secular concerns of the Chapel of St. John's; and at the death of that eminent minister he was looked up to as their kindest friend by his surviving family.

The writer of this brief memorial knows that few persons stood higher in the estimation of Mr. Cecil, both for his sound judgment, genuine piety, consistent conduct, and enlarged charity, than Mr. Bainbridge. On the death of Mr. Cecil, Mr. Bainbridge had the chief management in finally fixing Mr. Wilson, the present Bishop of Calcutta, as Mr. Cecil's successor at St. John's; and a higher opinion, the writer knows, can scarcely be formed of any person, than the Bishop had of Mr. Bainbridge. He was his constant hearer, able adviser in all matters relating to the chapel, and his chief dependence in conducting his public charities. It is not the intention of the writer of this obituary to dwell on the many excellent qualities of his deceased friend. He would only briefly allude to the painful affliction under which he laboured during the last fifteen months of his life, and the Christian patience with which he endured it. It was near the commencement of the last year that he was seized with a paralytic affection, which in a great measure deprived him of the power of distinct articulation, though it left him eventually in the complete possession of his limbs and his mental faculties. A few months after this attack, a speck appeared on his tongue, which at the first created no alarm, but it soon assumed a more serious aspect, and finally issued in a cancer. Under this dreadful malady he suffered during many months excruciating pain, but with such Christian meekness and patience that he was never heard to utter a murmur or complaint; nor would his friends who visited him have had any idea of the agony which he at times endured, if they had not made inquiries concerning his health. Seldom have Christian principles administered more effectual support, or Scriptural promises more abundant consolation. It pleased God so to sustain his hopes as not to leave an apparent doubt that they were well founded; and when the symptoms of his approaching dissolution appeared, his mind was evidently filled with joy and peace in believing. He was buried at Chobham on Easter Eve, in the presence of almost the assembled parish, many of whom felt that they had lost their best earthly friend, and all of them, an invaluable neighbour. At his funeral sermon, on the following evening, an unusual concourse of hearers testified their affection and deep respect for an individual who had for many years been the constant friend and benefactor of the parish.

C. J.

ANSWERS TO CORRESPONDENTS.

R. M.; B. C.; T. M.; A Churchman; J. P.; John Clericus; Rebecca; A.G.; One who believes; A Subscriber; An Observer; and several Constant Readers; are under consideration.

We know nothing of the circumstances alluded to by A Constant Reader whose seal initial is B.

Some of our correspondents seem to entertain a very large view of the editorial duties of a work like ours; as if, whenever any passage or word or sentiment occurs in a paper, or even in a quotation, which we disapprove of, we should instantly add a note expressive of our dissent. Surely it is not necessary that we should thus regard our readers as infants, instead of men. If a remark occurs in a quotation that seems to us calculated to do harm, or which might be mistaken for our own sentiment, we usually append a disclaimer; but if it is so clearly absurd or

untenable as to carry with it its own refutation, we leave it to find its own level; not being at all apprehensive that our readers will think we say it because the words happen to be printed in our pages. It is not to be concluded that we guarantee every syllable in the Memoir of Dr. Payson, or Solomon Bayley, or any similar paper, except when we expressly say so. The reader will readily discern what is a mere statement of facts, and what is an expression of opinion.

We can only say to E., what we lately said to another correspondent, that every Christian must afford to keep a conscience. It is not necessary to any man that he should obtain golden preferments; but it is necessary that he should enjoy peace of mind, which he can never do if he be not honest and truth-loving in all his conduct.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

WHAT need we say in introducing the Speeches at the Anniversary Meeting of the Bible Society? We will only remark, that, interesting as these annual festivals of Christian benevolence always are, they have been, from peculiar circumstances, which need not be further alluded to, more interesting than ever the last two years. It is, however, with extreme pain that we learn that the pecuniary receipts of the Society have fallen off; and we most strongly and urgently second the powerful appeal prefixed to the speeches. The claim is unspeakably important; for if the Holy Scriptures are a gift of immeasurable value, and able to make men wise unto salvation through faith that is in Christ Jesus, what words can express the importance of an institution whose object, so long, so faithfully, and so diligently pursued, is to bring those inestimable records within the reach of every human being?

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ADDRESS TO TRAVELLERS ON THE CONTINENT, UPON THE OBSERVANCE OF THE LORD'S DAY.

To the Editor of the Christian Observer.

WHEN the continent of Europe became opened to British travellers at the conclusion of the late war, and tens of thousands of persons of every age and station—men and women, boys and girls, the grave and the gay, the idle and the busy, the nobility, the gentry, the clergy, the professional man, and the tradesman—were rushing forth, after long abstinence from European intercourse, to inspect Continental scenery and manners, great was the alarm of not a few among us lest the minds and the habits of our countrymen should be deteriorated by injurious communications. This alarm was not confined to religious persons, though by them it was chiefly felt; but it extended to others who by no means practically regarded the word of God as the rule of human life, but who still saw enough in the manners and opinions of some of our Continental neighbours, especially the French, to make them dread the national effects of unreserved intercourse.

But, unhappily, familiarity with danger gradually induces a careless indifference, and at length a total insensibility, to its presence. And thus has it been in the present instance. The press and the pulpit, once so loud in uttering their warnings, have well-nigh ceased to remonstrate: Continental travel, and the imitation and introduction of foreign tastes, habits, and opinions, have now become so familiarised to the public eye and ear, that they are scarcely noticed; and from day to day the subtle poison spreads from vein to vein of the national constitution, while few are even aware that we are under any process of infection.

But if truth be truth to-day as well as yesterday; and if the evils of unguarded Continental intercourse were great fifteen or eighteen years ago, and have not diminished by lapse of time; it is as necessary now as it was then to utter a warning voice; and the more so, as the evils are less generally thought of, and are therefore the more dangerous.

The Conductors of the Christian Observer, I well remember, were not wanting, at the period I refer to, in putting forth their monitory suggestions: I trust, therefore, now that the forebodings then uttered have proved too true, and the baneful effects of continental, especially of French, intercourse have become notoriously apparent, that they will not think a repetition of the cautionary strain superfluous. Never, indeed, was it more needed than at the present moment; and as the season is approaching when tens of thousands of our countrymen are setting forth on their

migrations; and the Dog-days, and the academical recess, and the breaking up of Parliament, and the slackening of general business, will all conspire to expatriate them to the usual haunts of European travel; a friendly voice will not be untimely, to remind them, that in becoming tourists they must not cease being either Britons or Christians; and that, if they are Christians indeed, they ought to endeavour to let their light so shine before men that they may glorify their Father which is in heaven.

The subject of Continental communication is one of large extent, and might be seasonably dwelt upon in relation to a variety of matters of moral, religious, political, and social import; in none of which, down to our very modes of dress and habits of life, do I think that we have derived any benefit from our recent familiarity with other European nations. But the present paper is intended to be confined to one particular—the observance of the Christian Sabbath—on which some observations at the present moment, as connected with Continental Travelling, will, it is thought, be found peculiarly seasonable and important.

In bringing this vital question before your readers, I gladly avail myself of an address composed by a valued friend of mine, now in a better world, about the period above alluded to. Such has of late been the progress of Scriptural truth in relation to this great duty and privilege, that I would hope there are many, even of those who twelve months since were wholly lax or ignorant upon the subject, who would now feel the force of considerations urged upon Scriptural grounds, and to which the true followers of Christ, wherever situated, must cordially respond.

VIGIL.

ADDRESS TO A TRAVELLER PROFESSING TO BE A CHRISTIAN.

I will not stop to inquire, with what particular view you are about to avail yourself of the freedom of access to the neighbouring continent. It matters not to me, whether you are led to Switzerland by a love for the picturesque, to Italy by a classical taste, or to Paris, that labyrinth still dangerous, though deprived of its Minotaur, by curiosity. I do not ask whether you have the eye of an artist, of an antiquary, of a political or a general observer. Whithersoever you may be bound, or whatever may be your pursuit, I have a word to say to you; and it will not pass unheeded, if you have any proper respect for yourself, for your country, or for the God of your fathers.

At the same time that I congratulate you on the power of pursuing these, or any other legitimate objects of foreign travel, I would beg leave to remind you, that both the public and private representations of travellers prove a tour on the continent to be a service of some moral danger. In spite of the long course of "political phlebotomy" (to use Skelton's definition of war) its morbid humours are so little abated, as to afford abundant matter for cautionary hints to those who are about to be exposed to their infection. I mean, however, to confine my attention to one important point, which has been brought strongly under my notice by peculiar circumstances. Far as we are in this island, and more especially in its southern division, from any thing like a rigid and austere observance of the Sabbath; you will visit countries which impute this to us, and go much greater lengths than we do in the disregard of the commandment which enjoins that one day in seven should be kept holy. A strong temptation will therefore be thrown in your way, to shake off in this respect the yoke, light and easy as it is, of what I firmly believe to be true Christian obligation. "L'imagination," as Montesquieu observes, "se plie d'elle-même aux mœurs du pays où l'on est:" and this will more especially apply in a case where self-indulgence draws in the same di-

rection. These, and similar forces, operating on the one hand, will demand no weak counterpoise on the other, and put to proof the strength and soundness of the principle on which you may have hitherto paid some regard to the Sabbath. If you have done it only in compliance with the customs of those around you, the habit of acting from such a motive will but serve to facilitate your adoption of a laxer system. If you have been influenced merely by the wish to maintain a decent character, or, in short, by any principle less uniformly and less universally operative than a regard to the eye and to will of God, the effect will cease with the action of its cause, and your powers of resistance, like those of the fabled Antæus, will diminish in proportion to your removal from the soil which gave you birth.

But lest you should think that I am entering upon an inquiry involving questions too deep and serious for your present haste, and consequently defer the reading of this Address to "a more convenient season," I must lay before you, without delay, a motive for giving immediate attention to its subject; begging you, at the same time, not to forget the entire subserviency of that motive to the higher principle, to which it ought to owe all its influence upon your mind.

I need not expatiate to you upon the point of elevation at which the British character stands. The distinguished part we were permitted to take in bringing about the restoration of liberty and tranquillity to Europe; the promptness with which we extended the hand, whether of martial prowess or Christian charity, to avert or to heal the wounds inflicted on other lands by a desolating spirit of usurpation; the high privileges which we enjoy, let demagogues say what they will, in the way of lawful liberty, personal security, and the impartial administration of justice; the pure light of religion which is diffused amongst us, and our endeavours to impart that best of blessings to the most distant quarters of the globe; must constrain foreigners, whether they will own it or not, to attach a certain portion of respect to the name of a Briton. To be puffed up, however, with this consideration, and satisfied with this adventitious claim to attention, would not only be a mark of weakness on your part, but a hazardous experiment. For, since this very feeling of respect carries with it a humiliating acknowledgment of superiority, and is a tribute paid, in most instances, rather from necessity than choice, a reasonable excuse for withholding it will be eagerly seized by those from whom it is exacted. A good name, like most other good possessions, is not only acquired, but maintained, at the expense of some exertion, and has duties and responsibilities attached to it, as well as advantages. The same circumstances which command respect, ensure also narrow observation; and the better name we have acquired, the more we have at stake. National celebrity excites expectations of personal worth, which, if not justified, serve, by a natural reaction, to sink the scale of opinion as far below the real standard-weight, as it had been raised above it. Nor will the disgrace attendant upon a line of conduct inconsistent with notions previously formed of you, rest with yourself. It will attach to your country. That men take a far deeper impression from what they see, than from what they hear, is an established axiom: and it may be regarded as certain, that the good opinion formed of our principles from report will not stand long against ocular demonstration of inconsistency in practice. Some of the feelings, too, which accompany this general good opinion, are not of the kindly nature which would be likely to produce a favourable, or at least a candid, judgment of our proceedings, in particular cases. We have seen, in the instance of the slave trade, how readily suspicion can surmise, or self-interest invent, a motive of insidious policy for our conduct; and we may

rest assured that there will always be a large party inclined equally to misjudge all those benevolent exertions which are calculated to raise our national character. But what can tend more directly to strengthen their hands, and give currency and weight to their uncandid statements, than a practical dereliction of those high principles which we profess to hold, on the part of a large majority of those of our countrymen whose conduct comes under the actual inspection of foreigners?

The dereliction to which I allude is, as I have already hinted, that of the principle upon which the Sabbath is distinguished from other days, and kept holy; a principle that rests upon His word who "changeth not;" and consequently a principle that has nothing to do with the variation of climate and manners. Such variation is, however, the plea commonly urged in defence of a transgression of all those rules abroad, by which the sanctity of the Sabbath is guarded in this country: a most convenient system, and one that would be as sound and rational as it is accommodating, were the appointment, that one day in seven should be hallowed, a decree of the British Parliament, or the result of a mere national custom. But inasmuch as we profess to accept it as the law of God, I cannot see by what ingenuity of reasoning such a law can be proved to have lost its force in consequence of our having crossed the Channel or climbed the Alps. And yet, I must suppose that some such reasoning is in fashion at Paris, Brussels, Florence, and other places which might easily be mentioned; or else that my countrymen think they may dispense with the laws of God without any reason at all, as long as they are resident in a foreign country. Where they find the ground for any such dispensing power, I know not.

I really believe that many of them have acted thus from that fertile source of mischief, a want of consideration; and it is this conviction which induces me to offer these suggestions to your timely notice. The force of example is well known, and the convenient plea of accommodation, to which I have already alluded, smooths the road to practices at which we should otherwise be startled. The hurry and excitement, too, arising from a constant variety of new scenes, unfit the mind for that serious examination of the merits of the question which it well deserves: an additional reason for its being recommended to your previous attention.

I may have seemed, perhaps, to urge a very secondary motive, in pointing out the effect which a neglect of the Fourth Commandment is likely to have on the opinion of foreigners. But this opinion assumes a greater importance than might at first sight be supposed, if we consider the influence it is likely to have upon their own principles. The countries in which you will be most strongly tempted and urged to a violation of the Sabbath, are those where the light of the Reformation has not yet been able to dispel the mists of Popish superstition. Is it not then fair to conjecture, that in all such there are to be found a number of thinking and inquiring persons, sensible in a certain degree of the want of satisfactory solidity in their present system, and anxious to discover this quality elsewhere? And are not such minds generally of that superior cast, to which it belongs to give the tone to a wide circle of satellites, who live by borrowed light? To convince them, therefore, of the superior strength of our religious principles, would be one of the most effectual steps towards the diffusion of that light which we, by the blessing of God, enjoy. But is this likely to be the result of such flexibility of principle as that to which I have alluded? Will such persons be led to believe that they would find in the Protestant faith that soundness and stability, the want of which they lament in their own, when they see Protestants adopting, in a point where religion is materially concerned, the practice of those whose prin-

ciples they disavow? Surely the effect of such conduct will rather be to rivet upon them the chains of that thraldom which they were inclined to shake off; and to make them willing bondmen, from the despair of gaining any solid advantage by emancipation. And would it not grieve you to contribute to such a result, and thus to rank yourself amongst those "by reason of whom the truth is evil spoken of?"

You probably hope, not only to reap immediate gratification from your travels, but to treasure up a store of observations on foreign scenes and manners, which will minister food for interesting recollections to the latest period of your life. And will it not, especially when your near approach to the confines of eternity shews you the real importance of its concerns—will it not be the sweetest and most satisfactory amongst such recollections to reflect, that your conduct while abroad was calculated to promote the dissemination of truth, to prove that you came from a land of superior illumination, and consequently to excite a spirit of inquiry after the source of that pure light with which it is blessed?

Should I seem, in speaking thus of my country, to arrogate too boldly to it a superiority over others in this respect, allow me to plead the very point in discussion as one argument in support of its claim. For, though I have alluded in particular to the practice of Roman Catholics, I cannot praise that of our Protestant brethren on the Continent, who have adopted, but too generally, the lax habits of their neighbours, thus bearing testimony to the risk attending "evil communications." This, however, is but one amongst many melancholy proofs of the prevalence of those noxious principles, which have poisoned the sources of public opinion and feeling, and lowered the standard of religion and morals, as well as of civil subordination and true patriotism. An intelligent observer warned the world that there is "a moral plague" in France, in order that precautions may be taken against infection. But it is to be feared that the seeds of the disorder are already scattered far and wide; and that the measures which were provided for the peace and security of Europe were powerfully countervailed by the pains which were taken to leave French principles in the countries which were under the temporary controul of French usurpation. Not that France has to answer for all the infectious particles which float even in her own atmosphere, the relics of the disease under which she has been labouring. If Austria and Prussia suffered from her delirium, they may thank themselves for having contributed their full quota of ingredients towards the potion of false philosophy by which she was first corrupted and intoxicated: and though the abuses of Popish superstition formed a pretext for the overthrow of all that is sacred, the clergy of a communion from whom better things might have been expected were far from doing all that they might have done towards checking those principles which the German Illuminati were so anxious to disseminate. Too many of them, indeed, were imbued with those principles—a fact which may help to account for the laxity of practice to which I have alluded, and which makes a word of warning necessary for those who may be bound for Holland or Germany, as well as for those who take the more usual route of France and Italy. Your example may be equally useful, whether the practices, which it serves to condemn by contrast, be the result of false or of forsaken principle.

But you are perhaps inclined to plead the insignificance, and the consequent unimportance, of individual examples: and I must therefore beg leave to enter a protest against any such plea. Should this futile argument occur to you, as it frequently does in similar cases, under the specious garb of humility, reject it, as being only the suggestion of self-indulgence, wearing the mask of that virtue, in order to paralyze the efforts which

would diminish its own influence in the world. Only suppose every man to argue so, and the pernicious effects which would ensue must strike you forcibly. If the general rule, then, be against such a mode of reasoning, where do you find the ground of exception which prevents its application to your particular case?

The aggregate effect of example, supposing the conduct of the majority of British travellers to be consistent in this respect, would be very considerable; and it is in your power to contribute towards the constitution of such a majority. But, besides this, no one can calculate the extent of influence which his single example may have on the minds of others; nor the numbers that may be hardened by its evil, or meliorated by its beneficial tendency.

It is true, that, as the satirist observes,

> Citiùs nos
> Corrumpunt vitiorum exempla—magnis
> Cùm subeunt animos auctoribus:

and this consideration increases your responsibility, in proportion to your rank and consequence in the eyes of society. But let the man who thinks there is no harm in his going to a play or a ball on Sunday evening in a foreign country, because he is but a private individual, consider the numerous witnesses of his conduct; most of whom probably must be aware, that, in so doing, he accommodates himself to laxer principles than those of the religion which he professes to maintain. Is it not more than a chance, that, amidst so many observers, some would have leisure and inclination to reason upon his conduct? And is it not most natural that they should draw inferences from it unfavourable to his principles? The fact, that they ought rather to blame his indifference to those principles, does not affect the argument: for, in matters of example, we must have regard to what men certainly will think, as well as to what they ought to think; for which reason the Apostle charges his disciples to "abstain from all appearance of evil."

Imagine a young foreigner, of a thinking and inquiring cast of mind and a certain degree of tenderness of conscience, in whom some casual information has awakened doubts about the propriety of secularizing the Sabbath, and a consequent inclination to enter upon a course of inquiry likely to lead to the most interesting and profitable developments of religious truth. Imagine such an one to have been told, that in our favoured isle the question, "What is truth?" may find the readiest answer. With what anxious interest would he mark the conduct of one of its inhabitants on that point? And how would it deaden that spirit of investigation, and nip in the very bud the fair promise of opening conviction, to see the Englishman more tenacious of the dress of his own country than of its principles; a chamelion, not in skin, but in heart: distinguishable from those around him in matters of perfect indifference, but naturalized in their errors, and glad to renounce those points of distinction, as burdensome restraints, which ought to be regarded as high national privileges! Surely the person whose example has such an effect, is guilty of "putting a stumbling-block in his brother's way," and "walks not charitably." A little more of St. Paul's tender consideration for the weakness of others would give this argument wonderful efficacy; and if it appear weak and ineffectual to you now, let me entreat you to lay the fault less upon the ground of the argument than upon your own deficiency in the feeling, which would convince you of its having a strength of which you are not at present aware.

I know that the same acute observer, to whom I have before referred, remarks, "qu'on n'offense jamais plus les hommes que lorsqu'on choque leurs

cérémonies et leurs *usages*. Cherchez à les opprimer, c'est quelquefois une preuve de l'estime que vous en faites; choquez leurs *coutumes*, c'est toujours une marque de mépris." But it is to be doubted, in spite of the weight of his authority, how far he is borne out in this assertion by positive experience; and, at any rate, the avoiding to give such offence can only apply to matters of moral indifference; and in those where important principles are concerned, such offence may be given in a spirit of the truest kindness. To reverse the observation of St. Augustin, "Mutatio consuetudinis, quæ novitate perturbat, adjuvat utilitate." Montesquieu's maxim, if its truth be admitted, may serve to check an officious active interference with the usages of foreigners, during a temporary residence amongst them: but there is a wide difference between that and the passive and silent reproof of a marked abstinence from the error of their ways. It is also one thing to offend harmless prejudices by an obstinate adherence to rules as much honoured perhaps "in the breach, as the observance:" another, to make a Divine law veer to every varying gust of human caprice, and compromise unquestionable duties rather than be guilty of an offence against a fashion.

I am aware of the convenient and accommodating arguments with which you may easily be supplied on the other side of the question, and of the facility with which the mind adopts what is so agreeable to it, and construes a determination of the will into a conviction of the judgment. But I believe every one of these arguments, traced fairly to its source, will prove to be the manufacture of one or other of the three powerful enemies against whom you pledged yourself to fight manfully at your baptism. You may well say, in such a case,

Timeo Danäos et dona ferentes.

Not that they openly offer you these arguments as coming from themselves. They send them in neutral bottoms, or even under friendly flags. Charity, candour, moderation, humility, a spirit of accommodation, and twenty other vessels, are employed in this service; but if you would maintain your Christian privileges, such articles must be condemned as contraband, let them be sent as they will; and regarded with salutary suspicion, as not only coming from an enemy's country, but as stores to be used in the war which that enemy is carrying on against you. Only try such arguments by one simple principle, and see whether they will stand the test. Would they carry weight with you, if urged in favour of some acts of self-denial, instead of self-indulgence? Should you be led by a spirit of accommodation to adopt the fasts and penances of the Roman Catholic church? If not, beware how you attribute to such a spirit your adoption of its lax and unscriptural practices; for there is nothing that more certainly saps the integrity of the mind, than the habit it frequently has of practising these little half-delusions upon itself; nothing that hardens it more effectually, than this tampering with a false and sophistical plea; nothing that exposes it to greater contempt, than the assumption of a mask which every one can see through. "Happy is he that condemneth not himself in that thing which he alloweth." I suspect that this assertion of the Apostle is one of those passages of Scripture which has not unfrequently been used as a sedative to the conscience in these cases, though, rightly interpreted, it ought to be applied very differently. It is improperly construed, by people who argue thus, to mean, that so long as you are not aware that you are doing wrong, all is well. But it must be remembered, that this depends entirely on the question, whether your ignorance be necessary or wilful. St. Peter, speaking of those who scoffed at great and solemn truths, and "walked after their own lusts," says, "for this they *willingly* are ignorant of;" and you may rest assured, that such ignorance will not serve as a plea

in remission of punishment at the bar of that God who "is not mocked." Before you apply this verse then to your own conduct, in shewing a disregard of the Sabbath, weigh the following arguments, which, for the sake of conciseness, will but embrace a part of what might be said on the subject.

Our Saviour has most expressly stated, in his sermon on the Mount, that he not only did not abrogate the Commandments, or diminish their force as a rule of life, but enjoined them, as such, upon his disciples in a far more spiritual and extensive interpretation than that in which they had been received by "them of old time." St. Paul, however strong, and necessarily so, in his statements of Christ's power and willingness to save those from the condemning force of the law who come unto God by him; however clear and decided in marking the supremacy of the covenant of grace; pointedly disowns the imputation of "making void the law by faith," and speaks of himself as being "not without law to God, but under the law to Christ." And St. James states, that "whosoever shall keep the whole law, and yet offend in one point, is guilty of all. For," he goes on, "He that said, Do not commit adultery, said also, Do not kill." And did not He who said, "Do not kill," say also, "Remember that thou keep holy the Sabbath-day?"—"Now," to use the Apostle's argument, "if thou kill not, yet if thou forget to keep holy the Sabbath-day, thou art become a transgressor of the law." For what is there in the nature of this particular commandment which makes its abrogation probable, or gives colour to the supposition that, distinguished as it was from the ceremonial law by its inscription on the table of stone by the finger of God, it is to vanish before the breath of fashion, or rise and fall in its claim on our obedience with the tide of popular opinion?

Is it because it was a ratification of that solemn act of "blessing and sanctifying the seventh day," which took place at the creation of the world? Is it because to the remembrance of the work of creation the Christian is enabled to add that of redemption, and the glorious resurrection of Christ, by which it was completed? Have these works lost their interest in our eyes? Surely the release from Egyptian bondage, though effected by "a mighty hand and a stretched-out arm," was a less cogent reason for keeping the Sabbath-day, than the release from the bondage of sin, effected by the Saviour of mankind. If "we, sinners of the Gentiles," have a hope that, "from being a wild olive-tree," we are "grafted in among the true branches, and with them partake of the root and fatness of the olive-tree," becoming thereby Israelites in the Scriptural sense, why should we put away that which God declared to be "a perpetual covenant, a sign between him and the children of Israel for ever?" Which declaration he repeats by the prophet Ezekiel, saying, "I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Why, then, should not the solemn sanctifying of this holy day still distinguish the true worshippers of God, and be cherished by them as a sure token that "he is the Lord their God?"

Again: there is nothing temporary or mutable in another of the grounds assigned in Scripture for this law: "Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thine handmaid, and the stranger, may be refreshed." The obviously merciful tendency of the institution of the Sabbath in this respect needs no comment. The heart cannot but own it with admiration. Would that our streets and roads bore less decided testimony to our bold, practical disregard of what we must admit to be so beautiful in theory! A Sabbath-day's journey has long ceased to express the shortest that can be taken.

Could we make any probable calculation of the sum total of spiritual advantages, of domestic peace and comfort, and of mental and bodily refreshment, to which the Sabbath gives rise, as often as it recurs, even imperfectly observed as it is, we should find reason to own that it was indeed "made for man," made by Him whose counsels are wisdom, and whose commands are love. Would that this were not one of the many instances in which the obstinate folly of man frustrates the loving-kindness of his God!

The Almighty has manifested the importance which He himself attaches to the Sabbath in various ways. In the miracle by which a double portion of manna was given on the day before it: "See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day." In the capital punishment inflicted on the Sabbath-breaker in the wilderness, by his express command. In his expostulations with his people on the subject: "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus; and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." In his threats: "But if ye will not hearken unto me, to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." In his judgments: "The Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest." And most particularly in his promises: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath A delight, The holy of the Lord, Honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

I am aware that these quotations are only applicable by inference and analogy to the Christian Sabbath; but the inference is so direct, and the analogy so striking, that they must weigh with those whose object it is to know the mind and the will of God, and who look to the spirit of his law as the rule of their conduct. Had the observance of the Sabbath been simply a Jewish institution, it would have been abrogated with the rest of the ceremonial law; and we have reason to suppose, that, in such a case, it would never have found a place among those "ten words," nine of which are indisputably, as Archbishop Sharp says, "of everlasting obligation to all mankind all the world over." And, to use the same author's reasoning on the subject, Christ's "mentioning the Commandments so often, and laying stress upon them, and never once excepting or excluding the Fourth out of the number, is an argument that he meant that all these, as they stand in the decalogue, should have authority with us: and certainly this is the sense of the Church of England worship; because in her public offices these Ten Commandments are given us as the measure of our duty both to God and man; and in the rehearsal of them, in the Sunday service, we do as much ask pardon of God for the breach of the Fourth Commandment, and implore his grace that we may keep it for the future, as we do with respect to any of the rest; and yet, if there be any thing at all required in the Fourth Commandment, it is the setting apart one day in seven to God's service." You cannot have joined in the use of our admirable Church service, without thus acknowledging your

subjection to this commandment as a rule of life; and if you have really prayed to God "to incline your heart to keep this law," you surely will not dispute your obligation so to do.

(*To be continued.*)

ON THE AUTHENTICITY AND TENDENCY OF THE NARRATIVE ENTITLED THE "SECOND SPIRA."

To the Editor of the Christian Observer.

THERE is a popular tract, entitled "The Second Spira; or, a Narrative of the Death of the Hon. Francis Newport, Son of Lord Newport," which has appeared in numerous publications, and been extensively circulated, during many years, in a variety of forms. It was first published by the eccentric bookseller, John Dunton, in the reign of William the Third; and Dunton himself, in his "Life and Errors," says that he received the materials from Richard Sault, a coadjutor with himself and Mr. Samuel Wesley, the father of the founder of Methodism, in the Athenian Mercury and other literary speculations; that Sault pretended to have received his materials from "a divine of the Church of England," from whose pen he pretends to give a letter and preface; that he refused to name the author, or to afford any authentic reference; that when the pretended "Original Memoirs" came to be examined, they were found in Sault's hand-writing, *but disguised;* and, lastly, that Sault, being afflicted with religious melancholy, had contrived this terrible story, as a picture of his own state of mind. No man can have pleasure in believing that this painful narrative was true; and if not true, it fails in one great end of such a story, which is, not to drive sinners to despair, but to lead them to the Fountain opened for sin and for uncleanness. A real narrative ought not to be garbled for the sake of eliciting a moral. If not edifying, there is no necessity for publishing it, and it ought not to be published; but if published, it should be published correctly. But in a professedly religious tale of fiction, or of fiction grounded upon fact, edification is the great object; and if this be not secured, the narrative had better not have been composed.

Now, in every view, the Narrative in question is exceptionable. It is exceptionable in pretending to be a record of facts, when it is not so, but, at the utmost, only a tale illustrative of them; and it is exceptionable in so constructing that tale as to lead to an unscriptural inference; as if there were no hope for the returning penitent, even at the eleventh hour; and as if the blood of Jesus Christ cannot cleanse the soul from the darkest stains of sin. True it is that God is a jealous God; true it is that whoso hardeneth his neck shall suddenly perish, and that without a remedy; but the very characteristic of such a state of mind is, that the remedy is wilfully rejected—not that God cannot, or will not, save. There are doubtless cases in which despair is a portion of the punishment; but even this despair is itself a sin, for it is grounded upon a distrust of God's mercies; and though such cases may exist, it is a very different thing to invent them for the sake of a supposed moral. It would not be for edification to invent a narrative of a condemned murderer dying in religious raptures, even if such a case may have occurred in fact; and why should it be really more edifying to invent a tale of the opposite kind,—of a man wishing to repent, but being unable; and desiring to apply to the blood of Christ, but feeling himself excluded on account of his past transgressions? Such a tale may terrify a trembling penitent, and perhaps harden an unbeliever, but it is not likely to frighten a sinner into repentance. R.

FORGED SANSCRIT REFERENCE TO NOAH.

For the Christian Observer.

In the review, in the Christian Observer, of Mr. Deane's work on the Worship of Serpents, reference was made to the mythology of India, as illustrating some particulars in the Inspired Narrative. This doubtless is true generally of heathen mythology, both ancient and modern, and not least so of the mythology of India; but it ought to be known that the Hindoos have, in many instances, imposed so artfully and mendaciously upon Europeans, in regard to their literature and religion, that great caution is requisite in quoting them as authority for any story which it might suit their purpose to pervert. Sir William Jones detected a most unblushing but ingenious attempt to impose upon him a forged Sanscrit book on oaths, with the ink scarcely dry upon it. But the following story is more to the present purpose. In Lord Teignmouth's Life of Sir William Jones, p. 367, occurs the following passage: "The third volume of the Asiatic Researches, published in 1792, contains a very learned and elaborate treatise by Lieutenant Wilford, on *Egypt and the Nile, from the ancient Books of the Hindoos.* It refers to a passage in a Sanscrit book, so clearly descriptive of Noah, under the name of Satyvrata, or Satyavarman, that it is impossible to doubt their identity. Of the passage thus referred to, Sir William Jones, in a note annexed to the dissertation, has given a translation minutely exact."

Lord Teignmouth goes on to quote the passage, which I need not copy. It is an account of Noah's drunkenness, and the conduct of his three sons on that occasion. Upon it, Sir William Jones, as quoted by Lord Teignmouth, proceeds to comment as follows: "You will probably think that even the conciseness and simplicity of this narrative are excelled by the Mosaic relation of the same adventure; but whatever may be our opinion of the old Indian style, this extract most clearly proves that the Satyavrata or Satyavarman of the Parans was the same person, as has been asserted in a former publication, with the Noah of Scripture." Sir William Jones goes on to shew that the identity of the stories did not prove that Moses borrowed it from the Egyptians, and he concludes with learned comments upon the subject.

This story, like many others, has been adduced again and again, by writers and preachers, as a remarkable Heathen illustration of Scripture; and, in proof of its authenticity, it might fairly be argued that Jones and Wilford were neither of them men likely to be imposed upon. But imposed upon they were, and before Lord Teignmouth's book was published he discovered that the whole passage was a forgery. He gives, in the preface, the following account of the fraud:—"Captain Wilford has had the mortification and regret to discover that he was imposed upon by a learned Hindoo who assisted his investigations; that the Purana, in which he *actually* and *carefully* read the passage which he communicated to Sir William Jones as an extract from it, does *not* contain it; and that it was interpolated, by the dexterous introduction of a forged sheet discoloured and prepared for the purpose of deception, and which, having served this purpose, was afterwards withdrawn." Captain Wilford took the utmost pains to make his discovery of the fraud public; but many have seen the passage who never heard of the explanation. It was only by Captain Wilford's apparently over-minute care in looking again for what he had once actually seen and read, that the forgery was discovered. With such stories on record, we ought to be careful in examining the authorities on which Maurice, and a score other writers, relied, in adducing what they considered Oriental proofs or illustrations of Sacred Writ. Missionaries also, and Christian travellers, and those of our countrymen in India who take an interest in religious

questions, and especially in whatever casts light upon the word of God, should be on their guard not to lay a trap for themselves, by an over-anxiety before the natives to collect and treasure up whatever may seem to bear upon their object. Whatever they amass indirectly, and by their own researches, will be thus greatly increased in value, because its authenticity will be above suspicion; but such is the general mendacity of the native character, that little or no reliance is to be placed upon any uncorroborated statement which they make, where there is the slightest temptation of fear or favour to pervert the truth.

It is painful to notice these and other instances in which the great enemy of souls has endeavoured to invalidate the evidence for the word of God, by inventing fictions to disturb the minds of the ignorant and the unwary. Persons of these descriptions, when they hear of what are most unjustly called pious frauds—such as that, for instance, which foisted into Longinus an allusion to the sublimity of the Almighty fiat, "Let there be light, and there was light;" or of frauds claiming no such epithet as pious—such as that above alluded to—are apt to feel distressed, as if there might be other frauds and forgeries affecting the Sacred Word itself, or some important portion of the evidence for its inspiration. Now, it ought to be a source of repose to such persons to know that Christian scholars, who have examined closely into these matters, are fully satisfied that there is not a single scrap of imposition which affects, directly or indirectly, the Bible, or the proofs of its Divine origin; that there is not the most superficial crust, not, so to speak, the slightest film, of dubiousness in any thing relating to any concern of faith or practice; that there are no various readings or decrepancies of any kind which penetrate even the surface: and the zeal with which the erudite friends of religion are on the watch to detect and expose any false argument, however specious, that is made to bear upon questions of Revelation, is a pledge to their less learned neighbours that if any thing important had been doubtful they would not have failed to have heard of it, even if there had been no enemy to take advantage of it. This honesty of purpose is itself a powerful argument. Had Sir W. Jones, or Colonel Wilford, or Lord Teignmouth, passed over the above matter in silence, lest the detection of this fraud should lead to the suspicion of others which might eventually shake the faith of the weak in Revelation itself, it had argued a doubt as to whether the word of God did not need every false buttress that might happen to have encumbered it; but no Christian feels that in detecting a fallacy, or putting down a false argument, he is doing otherwise than clearing from the dust and rubbish of human invention that sacred word which is impregnably founded upon the Rock of Ages.

A WATCHMAN.

ON PROFESSOR BURTON'S TRACT ON THE OBSERVANCE OF SUNDAY.

To the Editor of the Christian Observer.

PERMIT me to call the attention of your readers to a tract on "The proper Observance of Sunday," written by Dr. Burton, the Regius Professor of Divinity in Oxford. With a few exceptions, this tract is so valuable and useful that it is with reluctance I venture to lay before you some extracts which appear to me, to say the least, open to misconstruction. I am induced to do so from the great importance of a careful revision of publications intended for popular reading, especially when coming before the world with the recommendation of so highly respectable a name as that of Dr. Burton. The tract is

characterised by a simplicity both of thought and style most necessary, but not always found, in publications intended for the poor. Take, as an instance, a passage on what the writer properly calls "the two great doctrines of the Gospel, the death and resurrection of Christ."

"You will, therefore, remember to praise God on the Sunday for the creation of the world, and for the resurrection of our Lord Jesus Christ from the dead. When you praise him as Creator of the world, you will thank him for having made you, for having given you all the comforts which you enjoy, and for having ordered one day in seven to be a day of rest. But you will chiefly bless God for having raised Jesus Christ from the dead. You know that Jesus Christ, the Son of God, came down from heaven, took our nature upon him by being born of the Virgin Mary, and suffered death upon the cross. He did all this that he might save us from the punishment due unto our sins. If Jesus Christ had not died, we had no power of rising again from the grave, or of entering into heaven. God was angry with us, as the children of Adam: our first parents brought sin and death into the world; and we are all born under the wrath and displeasure of God. Jesus Christ offered to die for us, if God would be reconciled to us, and restore to us the power of living for ever. God accepted the atonement which Christ offered. The Son of God, who had never done any sin, was put to death as a sinner: and when he rose again from the dead, he shewed that the wrath of God was satisfied, that our redemption was accomplished, and that it is possible for us to rise again to everlasting life. Like as Christ rose again from the dead, so we shall all rise again at the last day: but we had no promise of rising again, if Christ had not died, and opened to us a way from the grave into heaven." p. 12.

The high value which a variety of such passages as these stamp upon the tract, is my inducement to trouble you with a few remarks on what appear to me blemishes of more or less importance. Some confusion of sentiment may, I think, be discerned in the statement that follows the extract just given. "If you believe that Christ died and rose again for our salvation, God will accept your faith; and if you repent of your sins, your faith in Christ will be reckoned to you for righteousness, and will obtain your pardon." But I am more surprised at the incautious manner in which, in page 11, our "giving to God a few hours on the Sunday" is spoken of, as though "by so doing we may make our peace with God, and obtain forgiveness of our sins, and be made fit to enter into heaven." Great care is taken in other parts of the tract to guard against its being thought that the observance of the Lord's-day can be admitted as a commutation for the neglect of other duties, or for the commission of any sin (see page 18); and therefore, in all fairness, the want of caution now complained of should be imputed to the fact of our often expressing ourselves with the least precision on points the best ascertained to our own minds.

I would notice, further, what appears to me unguarded language in p. 9: "You must do something to make your peace with God, or you will not enter into heaven." It is not that there is no sense in which this expression is true, but that there is a sense in which it is not true, that leads me to advert to it; and in the same restricted manner I would object to what is afterwards said, in the same page, that "if they are *not* always doing what will bring them nearer to heaven, there is no need for them to do that which will keep them further from it." The intention of the writer manifestly is, to prevent the supposition that he is absurdly requiring what he has characterised in the preceding part of the sentence as "being always on our knees." But the doing of things *directly* calculated to "bring us nearer to heaven," needs not have been so opposed to "doing that which

will keep us further from it," as to imply that there is a class of actions of a neutral character; whereas, *whatsoever we do*, we are taught on the highest authority, must be done to the glory of God. And as we are thus *always* to be in the fulfilment of our duty, we are always, I conceive, to be "doing what will bring us nearer to heaven," whether the employment be of a directly religious, or of a merely secular, or even recreative nature.

I have now an observation to offer on what is said in page 19, of the manner of bestowing the vacant hours of Sunday, after the public services of the day have been duly attended. I heartily concur with the Professor in saying, as in p. 17, "I am not one of those who would tell you that you are to shut yourselves up upon the Sunday, and to make it a mournful and melancholy day. I like to see people cheerful and happy. There is something very pleasant in seeing the labourers and their families dressed in their best clothes, and enjoying the rest which God has given them on the Sunday." But in what follows there seems to me a want of caution: "Friends and neighbours may meet at each other's houses in the evening, and they may talk and laugh together without doing any thing wrong." And immediately afterwards; "The younger people may amuse themselves in many ways, without committing sin." I shall best exhibit my objection to these passages, by measuring them against two others on the same point in page 19. "Do not go and offend God on the Sunday evening, by doing something which is wicked. *I would advise you to stay as much as you can in your own houses.* There is no harm in visiting a friend or a neighbour: but where many persons meet together, there is more danger of their enticing each other into sin." And again: "If you wish to keep yourselves from temptation, *stay in your own houses.*"—Without minutely weighing words, are not the general impressions conveyed in page 17, and page 19, as just quoted, almost of an opposite nature? Especially, is not the picture in the former case one of almost obstreperous hilarity; and certainly of youth engaged in *many* amusements, in a way that is scarcely in accordance with the exhortations of the preceding page, where the young are urged to Sunday seriousness with a power of address, that, had I not trespassed so largely on your valuable room, would justify a lengthened quotation?

I have but the very trifling remark to add, that, without wishing to assert that the wearied labourer is called upon to rise at his work-day hour on the Sunday morning, I am not aware that the licence of a longer night, at the expense of some of the hours of Sunday, needs have been almost *inculcated*, as in pages 5 and 6. Being myself concerned in Sunday-school teaching, I see, in the late attendance of some of the children, one evil of late Sunday-morning hours among parents; and though I am not anxious to fulminate any very self-denying ordinance in opposition to the Professor's benevolent Sunday morning latitudinarianism (not being absolutely without fault myself), I am not quite sure but that it would have sufficed to leave the labourer to his own devices on the point in question, without the special recommendation, *ex cathedrâ*, of special indulgence.

I have trespassed too long, to enter on an inquiry into what may fitly be done in families to invest the Christian Sabbath, throughout the day, with its proper character of cheerfulness, particularly in reference to children and servants; but the topic may draw the attention of some of your correspondents, and they may be induced to lend their aid, and discuss a subject that can only gain by being freely examined. MOROSUS*.

* We are unwilling to add to the particulars so temperately pointed out by our correspondent; but it appears to us that the passage which he has first quoted as highly valuable, might be improved; and popular tracts for the young and the ignorant ought to be especially simple, and free even from speculative peculiarities; and those

A BRIEF ACCOUNT OF THE
ORIGIN AND PROGRESS OF THE PIETISTS IN GERMANY,
AND OF THE
REVIVAL OF RELIGION IN THE UNIVERSITIES.

For the Christian Observer.

In the Protestant States of Germany, as in other Protestant kingdoms, the great revival of practical piety which took place in the time of Luther, and other celebrated Reformers, gradually gave place to a general increase of formality and decay of vital godliness. It pleased God, however, in the seventeenth century, to bless the German Protestant Church with a remarkable revival of true religion;—an event of which the following is an accurate though condensed account. This account is penned, not merely with a view to shew in what various ways attempts to promote vital religion may, in correspondence with those of the Pietists, be made in other Christian countries; but especially to shew what efforts were once, and may again, by the blessing of God, be successful in promoting a revival of religion at those important fountains of Christian (too often Anti-Christian) knowledge to churches and kingdoms, the Universities of Christendom.

Dr. Gerhard, professor of divinity at Jena, and John Arndt, general superintendant of the churches in the principality of Lunenburgh, by their writings endeavoured to revive practical godliness in Germany, where they saw great reason to lament a prevailing contempt or neglect of true piety. Arndt's celebrated treatise, entitled "True Christianity," was translated into different languages. He also published the "Garden of Paradise." Many souls were awakened and converted. Much opposition, however, to Arndt's spiritual views of religion soon arose. Lucas Osiander, of Tubingen, wrote against him; but Varenius took up the pen in his defence, as did some other divines.

Professor Meisner, of Wittenberg, lamenting the prevalent love of controversy and aversion to heartfelt piety, formed a design to open a *Collegium Pietatis* for students in that university, in which he intended to explain the methods of effecting reform both in church and state. This appears from his *Pia Desideria*, published after his death.

Conradus Horneius; Dr. Kester, Superintendant at Cobourg; and Dr. Mengeringius, Superintendant of Halle; underwent great opposition for correcting abuses and promoting piety. Professor Maysart, of Erfurt, was opposed by the learned, for *testifying against the corrupt state of the universities*. Professor Schmidius, of Strasburgh; Gesenius, Superintendant General of Hanover; and Glassius, of Saxe Gotha; also exerted themselves to effect a salutary reform. John Valentine Andreæ, of Wurtemberg, a man of superior judgment and piety, had a deep insight into the diseased condition of the Lutheran Church, and studied to apply the remedy. Theophilus Grosgebauer, deacon of the church of Rostock, left at his death, in 1661, a treatise—"The Watchman's Voice"—in which he explained the causes of the unsuccessfulness of God's word and sacraments in promoting the conversion of souls in the Reformed Church.

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circulated by Churchmen, among the members of our own Church, need not travel in their doctrinal statements beyond the ample range of our own formularies. In which of those formularies, or in what passage of Scripture, does Dr. Burton read that if Christ had not died we should not have risen again from the grave, or have "lived for ever?" Should we then have been annihilated? And is there not also a difference between Professor Burton's statement, that "Christ offered to die for us if God would be reconciled to us, and restore to us the power of living for ever," and those statements of Scripture which say that it was expressly because "God loved the world" that he gave his Son to die for it? Is there not also a harshness in speaking of "the *wrath* of God being satisfied?"

It was printed at the recommendation of the divines of that university, and a great blessing attended its circulation. It was the book that was the means of enlightening Dr. Spener, of Tubingen, afterwards the distinguished instrument of promoting Pietism. Spener published his *Pia Desideria,* explaining the causes of abuses in the Reformed Churches, and the remedies. Amongst the latter, he recommended the republication of old and neglected works of great excellence in regard to spiritual Christianity; and this plan was eminently useful in promoting a revival of true godliness. Spener's principal scenes of labour were Frankfort, Dresden, and Berlin. In 1666 he had *collegia pietatis,* in his own house at Frankfort, twice a week. In these devotional exercises he first expounded a portion of Scripture, and then permitted any lay friends to offer observations of a spiritual and edifying nature. This religious novelty attracted many persons, from curiosity; and several were from time to time awakened. Persons of distinction in church and state sometimes attended. In 1676 Dr. Spener preached for a whole year on practical piety, and visited the houses of the poor, in order to win souls. He also succeeded in persuading the magistracy to set up a hospital for the poor, instead of allowing them to wander about the streets as beggars. He afterwards published a sermon on the duties of the poor, dedicated to all the poor in Germany.

From Frankfort, Dr. Spener, who was considered the patriarch of the Pietists, removed in 1686 to Dresden, to be the Elector of Saxony's first chaplain. His faithful sermons and private conferences, however, were far from pleasing to that prince. Comparatively neglected by the court, Dr. Spener began to set up the catechising of children at his own house, to which crowds of children resorted. The Professors of the University blamed it, as unbecoming a man of his great abilities and high station to give such instruction to children; but he persevered in the undertaking. A pastoral Letter to the Clergy of Saxony, which he published, contained the marks of discrimination between the workings of nature and grace; and a set of Sunday Sermons comprised marks of difference between the Evangelical graces and duties, and merely external moral virtues. The latter work was dedicated to the Elector of Brandenburgh, who had offered him the situation of Superintendant in his dominions. He accepted this situation; and the new university of Halle, in Saxony, which belonged to Brandenburgh, being in want of professors, Spener introduced some of the distinguished Pietists, who were persecuted in other places, into that university.

Here it will be necessary to go back in point of time, in order to give a clearer view of the history of Pietism, and the revival of religion in the universities of Germany.

Some Masters of Arts in the university of Leipsic established a conference among themselves, which they called *Collegium Philobiblicum,* and drew up a set of rules, for the sake of method. They met once a week, after the evening service on Sundays. One of them read part of a chapter in Hebrew or Greek, or in both tongues, and each of them afterwards offered his remarks. The remarks were first critical, next practical. A great number of students having attended these interesting exercises, it was at length deemed advisable to appoint an eminent divine as President, and Dr. Alberti was chosen. The conferences were then held at his house. Professors, as well as students, began to attend them. Dr. Spener, on hearing of this Philo-biblical Society, wrote an encouraging letter to the Masters of Arts, and persuaded them to render the exercises still more subservient to the advancement of solid piety. In consequence, the conference was begun and concluded with prayer; the director added

his counsels; and even the students were allowed to offer remarks. Similar conferences soon afterwards increased among the students, and Scripture knowledge was diligently cultivated. The celebrated Professor Franck was one of those who had instituted these conferences. When visiting Lunenburg and Hamburg, he promoted similar meetings and exercises; and, after passing a few months in the house of Dr. Spener at Dresden, in 1689, he returned to Leipsic, established a fresh Biblical College, and expounded the Epistle to the Philippians. His great aim was, not merely to render his academical auditors accomplished divines, but pious Christians; that they might, in due time, be devout and useful pastors. He next expounded the Epistle to the Ephesians; and afterwards the Second to the Corinthians; when so great a concourse of students attended, that neither his own chamber, nor even the Electoral school, was found large enough. When afterwards appointed to read the lectures in the divinity school, not less than 300 students flocked to hear his exposition of the Second Epistle to Timothy. The Masters of Arts, likewise, resolved to connect the study of heart-felt piety with their Scriptural researches; and meeting at Professor Franck's rooms, they united in prayer, as well as reading and meditation. The Epistle to Titus was selected for exposition at this private exercise, for the benefit of the theological candidates. As soon, however, as the students heard of this comparatively private conference, they began to resort to it as much as to the more public academical exercises.

About this time a young man of exalted piety, named John Caspar Schade, expounded the First Epistle of St. John and St. Peter, being attended by crowds of students, at Leipsic, almost as numerous as those to whom Franck read lectures. In 1691 Schade was made Deacon of the Church of St. Nicholas, Berlin, of which Dr. Spener was Rector. Perceiving the deplorably low state of religion, he spent much time in catechising youth, a duty in which he excelled; and on his death-bed had the children brought to him, that he might sing and pray with them, and dismiss them with a blessing. He had previously published "a Memorial for Berlin," on the words in St. Luke xix. 42, as an exhortation to repentance in the prospect of judgments. Before his triumphant departure, at the age of thirty-two, he offered fervent prayers for the Elector, the city, his congregation, and successor, and died in 1698.

Another distinguished reader of divinity to the students at Leipsic was the chaplain of Duke Augustus, afterwards the King of Poland, whose name was Paul Anthony; who, after returning from his travels with that prince through France, Spain, Portugal, and Italy, cheerfully undertook to explain the Scriptures to the scholars, whom he found ardently desirous of Biblical knowledge. At the Prince's college, of which he was fellow, he expounded the Gospel of St. John to a large concourse of auditors; and, subsequently, St. Paul's First Epistle to Timothy.

One of the important results attending these Biblical schools and exercises was, that whereas theological students had formerely attended only philosophical and homiletical schools, they now became genuine students of divinity. In the homiletical schools they had chiefly studied the *art* of preaching; and, paying little attention to Biblical acquirements, had aimed by a vain display of superficial knowledge and tinsel rhetoric to extort the admiration of vulgar hearers, and of others equally undiscerning and destitute of true taste and piety. The lectures of the eminent divines just mentioned, however, induced the students to cultivate more deeply an acquaintance with the Scriptures in the original tongues, and the exact meaning and application of passages of Holy Writ.

At length the appellation of *Pietists* having been given, in derision, to

these devout lecturers and students, by other members of the university of Leipsic, whose principles and practice bore the stamp of secularity, and of formality in religion, a storm of opposition was raised; apologies and anti-apologies were published; and the more distinguished promoters of Pietism were banished from Leipsic. Upon this, Professor Franck was received by Dr. Breithaupt, superintendant of Erfurt, and appointed pastor of St. Austin's church in that city; where a great reformation took place, under the means adopted—namely, preaching by these two distinguished men, the catechising of multitudes of children by the latter (Franck), and the efforts of the numerous students who flocked from Leipsic, and were received by the Lutheran citizens of Erfurt as tutors to their children. The Elector of Mentz, to whom Erfurt belonged, hearing of this progress of piety, issued a mandate, and interdicted these spiritual exercises; and both Dr. Breithaupt and Professor Franck were compelled to leave the city. In the year 1691, on Dr. Spener's removal to Berlin, Dr. Breithaupt was appointed Professor of Divinity at the new university of Halle; and Professor Franck was selected as Professor of Oriental Languages, as well as pastor of Glaucha, in the immediate neighbourhood of Halle. Notwithstanding the violent opposition excited against the Pietists, this university received ample privileges and protection from the Elector, afterwards King of Prussia, and greatly contributed to the diffusion of religious light and truth in Germany; and, indeed, it may be remarked, that the rancour and hostility to which the Pietists were subjected, arose, in great part, from the testimony they bore against those false teachers and pastors who entered the ministry for the sake of gain; who obtained churches by sinister means, and the unjustifiable interference of corrupt patrons; who, whilst raw, inexperienced, or even unconverted themselves, eagerly aspired to, and were entrusted with, the care of souls; whose qualifications for teaching were derived merely from unsanctified reason; and with whom scholastic learning was made a substitute for humble piety, Scripture knowledge, and the influence of God's grace.

It will be only necessary, under this head, to subjoin, that the fruits of *Pietism* were abundantly conspicuous under various aspects; so much so, that careful observers of passing events enumerated sixty-three distinct and important benefits resulting therefrom; and these heads of improvement furnish a very valuable directory to those who at any time, or in any country, endeavour to promote national reformation, and a revival of pure religion.

A plan similar to that of Spener, Franck, and other founders of Philo-Biblical colleges, for conferences, exposition, and prayer, appears to be eminently conducive to the important object of training students for usefulness in the church; and likely to be attended with the best results, if introduced, and extensively adopted, at the English and other universities. It might, therefore, be proposed to the pious Professors and Fellows of Colleges at Oxford, Cambridge, Trinity College (Dublin), and elsewhere, First, to form themselves into several companies, for the investigation of Scripture, mutual conference, and prayer, after the manner of Franck and his associates; Secondly, to permit students to attend and improve by those religious conferences.

Great benefit to the Church of England and her members might be expected to follow such diligent application to sacred studies on the part of her future pastors, while yet resident at the university. To give still fuller effect, however, to such theological studies, it is apparently essential that some reform should be effected in regard to College Fellowships; and upon this particular branch of university reform a few remarks shall be now offered.

The prospect of a fellowship induces a young man to pursue a prescribed

course of study; but, having succeeded in this object of his wishes, he is too generally induced to yield to those habits of indolence which a college residence is apt to generate, at a time of life when his powers of body and mind should be consecrated to the service of religion. Thus, if he be a pious man, the perpetuity of his fellowship often becomes a snare; if not a pious man, he is yet tempted, in *consequence of the fixed condition on which his fellowship may be retained*, to enter into holy orders, without any earnest desire to seek the welfare of souls. On this head, reform appears to be on many accounts desirable; and if such reform were attempted with a view to the benefit of the church and the honour of the universities, the following measures might perhaps be adopted with advantage.

First. College fellowships, instead of being perpetual sinecures, should undergo new regulations; so that, after holding a fellowship three, or four, or five years, no person should continue a fellow, unless occupying an office as college tutor, or as professor of some science or language. Such college tutors, being well paid out of college funds, need not exact large, if any, payment from students. *Every college* may include some professors, for the benefit of the students. The intercourse of Great Britain with foreign nations, the progress of missions, and the task, so properly belonging to universities, of furnishing *standard editions of the Scriptures in the principal languages of the world*, require that there should be *many* and *active* professors of languages not in the contemplation of the founders of our universities in the dark ages. Besides, students going out as missionaries, or in any civil service, to distant nations, would thus have the means of learning, in classes, particular languages; and the very facility of learning thus afforded might induce them, as well as Bachelors of Arts, to turn their thoughts to such foreign service for their church or country.

Secondly. If fellowships be abolished in the character of perpetual sinecures, great numbers of students for the church may be allowed, after taking their degree of B. A. to reside till they take their M. A. degree (viz. three years), not at their own or their parents' expense, but enjoying college stipends, with a view to cultivate their theological studies, and prepare the more carefully for the service of God in the ministry.

The above measures would ensure theological education out of university funds, *as originally designed*, without the appropriation of Chapter Prebends, as contemplated by some. The increase of churches to meet the increase of population, will more than require the funds of Chapters of a sinecure nature, for the purpose of endowing such churches, as well as augmenting small livings, &c.

The remarks made in the foregoing pages have, almost exclusively, respect to theology; but it becomes a proper question, whether, instead of comparatively useless sinecure fellowships, professorships of medicine, law, and other valuable sciences, should not be more numerous; with a view to render our universities what the present condition of society, and the present state of general science, require that they should be.

S.

REPLY TO G. ON WORKS BEFORE JUSTIFICATION.

To the Editor of the Christian Observer.

It is well known that Mr. Wesley's Minutes of 1770, on an extract from which your correspondent G. in your last number animadverts, excited at that time a very strong sensation in the religious world. They were zealously impugned in various controversial writings, by Mr. Shirley, Sir Richard Hill, and others; and their formal defence was taken up by the powerful pen of Fletcher of Madely, in those treatises which he denomi-

nated *Checks to Antinomianism.* Into the merits of that controversy, or its direct discussion, it is by no means my intention here to enter; but it is needful to make a few remarks, with a design to shew that the extract in question, *fairly and candidly interpreted,* has not the unscriptural character and dangerous tendency which your correspondent imputes to it, and that it does not necessarily militate against "the very foundation of the doctrines of grace."

The very terms of the proposition advanced by Mr. Wesley are calculated to lead the mind to the *scriptural* sense in which alone it can be legitimately understood. He thought it a fit season to impress upon the church of Christ at large, and especially that portion of it over which his influence more directly extended, the indubitable truth that "whoever desires to find favour with God should cease from evil and learn to do well." Are we to understand that this statement is now to be called in question, and denounced as fundamentally inconsistent with *the doctrines of grace?* If this be verily the case, then a very considerable part of the Holy Scriptures themselves must, *in fact, if not in form,* be rejected, as inconsistent with those doctrines. And so indeed they are, if the *systematized view of the doctrines of grace* which many have adopted is to be taken as an unerring standard, a perfect scheme, to which the very words of plenary Inspiration, turned from their plain and obvious meaning, must needs, by one means or other, be accommodated, as to the bed of another Procrustes. I hope, sir, that your correspondent G. is not to be reckoned among such thick-and-thin fautors of particular systems; and yet he appears at present too much bound by trammels of this description to take a sufficiently large and comprehensive view of the meaning of Holy Writ. He evidently thinks, that to teach the necessity of doing something in order to justification, is irreconcilable with the great Gospel axiom, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." But such a zeal for the integrity of Evangelical truth as your correspondent manifests, will always ensure the respect of those who love the "glorious Gospel of the blessed God," although it should manifest itself in a causeless alarm; and make men afraid where no fear is.

But, to return more immediately to the subject; it is presumed that Mr. Wesley gives a sufficient clue by which to discover his meaning, and its scriptural consistency with the plan of salvation by faith. The abandoned sinners of Judah and Jerusalem were exhorted to cease from evil and learn to do well, in order to their deliverance from the guilt and power of their sins; for otherwise it would have been impossible for them to receive the blessings of the Gospel salvation, which are figuratively represented in these remarkable terms, "Though your sins be as scarlet, they shall be as wool; though red like crimson, they shall be as snow." Justification is certainly included, and perhaps even primarily intended, here: and as ceasing from evil and learning to do well are mentioned in such a manner as shews that in the mind of the Holy Spirit they are indispensable preliminaries to the reception of this blessing, the meaning of Mr. Wesley is exhibited with sufficient clearness, and in precise conformity with the tenor of Holy Writ. (See Isaiah i. 16—18.) The word of God by the same prophet (lv. 6, 7) has precisely the same bearing: "Seek ye the Lord while he may be found: call ye upon him while he is near: let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." It will hardly be contended that they *do nothing,* who seek and call upon the Lord, who forsake their former evil way, and even their wicked thoughts, and who thus "return unto the Lord." And it is evident that the scope of the

exhortation implies the necessity of pursuing this course of conduct, if we would obtain mercy, and prove that our God doth abundantly pardon. Such are the things which must of necessity be done, "*in order to justification and to find favour with God.*"

The following extracts from Mr. Fletcher's vindication of the minute in question appear well calculated to meet your correspondent's difficulty, and set his fears at rest for the orthodoxy both of Mr. Wesley and his followers. "Mr. Wesley concludes his proposition with a very pertinent question: When a man that is not justified does works meet for repentance, what does he do them for? Permit me to answer it according to Scripture and common sense. If he do them in order to purchase the Divine favour, he is under a self-righteous delusion; but if he do them in order to find what Christ has purchased for him, he acts the part of a wise Protestant... Our doing something in order to justification, does not in the least hinder it from being a free gift; because whatever we do, in order to it, we do by the grace of God preventing us that we may have a good will, and working with us when we have that good will; all being of free, most absolutely free, grace, through the merits of Christ." But Mr. Wesley is perhaps the best exponent of his own meaning, and in his sermon on "The Scripture Way of Salvation," he thus expresses himself: "Both repentance, and fruits meet for repentance, are *in some sense* necessary to justification, but not in the same sense with faith, nor in the same degree. *Not in the same degree;* for these fruits are only necessary if there be time and opportunity for them. Likewise, if a man have ever so much repentance, or ever so many of the fruits meet for repentance, yet all this does not at all avail: he is not justified until he believe. *Not in the same sense;* for repentance and its fruits are only *remotely* necessary—necessary in order to faith—whereas faith is *immediately* and *directly* necessary to justification."

It may likewise be proper to remark, that an explanatory declaration, relative to the obnoxious Minutes, was presented by Mr. Shirley and his friends at the following conference held in Bristol, in 1771, and subscribed by Mr. Wesley and fifty-three of his preachers. In this document they "solemnly declare, in the sight of God, that they have no trust or confidence but in the alone merits of our Lord and Saviour Jesus Christ for justification and salvation, either in life, death, or the day of judgment. And though no one is a real Christian believer who doeth not good works, where there is time and opportunity, yet our works have no part in meriting or purchasing our justification, from first to last, either in whole or in part." The whole account of this matter, as it is contained in the late much-esteemed and lamented Mr. Watson's Life of Wesley (pp. 244—261), is well worthy of your correspondent G.'s serious attention; and it contains some interesting, but by no means generally known, particulars of the proceedings and controversies of those times.

In regard to your correspondent's hope that Mr. Wesley's followers are more Evangelical in sentiment than their founder; the Wesleyan Methodists would utterly disclaim any such preference. They certainly hold "the free justification of mankind by virtue of the Saviour's obedience unto death, without any human works or deservings," as a fundamental doctrine of religion; but they wish to be understood as maintaining this essential principle of saving religion, not as an improvement upon the form of sound doctrine left them by that venerable person, but in strict and undeviating conformity with it. They think it impossible to be more Evangelical, even in the restricted and doctrinal sense of that term, than he was; and while anxious to abound in every good word and work, they wish to follow the cautionary exhortation he so appropriately supplies, as to the *only* ground of their dependence, in the following beautiful lines:

"Thus while we bestow
Our moments below,
Ourselves we forsake,
And refuge in Jesus's righteousness take:
His passion alone
The foundation we own;
And pardon we claim,
And eternal redemption, in Jesus's name.
Large Hymn Book, pp. 463, 464: *Hymn* 495.

Explanation unavoidably runs out to a greater length than that which calls it forth. The above remarks and extracts are presumed to bear immediately upon the case, and to be no more than G.'s strictures imperatively call for: it is hoped that they will prove satisfactory both to him and your readers in general. On the whole, the true Methodist doctrine is admirably expressed in the Church of England Homily of Salvation, where it asserts that the faith which a man exerciseth respecting his salvation "does not shut out repentance, hope, love, dread, and the fear of God, to be joined with it in every man that is justified, *but it shutteth them out from the office of justifying:* so that they be all present together in him that is justified, yet they justify not all together." At the same time, the Methodists firmly believe that a man must repent and forsake his sins, "*in order to justification;*" though they are far from supposing that he thus *prepares himself* for the mercy of God. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God." ALTER G.

AFFECTING EPISTLE OF POMPONIO ALGIERI, THE ITALIAN MARTYR.

To the Editor of the Christian Observer.

IN lately taking up your Number for last October, I have read with renewed pleasure the extract given by Mr. Southey, after Bunyan, from the impassioned epistle addressed by the Italian martyr Pomponio Algieri to his friends, from his dungeon in the Leonine prison. Bunyan takes the paragraph from the translation in Fox's Book of Martyrs; but the style of that version does not do justice to the elegance of the original—though, perhaps, the antique quaintness of the style makes amends for this defect to an English ear; nor would every reader wish to exchange "my delectable *orchard* of the Leonine prison," as Fox gives it, for "garden," which is the true sense. Dr. M'Crie, in his "History of the Reformation in Italy," translates the chief passages of the epistle from the original Latin, in Pantaleon's "Rerum in Eccles. Gest." The autograph of the letter, together with the facts respecting the writer, were communicated to Pantaleon by Celso Secundo Curio, himself a noble confessor of the faith of Christ, at the constant hazard of property and liberty and life. It is consoling, amidst the black night of Papal Italy, to read such names as those of Pomponio Algieri, and Curio, and his sainted friend Olympia Morata.

But my present concern is only with the first of these three worthies, Pomponio Algieri, a Neapolitan, who was seized while attending the university of Padua, and sent bound to Venice. His answers, on the different examinations which he underwent by his Popish accusers, are still extant, and contain, says Dr. M'Crie, a luminous view of Divine truth, and one of the most succinct and nervous refutations of Popery any where to be found. They caused his fame to spread throughout Italy; and the senators of Venice, from regard to his youth and learning, were anxious to set him at liberty; but, as he refused to recant his sentiments, they con-

demned him to the galleys: yielding, however, to the importunities of the Pope's nuncio, they afterwards sent him to Rome, as an acceptable present to the new Pope, Paul IV. by whom he was doomed to be burnt alive. He was then only in his twenty-fourth year; and the Christian magnanimity with which he bore that cruel death, terrified the cardinals who had assembled to witness his martyrdom. The epistle above alluded to was written in his prison at Venice, and describes his sufferings and consolations in language which Bunyan, Southey, and M'Crie, all agree can scarcely be paralleled. The following is M'Crie's translation.

"To allay the grief you feel on my account, I am anxious to impart to you a share of my consolation, that we may rejoice together, and return thanks to the Lord with songs. I speak what to man will appear incredible: I have found honey in the bowels of the lion, (who will believe it?) pleasantness in a dismal pit, soothing prospects of life in the gloomy mansions of death, joy in an infernal gulf! Where others weep, I rejoice; where others tremble, I am strong; the most distressing situation has afforded me the highest delight, solitude an intercourse with the good, and galling chains rest. But instead of this deluded world believing these things, it will be rather disposed to ask, in an incredulous tone: 'How, think you, will you be able to endure the reproaches and threats of men, the fires, the snow-storms, the crosses, the thousand inconveniences of your situation? Do you not look back with regret on your beloved native land, your possessions, your relations, your pleasures, your honours? Have you forgot the delights of science, and the solace which it yielded you under all your labours? Will you at once throw away all the toils, watchings, and laudable exertions devoted to study from your childhood? Have you no dread of that death which hangs over you, as if, forsooth, you had committed no crime?' O foolish and infatuated man, who can by a single word secure all these blessings and escape death, yet will not! How rude, to be inexorable to the requests of senators the most august, pious, just, wise, and good; to turn an obstinate ear when men so illustrious entreat you!'

"But hear me, blind worldlings: what is hotter than the fire which is laid up for you, and what colder than your hearts, which dwell in darkness and have no light? What can be more unpleasant, perplexed, and agitated, than the life you lead; or more odious and mean than the present world? Say, what native country is sweeter than heaven, what treasure greater than eternal life? Who are my relations, but those who hear the word of God? and where shall riches more abundant, or honours more worthy be found, than in heaven? Say, foolish man, were not the sciences given to conduct us to the knowledge of God, whom if it so be we know not, our labours, our watchings, and all our painful exertions are doubtless utterly lost.—The prison is severe indeed to the guilty, but sweet to the innocent, distilling on the one side dew and nectar, sending forth on the other milk and abundance of all things. It is a desert place and wild, but to me a spacious valley, the noblest spot on earth. Listen to me, unhappy man, and judge whether there be in the world a more pleasant meadow. Here kings and princes, cities and people, are presented to my view. Here I behold the fate of battles; some are vanquished, others victorious, some trodden to dust, others lifted into the triumphal car. This is Mount Sion, this is heaven. Jesus Christ stands in the front, and around are the patriarchs, prophets, evangelists, apostles, and all the servants of God: he embraces and cherishes me, they encourage me, and spread the sacrament; some offer consolations, while others attend me with songs.

Can I be said to be alone, while surrounded by so many and so illustrious attendants? Here I find an intercourse which affords me example as well as comfort; for in that circle I behold some crucified and slain, others stoned and sawn asunder; some roasted, others fried in the pan and in brazen vessels; one with his eyes dug out, another with his tongue cut off; one beheaded, another maimed of hand and foot; some thrown into the fiery furnace, others left a prey to the ravenous birds. Here I have no fixed habitation, and seek for myself in the heavens the first New Jerusalem which presents itself. I have entered upon a path which conducts to a pleasant dwelling, and where I doubt not to find wealth, and relations, and pleasures, and honours. Those earthly enjoyments (all of them shadowy, and fading, and vanity of vanities, without the substantial hope of a coming eternity) which the supreme Lord was pleased to bestow upon me, have been made my companions and solace. Now they bring forth good fruits. I have burned with heat, and shuddered with cold, I have earnestly watched day and night; and now these struggles have come to a close. Not an hour nor a day has passed without some exertion: the true worship of God is now engraven on my heart, and the Lord has filled me with joy and peacefulness. Who then will venture to condemn this life of mine, and to pronounce my years unhappy? Who so rash as to declare his labours lost who has found the Lord of the world, who has exchanged death for life? 'The Lord is my portion, saith my soul; therefore will I seek him.' If then to die be to begin a blessed life, why does rebellious man cast death in my teeth? Oh how pleasant is that death which gives me to drink of the cup of God! What surer earnest of salvation than to suffer as Christ suffered! * * * * * Be comforted, my most beloved fellow-servants of God, be comforted, when temptations assail you; let your patience be perfect in all things, for suffering is our promised portion in this life; as it is written, 'The time cometh, when he who slays you will think he doeth God service.' Tribulation and death therefore are our signs of election and future life: let us rejoice and praise the Lord that we are innocent; for it is better, if such be the will of God, that we suffer for well-doing, than for evil-doing. We have a noble pattern in Christ, and the prophets who have spoken in the name of the Lord, whom the children of iniquity have slain. Behold, we call those blessed who bore up under their trials. Let us rejoice in our innocence and righteousness: God will reward our persecutors, for vengeance is his. As to what they say concerning the Venetian nobility and senators, extolling them as the most august, wise, just, pious, pacific, and of the highest character and fame, I give this its due weight. The Apostle teaches us, that 'we ought to obey God rather than man.' And accordingly, after first giving service to God, then, and not till then, are we bound to obey the official powers of this world. I grant they are august, but as yet they require to be perfected in Christ; they are just, but the foundation and seat of justice, Jesus Christ, is wanting; they are wise, but where is the beginning of wisdom, the fear of God? they are called pious, but I could wish they were made perfect in Christian charity; they are called good, but I look in vain for the foundation of goodness in them, even God the Supreme Good; they are called illustrious, but they have not yet received our Saviour, the Lord of glory. Lift up your eyes, my dearly beloved, and consider the ways of God; the Lord has lately threatened with pestilence, and this he has done for our correction: if we do not receive him he will unsheath his sword and attack those who rise up against Christ, with sword, pestilence, and famine. These things, brethren, have I written for your consolation. Pray for me. I salute with a holy kiss my

masters Sylvio, Pergula, Justo, along with Fidelis a Petra, and the person who goes by the name of Lælia, whom though absent I knew, and the Lord Syndic of the university, with all others whose names are written in the book of life.

"Farewell, all my fellow-servants of God; farewell in the Lord, and pray earnestly for me. From the delectable garden of the Leonine Prison, 21st July, 1555, the most devoted servant of the faithful, the bound

"POMPONIUS ALGIERI."

SELF-RIGHTEOUSNESS A CAUSE OF THE REJECTION OF THE GOSPEL.

To the Editor of the Christian Observer.

I BEG leave to state explicitly, what you, Mr. Editor, have justly given me credit for, but which, perhaps, was too slightly inferred in my former communication. So far from doubting that self-righteousness and self-complacency are often the cause of the rejection of the Gospel, I could bring an example, from my own intimate knowledge, as much in point as the one you have adduced, allowing for some slight difference in the temper with which it is maintained. All I meant to express a doubt of was as to self-righteousness being the *only*, or *chief*, cause of the rejection of the Gospel; and whether there are not other causes to be assigned for it, which equally shut the door of the heart to its reception. From my own experience, and the observation which a long life has enabled me to make on others, I cannot but think that there *are*, and that those which I stated are among the number. I wish the subject may be thought worthy of attention.

H. C.

EXPOUNDING.

To the Editor of the Christian Observer.

A PAPER appeared in your number for April, page 216, entitled "Expounding," your note upon which invites the attention of your correspondents to the subject. It does not seem to me to require much learned discussion: if I had thought otherwise, I should certainly have left it to other hands.

I am fully of Mr. Erskine's opinion, that the declaration, "The poor have the Gospel preached to them," contains one of the most powerful of all the internal evidences for its Divine authenticity. If then its truths are found to be couched in terms the force of which nothing short of the most searching ingenuity can trace out, I should feel almost sure that *ours* was a forged gospel, and not that which Christ preached. This shews how simple are the requisites necessary for a *general* exposition of it. I accept your definition of the word "expounding." It is, "to give the true sense of the word of God, and to ground upon it such useful inferences as naturally flow from it." Nothing can be more clear than this. As a preparation for a sound exposition, then, I suggest the following hints:—

First, That the *literal* meaning of every word and phrase in the passage to be expounded be fully understood.

Second, That it be considered whether the passage occurs in poetical, historical, or didactical writing.

Third, That a clear view be obtained of the author's object, by an accurate examination of the context.

Fourth, That, before actually applying these principles to the study of

the word of God, a solemn prayer be offered up for that aid of the Holy Spirit which is alike promised to every sincere believer in Jesus Christ.

Instead of any abstract discourse upon these hints, let us select a particular case for testing their value. I will therefore take the verse which is parallel to that quoted and expounded by your correspondent, as one which will very well suit my purpose. "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matt. xxvii. 51). Let us apply these principles to this verse.

First, We are required to understand the *literal* import of all the words and phrases in this verse.—There can be no question about the literal meaning of an earthquake, and the rending or splitting of rocks. But the "veil of the temple" is a less common phrase, and requires a knowledge, not only of the literal meaning of its component words, "veil" and "temple," but also of the internal arrangements of the Jewish temple. In the tabernacle of Moses there were three veils or hangings. Two of them only were preserved in Solomon's and the second temple. This is intimated by St. Paul, Heb. ix. 3; from which it appears that the second veil was "*the* veil." Hence then we may now fully understand the literal meaning of the words "the veil of the temple was rent in twain."

Secondly, The passage occurs in a plain historical narrative, and not in a didactic or poetical writing.—This consideration is of the utmost importance; for if the facts here recorded were not *real events*, and literally true, then, by the declaration of the Apostle himself (1 Cor. xv. 15), Christianity is false. Hence then it is absolutely necessary that we should obtain the literal meaning of all historical passages.

Thirdly, The sacred writer's object, in the history of which this verse forms a part, is to give an accurate account of the circumstances of our Lord's crucifixion. This is undeniable, for in the whole account he does not deduce one moral or spiritual inference. It is, in fact, the purest historical narration.

Fourthly, Let us then, in endeavouring to expound it, pray that the Spirit would lead us into all truth, and therefore into the truth of these words.

"The veil of the temple was rent in twain from the top to the bottom." If words have any meaning, then do these record the simple unmixed fact of the rending of the veil by a miracle. Divines have considered this to be not only a miracle, to be classed with the earthquake, the rending of the rocks, and the darkening of the sun; but also as an emblematical occurrence, by which was signified that the death of Christ had abolished the dispensation of Moses, had accomplished the types of the Levitical priesthood, had laid open a free access to the holy of holies, and annulled the distinction between Jew and Gentile. I presume that your correspondent believes the *literal* fact; but he also makes it an emblem of something else. Which of the expositions is right? Or by what *authority* does a man deduce *any* inference from a simply revealed fact, upon which no comment has been made in the word of God? The peculiar purpose for which we consider the miracle of the rent veil to have taken place, is not, I feel quite sure, *suggested* to us by a wild ungoverned imagination in search after novelties, but is actually *taught* us by the Holy Spirit himself. The eighth chapter of the Epistle to the Hebrews may be considered as a practical illustration of the rending of the veil of the temple, and of the consequent desecration (so to speak) of the holy of holies. But whether this veil had been torn or not in a miraculous manner, yet was its further uselessness demonstrated by the death of Christ. It was a familiar and minute illustration of a great truth, the proof of which did not depend upon the occurrence of such a miracle, that the peculiar sacred use of the holy of holies was for ever

abrogated. The practical inference, therefore, from this miracle, as deduced for us elsewhere by the Holy Spirit, lies level to the understanding of a child. The remaining miraculous facts recorded in the verse require no remarks: no simple mind would be at a loss for a moment to comprehend the natural inferences which arise from them. They are plainly collateral testimonies of the truth of the death of Christ. They display the mighty power of God, and leave a salutary impression of sacred awe upon the mind of the reader. They operate with useful force in some measure upon us, as they did upon the centurion; extorting from us his declaration, "Truly this man was the Son of God."

On the necessity of the first principle above mentioned, an instance occurs in your correspondent's exposition. He says, "*And the veil;* something through which we *see imperfectly.*" Such an explanation may serve for the colloquial signification of the word, but by no means, I should think, for the καταπετασμα of the Jewish Temple. The purpose of this veil surely was to conceal entirely, and not imperfectly, the holy of holies.

My principal object in selecting this parallel passage, rather than the one chosen by your correspondent, was, to shew how untenable is his system of exposition. Let him carry it through the whole verse, and he will surely discover its fallacy.

In explanation of the above four principles, I will just add a few words upon the second. The Psalms are poetical. In Ps. cxiv. 6, we read, "The mountains skipped like rams, and the little hills like lambs." Now the *literal* meaning of this verse is manifestly inapplicable. It is merely a poetical figure, by which is signified the gladness of universal nature at some great event, of which the divine Psalmist is speaking; which, in this case, is the passage of Israel from Egypt. This is, however, perfectly intelligible, even to the popular reader; and, indeed, the less highly educated and civilized classes of society usually deal most in figures, and are most impressed by them. Again, in didactical writing, a passage frequently occurs in the midst of an argument, the whole of which must be understood before the force of any particular part of it can be fully apprehended.

J. E. G.

EVANGELICAL PHARISAISM.

To the Editor of the Christian Observer.

The Archbishop of Dublin, in his work on the Spirit of Romanism, has shewn that it naturally works in every Protestant as well as Popish heart; and the same may with equal truth be affirmed of the spirit of Pharisaism. That spirit is essentially comprised in one characteristic—religious boasting; and is exhibited in one simple form of speech, "Thank God I am not as other men:" "Stand by, I am holier than thou." It may assume various aspects: it may call itself Calvinistic or Arminian, Puritan or Episcopalian; it may cloak its pride before men by the most humbling language before God; it may affect to be "Orthodox" or "Evangelical;" but, take what shape it may, it is Pharisaism still.

To trace this Proteus through all its forms would exceed the limits and design of the present brief communication; but there is one disguise in which it is peculiarly sinful and offensive, and which, for want of a better name, may be called Evangelical Pharisaism. There are professors of religion who in reference to God speak in words the most lowly; who claim no merit; who acknowledge that they have nothing good in themselves; who ascribe all that they do and feel and say, so far as it is

consistent with the will of God, to His grace working in them; but who, in comparing themselves with their fellow-men and fellow-Christians, habitually indulge in the most egotistical and self-laudatory Pharisaism. It is true that their boasting takes a religious, and even self-abasing turn. They do not pretend to be by nature wiser or holier than other men: they attribute it entirely to the distinguishing grace of God that they have so much clearer insight into spiritual matters than their fellow-Christians; that they are so much more simple in their aim, so much more distinguishing in their judgments, and so much more anxious for His glory. It is his grace, they acknowledge, that has made them to differ. They did not become thus established in their own strength; their competency to judge so much better than the most pious and heavenly-minded of their neighbours, is entirely his gift. But that they do thus differ, that they have this competency, they never once doubt. Their decisions are authoritative. They enter into no argument, at least upon equal terms: their opponent, they say, will see the matter, if it shall please God to reveal it to him; and there they leave it; never once doubting that they are right and that he is wrong, or condescending to reflect that he may have studied as much, prayed as much, and been Divinely taught as much as themselves. Surely this is the very spirit of Pharisaism; Satan clothing himself, for the purpose of deception, under the form of an angel of light.

This spirit is, I fear, much too prevalent in some quarters of what is vaguely called "The Religious World." As an exemplification of my meaning, I will offer an illustration from a paper which now lies before me. It is the very first article of the first number of a religious newspaper set up in Dublin, under the title of "The Christian Journal," and is entitled "New Bible Society." Of this "New Bible Society," or its conductors, I know absolutely nothing, not even by name; and I took up the journal in which their advertisement appears only casually, and have never seen another number: so that I merely remark upon the paper in question as illustrating the position above stated, and as shewing how religious men may modestly accuse themselves of all the virtues and graces of the Christian character; thanking God that they are not like their brethren, and setting forth how much their knowledge and practice exceed those of the most godly men who differ from them in opinion.

The conductors of this projected institution say that "they do not"—as other Bible societies, they insinuate, do—"regard themselves simply as a mercantile society, a shop, or a mute machine." They go on, almost parodying the form of speech of the Pharisee in the Gospel, to shew how greatly they exceed in spiritual wisdom and holy deeds the Publican Bible Societies of the land; and after enumerating many excellencies they add: "In all the foregoing particulars the New Bible Society will stand distinguished from the Hibernian Bible Society, and the British and Foreign Bible Society. It will be a Society, as its rules set forth, which will make it a first object to glorify God. It will introduce as little of mercantile principles as may be consistent with a just appropriation of the funds entrusted to its care, always assuming that the subscribers desire that the glory of God should stand paramount to every other consideration. It will commence all its meetings with prayer to God for his blessing, and under Divine assistance will endeavour to carry on all its proceedings in the same spirit. . . . . It will receive into its councils only those who (as far as human discernment can accomplish it) are actuated by the love and fear of God, and who desire to honour Him in the spirit of the Rules it has adopted." "The designation of this society shall be 'The New Bible Society;' the object of which is to promote the glory of God, and the

salvation of men, by an extensive circulation of the Holy Scriptures, which are given by inspiration of God, and are able to make men wise unto salvation through faith which is in Christ Jesus. The direction of this society shall be undertaken in the faith and fear of God the Father, and of God the Son, who gave Himself for our sins, that He might deliver us from this present evil world, and in continual dependence on God the Holy Ghost, that He would direct, sanctify, and govern all its proceedings, and make them to serve the blessed Name of the one living and only true God."

It is not intended in this paper to enter into the question of the constitution of the Hibernian or British and Foreign Bible Society; but when it is remembered during how many years thousands and tens of thousands of eminent Christians have rejoiced in the mercy of God in putting it into the hearts of his servants to devise and carry on these institutions, for the diffusion of his Sacred Word; and when it is remembered also, how many holy and venerable men have been connected with these institutions, who, it may reasonably be presumed, were as anxious for the glory of God and the salvation of men, and felt as strongly their need of Divine assistance, as the writers, whoever they are, of the paper just quoted; it is surely very like the spirit of the Pharisee to write in the above manner, and to take credit to themselves that all that they and their subscribers are doing is wise and holy, and that all that is done by other Christians is prayerless, graceless, and dishonouring to God. Have men who credit the Bible, or know their own hearts, so little sense of their own weakness, as to put forth the bold declaration that "the business of this society SHALL be undertaken in the faith and fear of God the Father? &c." Alas! how can any man thus venture to publish at the corners of the streets, for himself and his confederates, that their doings shall be thus preeminently pure? Does not such a declaration savour rather of Pharisaic self-confidence, than of Evangelical humility? How much more seemly had been a prayer, such as that which immediately precedes, that such *might* be their conduct; or a humble resolution, that, God being their helper, it should be so: instead of which, we have a presumptuous assertion that the writers will be all that they state, whereas their Christian brethren in other institutions are but Publicans in comparison.

It were easy to offer many other illustrations of the subject; but the above may suffice, at least to introduce it. Cruden says, in his Concordance, that "the Pharisees take their name from a Hebrew word which signifies division, or separation;" and this feature of Pharisaism has always marked its progress, under every form, either of Formalism or Evangelism.

PHILALETHES.

REVIEW OF NEW PUBLICATIONS.

SARGENT'S LIFE OF THOMASON.

(*Continued from page* 362.)

WE left Mr. Thomason stranded on the coast of India, and entering the scene of his important labours deprived of his little property, and glad to escape with his life. But he was not destitute of Christian friends, who gladly welcomed him to Calcutta; particularly Mr. Brown, whose first interview with him is thus described by Mr. Thomason himself:

"'We both sat down, but it was long before my tears suffered me to speak. They were tears, as I told him, not of sorrow, but of joy and thankfulness, wonder and

praise. He told us to look around the walls—the furniture and the house were ours. It was a house built in faith and prayer as the residence of a missionary, out of the contributions of a number of poor persons who, many years past, had subscribed towards a fund for the support of the Gospel, and united their prayers that God would send them a minister. Need I say that every chair and table spoke to us with a voice that thrilled through our hearts and overwhelmed us. Truly we could then praise God for our shipwreck. We could see a good reason for the dispensation. It was plain that God had thrown us upon this praying people, that he had cast us from the rest of the world, and laid us under the obligations of Christian love, in order that we may be devoted to the sacred charge of feeding his sheep. He has placed us in circumstances where every thing is actually the fruit of faith and love, in order to teach us that we have but one thing to do. Mr. Brown introduced us into the church and vestry, where many had assembled the evening before, to thank God for our deliverance, and pray for a blessing on the minister preserved to them. Since we came here, we have had nothing to do of a worldly nature; all care has been taken from us by our Christian friends. Think not of our hardships, losses, dangers, but of the honour He has put upon us in sending us to a praying people—sending us with loss of all, to persons who supply our wants with tears of thankfulness; let not a thought of assisting us enter your minds—*know all of you, we stand in need of nothing but your prayers: these we implore.*'" pp. 155, 156.

It is very interesting to observe his frequent recurrence to his shipwreck as a source of gratitude to God, on account of its beneficial effects upon his mind and ministry. Thus, he says in a letter to Mr. Simeon:

"I hope I am beginning to understand the gracious dealings of God, and to feel the unspeakable importance of my situation as a minister of the Gospel of Jesus Christ. I bless God the shipwreck has not been wholly forgotten, though I only feel beginning to improve it. If the Lord himself had not been on our side, even such a mercy would have been wholly forgotten. Experience shews us that except he give us grace to improve his dispensations, no judgments, no mercies, no warnings, will avail any thing. In our almost miraculous escape from the deep, God has given us a new and impressive call, for which we have reason to bless his name; but more especially have we reason to bless him for not having suffered it to escape from our wretched hearts. It has in some measure led us to renewed earnestness and deep humiliation before God, and now at the end of five months I feel a growing sense of gratitude to the Lord for having brought us to India in the way he has. Many of our friends at home have pitied us, but indeed it is a great matter of joy. I value it as a most precious jewel, and would not on any account recover from the deep what we have lost, even were it in my power. The Lord moves in a mysterious way, but all his doings are in faithfulness and mercy. We were coming to India flushed with hope, full of ardour and sanguine expectations, much animal fervour, and an amazing portion of self-sufficiency. He casts us upon a rock; it was a hard blow and it spoke loudly, 'Mind what you are about.' We were richly furnished with books and stores of various kinds; he takes them all from us; sends us here as cast-aways, completely stripped of every thing but *our trust in him and hope in his word.* Blessed be his name, I say again and again, that he gives us also a heart to think of these things, and to pray for a right improvement of them. The searchings of heart on this occasion have been very salutary, though painful; and we can testify to the praise of his grace, that we are labouring with new earnestness, new zeal, new love, new thankfulness, to live wholly for God." pp. 159, 160.

At the moment in which we are writing, it is encouraging to compare the present circumstances and prospects of India with the following picture, sketched five-and-twenty years since.

"Mr. Thomason's services in his church began at eight in the morning, and again at eight in the evening of the Sabbath-day, an arrangement which diminished fatigue, and exempted him even in the hot season from overpowering exhaustion. On Thursday evenings he had a service; and on Saturday evenings he assembled the children in the church, accompanied by their parents and friends. Another evening of the week was allotted to visiting those who were decidedly religious: they met together at different houses for the purpose of hearing the Scripture expounded, and prayer. But the state of society was adverse, he wrote to Mr. Simeon, 'to the progress of the Gospel. In addition to the common difficulties arising from the character of the *heart*, there are obstacles here which are tremendous. The civil servants of the Company hold the highest rank; you may call them the nobility—then come the merchants, the shop-keepers, the half-casts. These form so many circles of distinction, and so many sorts of pride, which have a sad effect in checking a free intercourse among the people. With certain unavoidable exceptions, these do not mix together, and will hardly be seen together. The religious people I have found in

Calcutta, have retained these prejudices. The bringing them to worship God in the same room has been a strange thing among them; our regular congregation at the Old Church is much smaller than you would expect,—not more than 250 on an average; on the week-day, 100; but you are to recollect, there are no servants in this number. The church would contain 450.'

"'You have no idea in England, (he writes after a somewhat longer residence in India,) of the peculiar difficulties which oppose the progress of the Gospel in this place. They are prodigious, and in the highest degree discouraging; arising partly from the nature of the climate, and partly from the nature of society, and chiefly from the close intercourse with the wretched natives, who are more degraded than you can imagine, and who have the entire charge of children, and management of household matters. The natives swarm around us, and corrupt the minds of children from the earliest years. To an Englishman, the effect of their example, and the contagion of their language and practices, cannot be adequately represented. The natives become mothers of a progeny, notorious for bad morals and weak minds. Some favourable exceptions, but only a few, can be mentioned. Religion alone raises them—this gives a solidity of character—they become trusty and well-behaved. These form a great majority of our congregations. The number of rich people and Company's servants who come to church is comparatively small. The better sort of people send their children home at five or six; until then, they are under the charge of native servants, and their minds are poisoned as far as they can be at that tender age. The parting from them is heart-breaking. They part with them very often never to see them more. This produces a sad derangement in society. There is no such thing as a domestic circle. The olive branches round the table, so delightful in England, are unknown. The children cannot even speak their mother tongue; they have to learn English on their way home. There is a dissolution of all the tender, amiable, cheering household virtues. These observations apply to the far greater number amongst us. Some there are who diligently labour against these disadvantages. They live retired, and do all they can to counteract the influence of the native servants. If very conscientious, they may succeed; but the instances are very rare—the sacrifice of liberty and pleasure are so great. The business of a minister lies in encouraging those who are making some endeavours for the good of their families; in assisting and presiding over their efforts—but the progress must be slow. It is a fixed rule with us, that the children are always in the presence of *one* amongst us. We never suffer them, not for a moment, to have any intercourse with the servants alone.'" pp. 164—167.

We wish we could say that much of this description is not applicable to India at the present moment; for abstractedly it is so; but comparatively the difference is most striking and encouraging. During the period which has elapsed since the last renewal of the East-India Company's Charter, the progress of improvement has been rapid beyond all former example. That amended Charter, by opening new commercial facilities of intercourse, by permitting the entrance and residence of Christian Missionaries, and by establishing an Episcopate and at least the skeleton of a Christian church, has materially improved the moral as well as the civil features of the land; and this not merely by the direct operation of these measures, but by their remote influence, as connected with the progress of education, the translation and diffusion of the Holy Scriptures and religious tracts, and the anxiety evinced on the part of not a few of the European population to promote the temporal and spiritual welfare of the natives. When we remember how many churches have been built, and how well many of them are attended; how many versions and copies of the word of God are abroad in the land; how many faithful Christian ministers and missionaries have been raised up; and how many private Christians, in every rank of life, from members of the Supreme Council even to the humblest soldier or sailor, have exerted themselves to assist their labours;—when we think of the legal abolition of infanticide and the burning of widows; of the relaxations of the rigidities of caste; of the vast extension of schools of every class; of the auspicious commencement of female instruction, which had never been heard of in India; and of the many well ascertained instances of sincere conversion to the faith of Christ, and the still more promising hopes for the future; we "thank God and take courage." While we are writing, other yet larger measures are in progress. Mr. Grant, to whose revered father India is preeminently indebted for many of the above-mentioned benefits, though he lived not to see them in

their plenitude, has just announced that the next Charter is intended to enlarge these privileges; and that, among other excellent measures, at least two suffragan Bishops are proposed, to alleviate the overwhelming toils of the Bishop of Calcutta, and to supply in part that lack of service which is inevitable in so vast a diocese and such a climate. We have already announced, in our last number, that a dispatch is on its way to India urging the abolition of the Pilgrim Tax, which connects the Christian government of India with the defilements of Juggernaut and similar dens of idolatry, impurity, and blood. In these things we greatly rejoice—not indeed as proofs of perfection, or as leaving little yet to be done; but as favourable indications of improvement, and as opening avenues to new accessions of civil, moral, and religious benefit. India is still a heathen land; and even the professedly Christian inhabitants are far from what they ought to be, or what, by the blessing of God, we hope to see them; but, as compared with the period of which Mr. Thomason was writing, the advancement calls for much thankfulness, and ought to stimulate every friend to the progress of the kingdom of the Redeemer to new efforts in that glorious cause.

Besides his pastoral engagements, Mr. Thomason began very early to addict himself with much diligence to the important labour of translating the word of God into the native languages.

"'We rise very early, and return from our morning rides by six; at half-past six we have family prayer; at seven we breakfast. Between that and two, I am in my study; at two we dine; at three I am in my study again till five, then we have family prayer; from six till nine or ten is occupied in riding and visiting friends; in private parties and public duties. I have found it necessary to decline all invitations to dinner, without exception. This has enabled me to be regular, and very retired without giving offence.'" pp. 167, 168.

Mr. Thomason had set out in his ministry as an extempore preacher; but he thought it desirable to change his practice.

"Blessed be God, I hope the work prospers in *my own heart*; I love my *work* and my post; you will think perhaps it is no proof of this, that I have left off extemporary preaching, and that it looks rather like a want of zeal. But first, I look with shame upon my extemporary preaching; many things were said without thought—without knowledge—without experience—without proof—without judgment. I earnestly wish to weigh, and examine, and pray over all that is delivered in public. I would fain set out anew in this high and holy calling. Secondly, the people here are prejudiced against extemporary preaching; they have been always used to written discourses, and it is desirable to remove every impediment, be it what it may. Thirdly, the exertion of extemporary preaching is vastly greater in this country than in England. But I am more and more convinced, that it matters little how we preach, so that we carry with us into the pulpit the presence of God, and preach and pray in the Holy Ghost." p. 169.

He soon became—we will not use the degrading word *popular*, but—eminently useful, and highly esteemed for his work's sake. But, far from being elated to self-confidence with the success which attended his ministry, he became increasingly sensible of his own unworthiness, and abased in his own estimation. His correspondence abounds with such passages as the following—he is writing to Mr. Simeon—

"'I find our Thursday evenings profitable times. We are going through the Gospel of St. John: the congregation does not much exceed one hundred and fifty people. But they come to hear plain truths, and we often find the Lord is with us indeed. We are in the vi th chapter—the bread of life. My subject this evening includes these two verses, 'He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, *so* he that eateth me, even he shall live by me.' What can a poor empty creature say of the fulness there is in Jesus? what can I say of Jesus dwelling in me, and my dwelling in Jesus? *O how we fritter away these passages, if we are not living nigh to God*, and enjoying the glorious knowledge of the Gospel in daily dependence on the Redeemer. This I want very much, very lamentably, and my people will be meagerly fed. That word 'dwelleth in me, and I in them,' fills my soul with wonder, and abases me to the dust. I would know it, and feel it, but know not how. I would speak of it, and recommend it, but

have no heart for the marvellous theme. Will God in very deed dwell in this diseased polluted heart? Does He dwell there?—and can I, a vile and wretched sinner, be said to dwell in him? Though I scarcely dare say, Yes, yet I fain would come and cast myself upon the Saviour. It is my only refuge and hope, and if this reposing of the soul in Jesus, be indeed to eat his flesh, and drink his blood, I would now do it, yea, I must do it. Still I cannot lay hold of that word—'dwelleth in me, and I in him.' I feel very remote from this; it is too high, I cannot reach it. I feel like a blind man leading the blind. My comfort lies in the freeness and sovereignty of God's grace; for while it gives strong meat to those who are full grown, it administers milk to the babe.

"My dear and honoured brother, you know not how very far I am from being a minister of the Gospel. I am no Gospel minister, for I know it not. I sit down and pen some miserable thoughts on Scripture, and occupy a certain portion of time in talking about the love of God, and the sufficiency of Jesus, and the work of the Spirit; but it is sad trifling with myself and my hearers. Surprising is that blindness which hides from me the glory of the Gospel, and that unbelief which puts it away from my soul, and that dishonesty which starts from the presence of a holy God, and excludes me, if I may so say, from the holy of holies: but where am I wandering,—this is very unprofitable to you. O my brother, pardon me, and weep over me, and pray for me. One good end will be answered by this communication, you will know better how to pray for me. I want, for myself and people, more of the simplicity of the Gospel. I want to come to Christ and bring them with me: I long for the time when the glory of the Redeemer, and fulness of this salvation shall so occupy my mind, that in studying and preaching I may have no other object in view, but speak always out of the abundance of the heart." pp. 172—174.

In the same letter he says:

"'You know the nature of regular employment in the pulpit; the word of God does not appear to be *very rapidly* advancing, yet we hear of much that encourages us. The work of catechising seems to promise good. But we want the out-pouring of the Spirit; and until the Spirit be poured upon us from on high, no very great good can take place amongst us: we are praying for this; without this we may toil all night and catch nothing. O that the preacher may catch the sacred fire, and the people rejoice and be glad!'" p. 172.

Towards the end of this letter there is an allusion to Henry Martyn, which, as contrasted with the ultimate results of that young apostle's labours, it is instructive to look back upon.

"'Martyn tells me he has begun to preach to the natives at his new station. The poor and maimed he refers to Sunday for relief. When collected, he knows not how to dismiss them without speaking a word about the bread of life. But he gives a poor account of them. The discouragements are greater than you can imagine. It seems as if the line of duty consisted in waiting and watching in a prepared state for opportunities that offer, than in going forth and talking to them as missionaries. When and how such opportunities may be expected, I know not. The Lord send them, and give us grace to improve them. If the tide flows, the ship will sail.'" p. 175.

Mr. Sargent bears testimony to the delight with which Mr. Thomason hailed the formation of a Bible Society in India. We copy the passage, as illustrating those causes of encouragement to which we have above adverted. Had the biographer lived a few weeks longer, he would have had the satisfaction of learning that Great Britain was about to separate herself from the atrocities alluded to in his concluding sentence, so far as not to make a pecuniary gain of them; but to what extent she should actively interfere to "crush" them by the strong arm of power, is a more difficult question. It appears to us that our effort should rather be to induce the natives themselves to cast their idols to the moles and to the bats, than to seize them by force, against their will, and to do that office for them. But with regard to rites of a sanguinary kind, or that affect the public order and good government of a state, the civil ruler has a right, and is bound, to interfere, were it only as a regulation of police. Had the Christian governors of India duly felt their responsibilities, we incline to think they would have found many things within their legitimate competency, and of safe operation, which they have not attempted, under the idea, or the pretext, of not unjustly thwarting the natives. The serious innovations which have been made, and with great ease and security, where military efficiency or political expediency was concerned, prove that, had the same prudent

vigour been applied in other instances, some of the grossly evil customs of India might have been checked, if not eradicated. But to return to the extract:

"Those who know not with what ill-ominous forebodings, and with what a torpedo-touch, every attempt to lift up the torch of revelation in India had been invariably met, can but inadequately conceive the joy of those who loved the Bible, when, as was the case this year, 1810, the foundation of a society was laid in Calcutta for the dispersion of the word of life through the length and breadth of that benighted land. On this occasion Mr. Thomason was not backward, either to rejoice, to contribute, or to act.

"Some members of Council, the Commander in Chief, and the Judges, as well as other influential persons, engaged to promote this holy cause. By ignorance, adopting the semblance and tone of oracular wisdom, all attempts of this nature had been denounced, as fraught with extreme peril to our Indian empire. But the darkness was beginning to pass away, and with it all the phantoms of the night. That noble institution, in its commencement and progress, has awakened a most salutary interest in many a bosom; and as to native prejudices, they have slept on tranquilly, or if roused for a moment, it has been to relapse into slumber still more profound. So will it be with respect to the immolation of widows: so will it be also when the hand of power shall be lifted up to crush the rights of Juggernaut, the toleration of which by a Christian government, is an abomination as palpable and odious as the very service of the idol by the heathen worshippers." pp 178, 179.

Mr. Thomason had at length the pleasure of seeing the beloved Henry Martyn, who was obliged by ill health to repair to Calcutta, intending to try the sea air. It was a short and final visit. Mr. Sargent says,—

"The meeting which Mr. Thomason had so long and ardently desired, as Mr. Martyn's health declined rapidly, took place sooner than was expected. At the time Mr. Thomason was seeking restoration of strength from the breezes on the Hooghly, Mr. Martyn was committing himself to the Ganges on his voyage to Calcutta. November the 3d, 1811, Mrs. Thomason writes—'Dear, dear Martyn arrived, and we had the unspeakable delight of seeing his face. The agitation I felt during the whole morning was such as I never experienced in India. Joy and sorrow alternately. Joy to see him, sorrow for the occasion. In three or four weeks he leaves us to go to sea for his health. He is much altered, is thin and sallow, but he has the same loving heart. No tongue can tell what a refreshment the sight of him has been to us. I should be thankful to be his nurse, if he would remain with us; but one would wish him to try every means, hoping that God may yet spare him for a few years.—Martyn and I are both writing under the same roof.' Her husband adds, addressing Mr. Simeon, 'This bright and lovely jewel first gratified our eyes on Saturday last. He is on his way to Arabia in pursuit of health and knowledge. You know his genius, and what gigantic strides he takes in every thing. He has some great plan in his mind, of which I am no competent judge. But as far as I do understand, the object is far too grand for our short life, and much beyond his feeble and exhausted frame. Feeble indeed it is! how fallen and changed! his complaint lies in the lungs, and appears to be incipient consumption. But let us hope the sea air will revive him, and that *change of* place and pursuit may do him *essential service*, and continue his life many years. In all other respects he is exactly the same as he was: he shines in all the dignity of love, and seems to carry about him such a heavenly majesty as impresses the mind beyond all description. But if he talks much, though in a low voice, he sinks, and you are reminded of his being dust and ashes.—It would have filled your eyes with tears to have seen dear ——— when she saw him; you know her smile and hearty countenance, and eyes darting good-nature, but you never saw them so called forth. We were all filled with joy unspeakable, and blessed God for the rich opportunity of loving intercourse. I immediately put into his hand your long and affectionate letter, in order that *you* might be of the party. Martyn read it in the corner of the sofa, ——— sat by him, and I sat looking on; so the letter was read, and the tears flowed.'

"Mr. Martyn's visit to Calcutta was as ointment and perfume that rejoice the heart, in the family of Mr. Thomason and of Mr. Brown. The church of God in that city also derived lasting benefit from his residence amongst them, transient as it was. His sermon on behalf of the Bible Society was of eminent service His labours have revived all. Mr. Thomason says, 'Our assemblies at church are greater than was ever known: on Christmas-day there were above 1200. The hearts of many have been made glad; he will embark in a few days.' In a *few hours* after this was written, Mr. Martyn had sailed for Persia.—To spare the feelings of his brethren, as well as his own, he departed suddenly, without bidding them farewell. As an angel of love and mercy he had appeared amongst them—as an angel he may be said to have vanished out of their sight." pp. 182—184.

And thus departed the meek and heavenly-minded Martyn to that

arduous scene of his labours which has since been fragrant with his honoured name. He saw no more his friends upon earth: he sank exhausted under his efforts in the cause of his God and Saviour; but his record is on high; nor on earth has his memory perished.

The year 1811 was one of great hope and promise in Calcutta, and no one rejoiced in the opening prospects of religious benefit, both to Europeans and natives, more than Mr. Thomason. In the first place, there was the establishment of the Bible Society, from which he augured unspeakable blessings to India.

"'We begin to see already,' Mr. Thomason writes, March 1811, 'effects of the operations of the institution. An interest about the Bible is excited—Questions are asked—remarks are made—misrepresentations abound, and the thing is discussed—where all was a dead calm. Men are attacked—they repel the blow. This leads them to look into the Bible and its evidences. It is delightful to observe the reaction and its effects. Could you but spend one month and examine the characters of our committee, you would adore the providence of God who fashioneth all their hearts. You cannot conceive how tremblingly alive we have been during the organization of this good work—there was so much to be apprehended from the fears, indifference, and prejudices of men. Great and marvellous are the works of God: let us rejoice and be glad. It is impossible to describe the joy I feel in contemplating the probable harvest of knowledge, piety, and happiness which will arise from this institution in this quarter of the globe. It gives greater stability to our proceedings than the most splendid conquests." pp. 185, 186.

A second encouragement to Mr. Thomason about this time, was the conversion of Sheikt Saleh, since well known by his Christian appellation of Abdool Messee.

"Abdool Messee, the keeper of the jewels of the king of Oude, having listened to Mr. Martyn's public Hindoostance preaching in the open air at Caunpore, had discovered the pearl of great price; and his baptism took place at Calcutta on Whitsunday. 'Last Sunday was a happy day,' Mr. Thomason wrote, with gladness of heart, 'and Mr. Brown baptised in my church an adult Mussulman. The man had long given satisfactory evidence of his conversion. His heart was first touched under the ministry of dear Martyn. Hearing that a sermon was preached in the Hindoostanee language, Sheikt Saleh (that was his name), thought he would attend. He went, and was caught in the net. The preacher began with reproof, and ended with the consolation of the Gospel. The holy strain of the former part of the discourse filled him with a solemn awe, and the gracious promises of the latter, with a longing desire to become acquainted with Christ. He went away serious. In reading over and writing out the Persian translations of the Gospels, his understanding became more fully informed, and his heart more touched with the truths of God. He chose them, renouncing all his former errors, and determined at all events to be a servant of Jesus. Without any solicitation from others, he soon discovered that it was necessary he should be baptised, and accordingly made application to Martyn. *After proper instruction and a full trial*, at the end of fifteen months from his first hearing Martyn, he was baptised. We gave notice to those who were likely to be interested in the matter, and a goodly number were assembled. We shall not soon forget the day. We are full of joy and hope. The work has been entirely of God. Our new brother, now called Abdool Messee, the servant of Christ, is humble and grave, and quiet in his behaviour, and there seems every reason to hope he will adorn his profession. May such scenes become frequent amongst us!'" pp. 186, 187.

A third cheering circumstance at this period, to Mr. Thomason's mind, was the completion of Martyn's Hindoostanee New Testament. The astonishing rapidity with which new versions and editions of the Scriptures have multiplied during the last five-and-twenty years, almost obliterates the remembrance of the joy and hope with which some of the earlier translations were regarded by the friends of religion in every part of the world; just as in other things the prodigality of the Divine mercies often makes us forget their magnitude. As it has been of late years customary, without any examination into facts, to charge the earlier translators of the Bible Society's versions in India with making more haste than good speed, it may be worth while to copy the following observations of Mr. Thomason, which shew how correctly himself and his friends thought respecting

the importance of the translations being effected in the best possible manner.

"'The slip of paper inserted in one of your letters concerning an observation of Dr. ———, on Martyn's nicety of style, surprised me much. It is not like the judgment of a scholar and critic. Would not the Professor be ashamed of a false concord or bad idiom in addressing the university? How can we be too attentive to these proprieties? How can we hope that any translation of the Scripture shall survive the lapse of ages, unless the style be carefully attended to? Bad style is like bad poetry, soon forgotten or despised. Accuracy and elegance combine to form a standard which is itself a great means of preserving languages from decay. Martyn is justified by experience. He has in his Hindoostanee translation of the New Testament finished a work which will last, for it is a model of elegant writing as well as of faithful translation; it is so faithful as to represent with scrupulous accuracy the whole meaning; yet not so elegant, but that any one acquainted with the language, can read it with ease. That honoured and beloved labourer is now at Shiraz, busied about a Persian translation of the New Testament. What may we not expect from him, if God should be pleased to spare his life a few years!'" p. 188.

To complete Mr. Thomason's happiness at this period, his own ministry was, by the blessing of God, rendered eminently successful.

"'It would fill your heart,' he tells Mr. Simeon, 'with joy to see us here. Whatever reason we have had formerly to see the hand of God in our coming to India, has been greatly increased of late. New scenes of usefulness open; my hands are now quite full, and through mercy, I see the gradual operation of a gospel ministry. Some persons of late have been brought to a serious concern for their souls. Those who were once scoffers, hear and weep, and endeavour to promote the cause they formerly despised; and our own people, which is a great mercy, and received as an answer to prayer, are more united amongst each other." p. 189.

Such were some of Mr. Thomason's bright prospects. But clouds and sunshine chequer the path of human life, and the Christian is not the man to be exempted from this vicissitude; for "whom the Lord loveth he chasteneth, and correcteth every son whom he receiveth." There is, however, this, among other differences, in the trials of the Christian and the afflictions of the worldly-minded man,—that the latter is wounded only through something that relates to himself, or those whom he loves upon earth; whereas the former feels for the honour of God, and would still find his soul vexed and his mind depressed in a wicked and perishing world, even were there no immediate cause of personal suffering. This is remarkably instanced in the life of Mr. Thomason: we have seen the spirit of faith and patience in which he endured shipwreck and the loss of his little worldly accumulations; in a similar spirit he met the subsequent capture of a vessel which contained, by the kindness of his friends, a supply of many of the necessaries and comforts which he had lost by the former calamity, especially of books: these and similar matters he only speaks of as useful mementos of the uncertainty of all earthly things, and of the importance of working while it is called to-day. But very different were his feelings where any loss or disappointment occurred which he feared would impede the cause of Christ in the scene of his labours; and several such circumstances arose about this time, to try, but not to damp, his constancy.

First, there was the well-known fire at Serampore, of which he says:

"I could scarcely believe the report; it was like a blow on the head which stupifies. I flew to Serampore to witness the desolation. The scene was indeed affecting. The immense printing-office, two hundred feet long, and fifty broad, reduced to a mere shell. The yard covered with burnt quires of paper, the loss in which article was immense. Carey walked with me over the smoking ruins. The tears stood in his eyes. 'In one short evening,' said he, 'the labours of years are consumed. How unsearchable are the ways of God! I had lately brought some things to the utmost perfection of which they seemed capable, and contemplated the missionary establishment with, perhaps, too much self-congratulation. The *Lord has laid me low, that I may look more simply to him.*' 'Who could stand in such a place,' he asks, 'at such a time, with such a man, without feelings of sharp regret, and solemn exercise of mind. I saw the ground strewed with half-consumed paper, on which, in the course of a very few months, the words of life would have been

printed. The metal under our feet amidst the ruins was melted into mis-shapen lumps—the sad remains of beautiful types consecrated to the service of the sanctuary. All was smiling and promising a few hours before—now all is vanished into smoke, and converted into rubbish!'—adding, with self-application—'Return now to thy books, regard God in all thou doest. Learn Arabic with humility. Let God be exalted in all thy plans, and purposes, and labours; he can do without thee.'" pp. 192, 193.

Next followed the death of his beloved friend and fellow-labourer, the apostolical David Brown, of whom an ample memoir will be found in our volume for 1817, from the narrative of his life edited by Mr. Simeon. It is now nearly fifty years since Mr. Simeon accompanied Mr. Brown to the vessel which was to carry him out to India. That venerable man has since performed similar offices of friendship for many others, who have gone to their rest, like Brown, in comparatively early years; while he himself has been spared to witness, not only in India, but in England and throughout the world, and not least in his own beloved university, such an extension of true religion as must gladden his heart, and cause him, like one who bare the same name of old, to be ready to depart in peace, having seen the salvation of God.

Of Brown, Mr. Sargent says:

"Mr. Brown, for the space of seven and twenty years had preached the pure, unadulterated Gospel of his Redeemer, and had been an ornament, intellectually and spiritually, to the Church of England. He was the father of the Bible Society in India, and to him it was owing, that H. Martyn, who venerated and loved him, brought the Hindoostanee version to a successful termination. He began to sicken in the spring, and before the hot season had expended its strength and fury he was where the sun could not light on him, nor any heat, and was led by the Lamb to the living fountains of waters. To Mr. Thomason was assigned the task of preaching his funeral sermon. Concerning Mr. Brown's disinterestedness, Mr. Thomason, who from happy consciousness could well estimate this attractive quality, taking his text from John iv. 35—38, observes, 'He possessed a soul superior to sordid views—in proof of this we appeal to his labour in this church. It was well known he undertook its duties without any prospect of pecuniary emolument, and *continued to preach Christ here during the long period of twenty-four years, under great discouragements, without the smallest remuneration for his labours*, except what arose from his love to the work, and the hope of gathering fruit unto eternal life. So far from being enriched by the church, he was ever forward in contributing to its support. His memory is blessed. He now receiveth his wages. Those who are acquainted with Mr. Brown's labours, have seen an example of patient continuance in well doing. He maintained his post here under circumstances that would have dismayed others who possessed not the same humble dependence upon God. The attendance at first consisted of no more than two or three families; still this faithful servant kept his course, and he lived to see much encouraging fruit of his labours.'" pp. 193—195.

The death of Brown was followed by the intelligence of the death of Martyn: and here also Mr. Thomason, much as he loved his friend, seemed almost to forget the private in the public loss. His predominant feeling was, "The chariots of Israel and the horsemen thereof." How great, and humanly speaking irreparable, he considered this loss to be to the rising cause of Christianity in India, appears from his letters. He thus writes on that mournful occasion:

"Few have reason to mourn individually as I have; with him I hoped to spend my days in mutual deliberation and united labour. Here in a short time he would have been fixed, and hence we neither of us would have wished to stir a foot. He has often said it to me. I fondly counted on his return full fraught with health and Arabic. On this his heart was set, though not for itself. It has pleased God to remove him to the rest for which he had been panting, and from which nothing but the love of his work here would willingly have detained him. With his presence in Calcutta, the Persian and Arabic versions would have proceeded with spirit; he was so eminently qualified with all needful endowments for a good translator. The great Head of the church lives, that is our consolation. I have learnt more than ever what that Scripture means, 'Cease ye from man, whose breath is in his nostrils.'

"'We are deeply wounded,' are his words in another letter; 'His walk was so grand, his labours so important, his attainments so rare! O how fondly we counted upon his future labours! how the heart leaped for joy at the thought of Martyn's successful career in Persia, and hoped-for return to Calcutta. Here he hoped to return and spend his days, having often said to us there was no spot in the world so dear to

him as Calcutta; we responded with affection to his notes of love, and panted with eager desire to see him. Often have our petitions been offered up at our social meetings for his preservation and success. Once especially the conversation at table was wholly engrossed with Martyn, and the prayers which followed were unusually fervent. The very next day we heard of the termination of his career.

"'You can judge (it was a letter to Mr. Simeon) of the extent of my disappointment and depth of my sorrow. Here I had hoped to spend the remainder of my days with that honoured minister, participating his labours, administering to his comforts, and roused by his example. But it has pleased the great Head of the church to take him to himself—it hath pleased Him, and dare we repine? No event within my recollection has filled me with so much sorrow, and caused so hard a conflict between faith and unbelief, from which I have learnt much of the idolatry of the heart, and of its rebellious opposition to the will of God. We idolized this rare creature: so the Lord has removed him, and taught us more simple dependence upon himself. The experience has been bitter, the ultimate fruit I hope will be sweet. Our great Head remains, and He shall see of the travail of His soul and be satisfied. If He is satisfied we may well be so; who knows how He may bless us in our bereaved state?

"'Where are all those zealous young men who assembled in your Town Hall, and helped forward your Biblical Associations? O that they would take the map of India in their hands. O that the Lord would dispose their hearts to look upon this immense country with Christian tenderness and compassion. The labourers must be disposed to cheerfulness—a melancholy turn of mind is highly unfavourable in India. The climate itself depresses more than you can conceive. In all your estimates of characters let cheerfulness be considered an essential requisite." pp. 200—202.

Another of Mr. Thomason's allusions to Henry Martyn shews his own unfeigned humility:—

"'A few days ago I was favoured with the sight of a London paper, which gave an account of the 8th anniversary of the Bible Society. It was impossible to express what I felt on this occasion. Joy, thankfulness, wonder, praise—the heart labours—all words are weak to convey the effects of these good tidings in this distant land. One thing only I do truly lament, that my name should have been coupled with Martyn's in Mr. Simeon's speech. It was a very unbecoming union of names. Pray let all who love me be silent. My desire is that they would not mention my name. Why may I not be gratified? I have no right to be mentioned with that honoured servant of God. I am ashamed to think of it, and scarcely know how to lift up my head. God be merciful to me, and give me a heart for His work. O that my soul could rise up to meet the occasion, and that there were some little correspondence between my diligence and the need there is for diligence.'" p. 293.

Another of those discouraging circumstances to which we have alluded, and which Mr. Thomason keenly felt, was the expulsion of the American missionaries from India. He was at that time pressed down by his important occupations; he was prosecuting assiduously his pastoral engagements, every detail of which bore upon himself, as he was not allowed an assistant; he was engaged in revising the Arabic version of the Scriptures, with Sabat, and in conducting through the press H. Martyn's Hindoostanee New Testament; he executed also, at the desire of the Government, the office of Examiner in Arabic, in the college at Fort William; he was preparing further work for himself, by inviting the Church Missionary Society to place two missionaries in his house, whom he undertook to instruct gratuitously in Oriental literature; and he was forming a plan, which of all others lay nearest his heart, for the establishment of native schools, and, as a preparatory step, a school for schoolmasters. Thus incessantly occupied in furthering the cause of God in India, and lamenting the death of Brown and Martyn, and the want of labourers where the fields were white to the harvest, while those who were to reap them were but few, and wholly unequal to the pleasing toils that were opening before them, he had hailed with joy the accession to the shores of India of those eminent servants of Christ, the two American missionaries Judson and Newell; and most deeply was he distressed to see them banished, by the arbitrary and disgraceful decree of the local government. It has never been alleged that they had interfered with political matters, or endangered the public peace; but it was sufficient to cause their deportation that they were Christian missionaries; being expelled by

the absurd jealousy which at that period closed India even to English missionaries, and caused the Baptist brethren to take shelter in the foreign settlement of Serampore. The majority of the authorities at the India-House supported the illiberal and unchristian policy of their Governor-General and his Council. Their nerves were not in the least disturbed by the immolation of widows, or those horrors of Juggernaut which helped to fill their coffers; but they were dreadfully alarmed at the thought of Christianity getting a footing in India; and prognosticated evils beyond expression which must ensue, should the light of the Gospel be brought to beam upon the native superstitions. But the petitions of the people of England, which covered the tables of both Houses of Parliament, forced the legislature and government to introduce a more enlightened system into the new Charter, and the unfulfilled prognostications only remain upon record as a lesson for the future. At the present moment the scene of petition has been removed from the East to the West, and the people of England have been demanding for the missionaries in Jamaica that toleration which it was then necessary to ask for those in India. We would not, however, advise the friends of religion to be too passive in regard to the present renewal of the Charter. They rely, and we doubt not they may do so safely, upon the right and Christian intentions of some of those upon whom the consideration of the intended plans will fall; but it is not to be disguised that there are in other quarters prejudices still unremoved; and, as a recent instance of the difficulties which still exist in the way of an enlightened course of legislation for India, we might allude to the difficulties which Mr. Grant has met with from the India-House in his efforts to abolish the Pilgrim Tax, and to add to the strength of the Episcopate. Commercial interests have not been inactive in their efforts to render the renewing of the Honourable Company's Charter as favourable as possible to their views; and we trust that the friends of religion will be equally vigilant in regard to whatever relates to the promotion of Christianity. The present moment is an important crisis in the history of India; and if a few judicious men of active piety, who are acquainted with the circumstances of that vast empire, would take the subject into deliberate consideration, it seems probable that they would be able to devise safe and practicable plans of religious benefit which have not yet been thought of, at least to any practical purpose.

Mr. Thomason's anxiety on the subject of the American missionaries is strongly depicted in the following passage.

"In the middle of October 1813, the Earl of Moira arrived at Fort William; and whilst the guns were announcing that he was in the midst of those he was to govern, Mr. Thomason with many other Christians was revolving whether a revocation might be obtained of that cruel edict which had expelled some missionaries, and had driven others to the outskirts of the empire. 'Our new Governor General,' Mr. Thomason says, 'is arrived. Hope is revived. His language will not I hope be altered by the climate of India: He comes with noble intentions and great promises. What he will do cannot be conjectured—but he is about to be put to a hard trial. The late Governor having peremptorily ordered all the missionaries away who came from America, they went to Bombay. There a government order followed them, commanding Sir Evan Nepean to send them off by the first opportunity. Sir Evan is their friend, but cannot resist authority. Mr. Udney, Dr. Carey, and myself, are about to prepare a memorial to the new government on the subject, entreating permission for the missionaries to reside quietly in the country. We should not have chosen so early and strong a test of Lord Moira's principles, if we had been left to our own judgment. *But the ship in which the dear missionaries are ordered away is on the point of sailing.* If speedy exertion be not made, they will be gone. May it please God to touch the heart of the Governor General, and incline him to comply with our request! They are good men, full of zeal, ripe for usefulness—the harvest great. The expense of their journeying already is enormous—what a reproach that a Christian government should turn them back, and sport with the best interests of its subjects!

"'Ineffectual was this earnest appeal of Christian brethren. Messrs. Nott and Hall were compelled to leave India, and whilst withdrawing from a land which was not worthy of them, they put forth this vindication of their characters and principles. It was addressed to Sir Evan Nepean.

"'We looked upon the heathen—and alas! though so many had passed away, three-fourths of the inhabitants of the globe had not been told that Jesus 'had tasted death for every man.' We saw them following their fathers in successive millions to eternal death. The view was overwhelming—the convictions of our own duty were as clear as noon—and our desire was ardent to bear to the dying heathen the glad tidings of great joy. Affected and convinced as we were—though fastened to our country by the strongest ties; though we had aged parents to comfort, and beloved friends to enjoy; though urged by affectionate congregations to stay and preach the Gospel to them—we were compelled to leave all, and come to this land with the prospect of no temporal advantage, but with the prospect, nay certainty, of much temporal loss and even suffering, should our lot be cast under a heathen government. We were determined to deliver our message, at the hazard of every personal convenience or suffering, trusting in God, who guides the ways of all men, and willing to abide his allotments.

"'Confident as we are of none other than the best intentions, we most earnestly hope, and anxiously desire and pray, that the time may not be distant, when we shall be freed from the painful duty of vindicating ourselves, and then shall enter with joy and thanksgiving upon that work for which we are already strangers and pilgrims, and have no certain dwelling-place; but the matter rests with God: on him we will endeavour quietly and patiently to wait; to him we will look to bear us through our present trials, to publish his own Gospel to the dying heathen, and to honour his dishonoured Son among all nations.'" pp. 209—212.

Mr. Thomason's interference in behalf of these men of God, though unsuccessful, was far from prejudicing him in the eyes of the Governor-General, who often attended the Mission-Church, notwithstanding its unfashionable character, and appointed its minister to perform stated service at Barrackpoor, his own country residence: he fixed upon him also to accompany him as chaplain, in a journey of state through the provinces; and, as yet a further proof of the manner in which he appreciated his talents and judgment, he commissioned him, in the early part of 1814, to draw up and submit to the government a plan for the education of the Indian population. We regret, however, to add, that this last particular formed for a considerable time another of Mr. Thomason's discouragements; for though the Governor-General had expressed himself favourable to native education, and urged Mr. Thomason to draw out a plan for facilitating it, yet he afterwards, much to Mr. Thomason's grief, checked the design; till at length the impulse given, chiefly by Mr. Thomason's efforts, induced the natives themselves in 1816 to take it up, and to form the Hindoo College, precisely upon his proposed plan for instruction in the English language, in general literature, and science. We think it, however, very possible that Lord Moira (afterwards best known as Marquis Hastings) secretly promoted the object among a few influential natives, though he considered it prudent to avoid being seen in it, and even caused Mr. Harington to withdraw from the institution; whose retirement was followed, through the same influence, by that of Sir Edward East, the Chief Justice. How great an instrument of benefit this institution has proved to India is not unknown to those who have watched with anxious eye the progress of events in that country, and the avenues which are preparing for the triumphant march of Christianity throughout its vast extent. The college, being formed by the natives themselves, gave no cause of offence; even the Bishop of Calcutta's subscription being declined, lest it should lead to jealousy of European influence. The possibility of such a project would, a few years before, have been treated as chimerical, and its actual achievement far surpassed the most sanguine expectation of those who were most ardent for the diffusion of knowledge in the East. Mr. Thomason, with whom the design originated, though he had felt greatly disappointed for a time at the mortifying coldness with which his proposition was

received by the Governor-General, acknowledged in the end that God had been pleased to do above all he had asked or thought, and in a way far better than he had proposed or conceived.

We have been led by the institution of the Hindoo College to anticipate the narrative; but we must go back to mention yet one other discouragement, which, though but an individual case of apostasy, or rather of gross hypocrisy—for we doubt whether he was ever sincere enough to be an apostate—deeply pained the mind of Mr. Thomason, and did considerable mischief at the time to the cause of Christianity in India. We allude to the defection of Sabat, whose name, and history, and awful end, are too fresh in the memory of our readers to require that we should recapitulate the mournful narrative. The righteous sorrowed, and the wicked triumphed over his secession from the faith which he had professed to embrace; and many were the sneers and the invectives with which the missionaries were assailed on his account. Mr. Thomason writes to Mr. Simeon on the occasion:

"'We have had a fresh cause of grief in the relapse of Sabat. I never thought well of him. He left me at Monghir, after completing the New Testament: on his return to Calcutta, he published a book against the Christian religion. I have as yet only seen the title page. He calls it Sabatean proofs of the truth of Islamism, and falsehood of Christianity; he pretends to pull down the pillars of our faith, and in a pompous page has expressed all the bitterness, and arrogance, and profaneness of his character, declaring that he has printed the book, not 'for any private emolument, but as a free-will offering to God.' It is a public and bitter avowal of his hypocrisy in all his dealings with us, and the scandal occasioned is greater than you can imagine. Those who were inclined to favour our attempts with the natives, are many of them prejudiced. The bishop is grieved. I have learned some useful lessons; to be cautious in judging—to be backward in praising—above all, to be careful how we publish the tidings of our operations.

"'We need much Divine wisdom, and holy discernment. It is not to be conceived (but) by those who are connected with them, how expert the natives are in every art of deception. I hope we shall guard against talking of Abdool Messeeh. With every hope of his being a real Christian, it is prudent to say little. I pray that he may be kept in humility, and in active labour, until our brother return to us. Abdool needs Corrie, and so does the church at large. A fitter instrument for leading on the native converts, for winning the affections of the people, and carrying on missionary labours, can hardly be found. They speak of him at Agra with tears: his *love* has won them all. He was, humanly speaking, their stay and centre of union.'" pp. 240, 241.

The allusion to that much-beloved and honoured servant of Christ, Mr. (since Archdeacon) Corrie, would lead us, if we ventured to follow it up, to say much of one whose name will stand for ages to come in no low rank among those who were the instruments in the hands of God of projecting and commencing labours of Christian benevolence, [the result of which will only be known in eternity. May it be long before his name is registered among those who have ceased from their labours, and before it shall be lawful to say all that is felt and thought upon the subject, without wounding the tenderness of Christian modesty! At present we pass it by, and return to the unhappy Sabat, only to add that, as he lived, so he died a victim to his own wicked conduct. He soon deserted Bengal, for a distant settlement, where, after no long interval, political intrigues brought him to an appalling end. A British officer, Colonel MacInnes, resident at Penang, has detailed the termination of his career. The account was printed in French at Geneva, in an appendix to the translation of the Memoir of H. Martyn's Life. Colonel MacInnes says:

"'I became personally acquainted with Sabat at Penang, a little after his public abjuration of Christianity in Bengal. This deplorable act was followed by an unsuccessful trading voyage to Rangoon, after which he re-appeared at Penang, with the wreck of his fortune, in hope of better success.

"'During his stay in this island, I had the opportunity of knowing him thoroughly. I saw in him a disappointed man, uneasy and agitated in his mind. He attributed all the distress of his soul, to the grief he felt for having abandoned Christianity. He

desired to receive again this holy religion, as the only means of reconciling himself with God. He declared that he had not had a moment's peace since (at the instigation of Satan,) he had published his attack upon Revelation, an attack which he called his '*bad work*.' He told me also, that what had led him to this fatal step, was the desire of revenging himself upon an individual to whom he thought an attack upon Christianity would be more painful than any personal injury; but he had no sooner executed this detestable project (he added) than he felt a horror of the action, and now he only valued his life that he might be able to undo the pernicious tendency of his book, which he thought would be great in Mahometan countries. He never spoke of Mr. Martyn without the most profound respect, and shed tears of grief whenever he recalled how severely he had tried the patience of this faithful servant of God. He mentioned several anecdotes to show with what extraordinary sweetness Martyn had borne his numerous provocations. 'He was less a man (he said) than an angel from heaven.' His apostasy had excited much observation in the East.'" pp. 244, 245.

"'During his stay at Penang, this island was visited by a Malay prince, Jouhuroolalim king of the neighbouring state of Acheen, (in the island of Sumatra,) from whence a revolt of his subjects had obliged him suddenly to flee." "Sabat offered his services to Jouhuroolalim, with no other end, as he assured me, than to discover and profit by any favourable opportunity that should offer of introducing Christianity amongst the Acheenois, a nation which is particularly intractable and ferocious, and many of whom were cannibals. The imposing and even engaging manners which he could assume, his reputation as a man of talents, and the high esteem which the Indian nations have for Arabian auxiliaries, on account of their courage and intrepidity, procured him a favourable reception from Jouhuroolalim, in a moment when adversity had estranged from him all his European favourites. Sabat accompanied this prince to Acheen, where he soon gained such an ascendency as to manage all public affairs, and was regarded by his adversaries as the greatest obstacle to their final triumph. But, as months rolled away without producing any decisive event, and the issue of the struggle appeared still doubtful and distant, Sabat resolved to retire. Whilst occupied in effecting his retreat he fell into the hands of his rival Syfoolalim, who gave orders that he should be strictly imprisoned on board a vessel, and after having made him suffer severely, he was tied up in a sack, and thrown into the sea.'" pp. 247—249.

In 1814 and 1815 Mr. Thomason accompanied the Governor-General in his magnificent tour through the western provinces of India as his domestic chaplain, and devised and forwarded various plans of usefulness; still keeping in view the measure he had most at heart,—the general education of the natives, as auxiliary to the extension of the Gospel among them. The acquaintance which he acquired during this tour with the degraded character of the natives, only increased his compassionate zeal for their spiritual welfare. Thus he says:

"'In ascending the Ganges, and visiting the towns and villages on its banks, we see the enormous population of degraded beings with our eyes. The first place of importance was Moorshedabad, the once famous metropolis of Bengal, an immense city swarming with inhabitants, but exhibiting the sad marks of decayed greatness. Oh, it was an affecting sight to look around at the countless throngs, and observe moral, political, and religious degradation, without one cheering symptom of improvement. We have annihilated the political importance of the natives, stripped them of their power, and laid them prostrate, without giving them any thing in return. They possess neither learning, nor emulation, nor power. Every spring of action seems deadened; they wallow in the filth of a senseless and impure religion, without any prospect of deliverance. You can conceive nothing more wretched than Hindoo towns and villages. Nothing like architecture, except in their temples; the streets narrow and dirty, the houses inexpressibly mean, teeming with inhabitants whose appearance is disgusting in the extreme. At Benares, I ventured to visit the shrine held so sacred. It was an oppressive sight. The avenues to it are narrow, crowded with Brahmins and bulls: the symbols of their impure religion meet the eye in every corner; and the horrid din of the Brahmins, and Fakeers, and bulls, and beggars, and bells, was too much to be endured. I hastened from the place, as from Pandæmonium, and thanked God for the Gospel. If I do not return to my charge with more of a missionary spirit, it will be my own fault.'" pp. 222, 223.

"'To have once taken the tour of the Bengal provinces, will be of great advantage in future operations. But there is nothing to tempt a second visit. To a feeling heart, the prospect of desolation is most distressing. The country affords much to gratify a naturalist, and an antiquarian; but the pursuits of such persons require time and leisure. We only passed through, and saw the immense plains of Hindostan, in all their nakedness, the dire effects of those contentions, which for

centuries have depopulated the country, and covered its face with ruins. 'The ruins of Delhi are of surprising extent, reaching sixteen miles or more; a sickening sight! O it made us sad to go through the awful scene of desolation. Mosques, temples, houses, all in ruins; piles of stones, broken pillars, domes, crumbling walls, covered the place. The imperial city presents nothing but the palace to give an idea of its greatness, and only appears grand from the magnificent wall with which it is surrounded, which still retains its beauty—being built of hard stone. Within is poverty and departed grandeur—all is going to decay. The famous hall of audience remains, built of marble, richly inlaid with stones sufficiently beautiful to realize all our expectations. We saw in the gardens the reigning prince, the poor representative of Timur's house. He was taking an airing, carried on a Tonjoh—(a chair borne on shoulders) preceded by a train of attendants bawling out his titles; he bowed to us, and appeared an intelligent man. The courts of the palace—the attendants—the offices of the servants—all gave an appearance of wretchedness one could not behold without a sigh.'" pp. 233, 234.

Mr. Thomason writes on this subject in the very spirit of the Apostle Paul. Other men gazed with admiration at the splendour of Athens; at its works of art and elegance, its statues, its temples, its enchanting scenes of loveliness and majesty; but the great Apostle of the Gentiles beheld only a city "wholly given to idolatry." Ordinary travellers have sneered at Christian missionaries as men of no taste: they should rather speak of them as men who have acquired a new sense, which overpowers inferior perceptions. It was not that Howard was not interested in paintings, of which he was an excellent judge and a spirited collector, that he passed more time in the prisons of Rome than in its cabinets or galleries. Every man seeks in every place what chiefly interests him; and let not those whose views are bounded by earth and its concerns—nay, even by its mere physical spectacles—think scorn that there are those who have a taste for moral beauty, and feel pained at moral deformity, and who, esteeming the immortal part of man as of some account, habitually regard all things in reference to their aspect upon the affairs of the human soul and eternity. If a Christian be what he professes; if he really believe what God declares, and is constrained by the love of Christ; he cannot feel or act otherwise.

At Cawnpore, the magnificence of the Governor-General's retinue was emulated and augmented by that of an Eastern Nabob, who appeared on the other side the river with a large encampment. The two territories were joined together by a bridge of boats, and over the subjected waters of the Ganges trains of mighty elephants and costly presents were passing and re-passing. But amidst all this pageantry Mr. Thomason was gazing on a far different spectacle, and his thoughts reverted to very different objects. He says:

"'In these sandy plains I have been tracing again and again the days of Martyn. Close by me is the house that dear minister occupied, leading to which is the gloomy line of aloes spoken of by Mrs. Sherwood. On the other side of the Ganges is the Nabob with a large encampment, between whom and the Governor General, the civilities are numerous.

"'But how poor are the trappings of royalty, and the pomps and vanities of the world! All who take a near view of the grandeur of earthly monarchs, discern its intrinsic nothingness; yet they follow it, pant after it, worship it. Awfully is the soul fallen from its original character; we catch at straws when we ought to be holding fast the crown of life.

"'O for Martyn's humility and love: those who knew him can bear testimony to the truth of his Christian walk. His standard of every duty was the highest, and his feelings of joy, sorrow, love, most intense; whilst his conversation was always in heaven, the savour of his holy dispositions was as ointment poured forth. Many parts of his experience can only be appreciated by those who enter deeply into the Divine life. In proportion as we discern what is spiritual in its excellence and glory, we shall understand his lowly self-abasing reflections on what he observed within. He was transported by a glory, of which common Christians only obtain a glimpse. And O how is all explained, when we behold him entering his closet, and holding communion with God with such delight, such unwearied constant enjoyment! Woe unto us if we do not pray more, live more above the world, and deny ourselves more, and love

Christ more. Are we not hoping to see him in a happier state: the Lord quicken us, and enable us to go forward, 'laying aside every weight, and the sin which doth so easily beset us, let us run with patience the race that is set before us.'" pp. 227, 228.

During this tour Mr. Thomason's fidelity and Christian boldness, as well as his wisdom and discretion, were singularly put to the proof. He soon discovered to his sorrow, that the Governor-General when travelling paid no regard to the Christian Sabbath; and, as his chaplain, he deemed it incumbent on him to remonstrate against this violation of the day of rest. The reply was, *his dismissal from the camp*. The rigour of this stern and haughty step was, however, tempered by an intimation from the Secretary that an apology would be accepted.

"To apologize when in error," says Mr. Sargent, "was as congenial to Mr. Thomason's conciliating disposition, as to his religious principles: but in this case apology was out of the question. Yet as explanation was both admissible and becoming, he instantly wrote to the Governor-General, expressing his surprise at this order, but his readiness at the same time to comply with it; adding that *he felt as strongly as ever the importance of the subject, and thought it the duty of a minister of religion, to explain his views when the honour of God and interests of religion were concerned;* but that he lamented, that any thing should have appeared in the expression of his sentiments that was thought disrespectful. Thus did he unite deference for the authority of the Governor, and courtesy towards him as man, with deference to the paramount authority of God, and uncompromising integrity. The Governor-General was satisfied, and for a time respect was paid to the Sabbath-day.

"To what *dangers*, as well as inconvenience, a separation from the main party would have led, may be seen in this statement. 'Even on our line of march, we are subject to depredation. The camel, with his Lordship's table, was taken by Decoits two nights ago; and a little before, three camels: we dread single travelling, which even on the river would be dangerous, if the news from the armies continues as unfavourable as it has been. Who can tell what is before us? the war-trumpet has sounded.'" pp. 229, 230.

It does not, however, seem that Lord Moira's notions were, after all, very strict, for he only halted on Sundays to get ready for tiger-hunting. We are, however, less disposed to speak with undue severity of the conduct of a man of the world like the Marquis of Hastings, when travellers, who profess to be guided by far higher principles have too often exhibited a lamentable laxity of conduct in this particular. It was not without extreme pain that we found even Bishop Heber, notwithstanding his awfully responsible situation, as well as his duty as a private Christian, violating the Lord's-day by Sunday travelling in his episcopal visitations. We are aware of what has been urged in apology, or extenuation; but the real truth is, that the hallowed duties of the day of sacred rest have too long been lightly esteemed; and more has, by the blessing of God, been effected during the last two years to elevate the standard than had been attempted for a century preceding. The public attention began to be turned to the importance of the question by the Bishop of London's Pastoral Letter; and the interest then excited has grown daily, and far outstripped all that was reasonably to have been expected. May it please the Lord of the Sabbath to complete this great work, to His own glory and the happiness and salvation of his offending creatures!

Mr. Thomason, in writing to Mr. Simeon, again deeply laments the apathy, or worse than apathy, which at that time prevailed respecting the education of the natives. He seems to think, and we believe truly, that the Governor was over-persuaded or overawed by others. But we recur to the subject for the sake of the following remark, which the people of England ought to bear in mind in all their efforts to promote the welfare of our foreign dependencies. We are happy in believing that its spirit applies less to India at the present moment, than to many other of our

foreign possessions; but the monition is not unseasonable, whether in the east or the west, the north or the south.

"'In my last I talked about school plans, and the object of my accompanying Lord Moira. I had a poor account to give. The prospect was far from encouraging; nor has it much improved. I mentioned having seen an answer, sent from the Council at Calcutta. That answer afforded decisive evidence of the present temper of the majority in the Indian Government, and led me to think that nothing would be done in this country, until the *command* reach us *from home*. I see no reason to alter this opinion; *trifling half measures may be set on foot, sufficient to satisfy conscience, but wholly inadequate to the country's wants.*'" pp. 234, 235.

No man hailed with more sanguine anticipation than Mr. Thomason, the establishment of the Indian Episcopate, and the arrival of its first Bishop, Dr. Middleton. That learned prelate, however, went out with considerable prejudice in his mind against, what was called, "the evangelical party," and their proceedings in India, particularly in regard to the Bible Society and the Church Missionary Society; and there were not wanting those at home, as well as in the East, whose correspondence and intercourse with him were assiduously devoted to foster groundless and absurd jealousies. But we will tread lightly over these yet glowing embers, and only remark, that, though the Bishop at first treated Mr. Thomason with some reserve, he lived to acknowledge the singular excellence of his character, and found his services of great value in promoting his own judicious plans for the benefit of India, particularly the establishment of Bishop's College, which Mr. Thomason justly regarded as a measure of the utmost importance, and the prospective benefits of which were great beyond calculation. It was an institution peculiarly adapted to the religious necessities of the country, and its formation ranged admirably with the studies and habits of the learned prelate, whose own works, particularly his Doctrine of the Greek Article, shewed the great value of scholarship, and particularly of philological attainments, in the elucidation and exposition of the Sacred Text. The college has not hitherto effected as much as was justly expected from it; but we trust that it has escaped from the untoward influences which benumbed it, and from the casualties, especially the rapid death of successive bishops, which impeded its early projects. Some individuals were very anxious to make it a focus for a sectarian spirit in the Church, and did not scruple to speak of it as a triumph gained over some other institutions: but such narrow-minded men soon found they had no great cause for their ill-judged exultation, for neither in England nor in India was the object promoted more cordially and zealously by any persons, than by the friends and conductors of the Bible and Church Missionary Societies; both of which institutions presented magnificent contributions to further the design.

Bishop Heber went out under more favourable auspicies than his predecessor. The religious prospects of India had begun to brighten. Mr. Thomason had seen his favourite plan of an Orphan Institution prosper; he had witnessed and shared in the translation and printing of the Scriptures into several Oriental languages; the Hindoo college had begun to open new facilities of access to the native mind; the local government was beginning to be less startled at chimeras, and had fostered several objects of enlightened benevolence, more or less remotely bearing upon the moral and religious amelioration of the country; the Church Missionary Society had gained a firm position, and presented an extended front; and the dark prognostications which assailed its entrance had well-nigh ceased. Dr. Middleton's Episcopate also had laid the foundation for extensive good: children were now, for the first time in the annals of modern India, led to the altar of God to confirm their baptismal vows; Bishop's College was rising,

and a considerable number of our countrymen, including some in high stations, who had hitherto been thoughtless of their own salvation and that of others, were becoming anxious for both, and were bearing the cross of their Redeemer, and confessing him boldly, amidst the European darkness and irreligion, and the native superstitions and pagan rites, which prevailed around them.

Such was the state of India when Bishop Heber landed on its shores. This excellent man began immediately to shew how highly he valued and esteemed, for their work's sake, such men as Corrie and Thomason; the first of whom he appointed his Archdeacon, and the latter he removed to the cathedral. Writing to Mr. J. Thornton, he says:

"'Your friend Thomason is a very good and a very learned man—a child in gentleness and facility of disposition—the most unsuspicious being possible—inclined to think well of every body—he is an excellent preacher;' adding concerning his removal to the cathedral, 'Mr. Thomason is a most useful and necessary accession to the cathedral. I do not see any symptoms of the dispersion of his flock—though many doubtless follow him to the cathedral. The congregation of the old church, which was first formed by Mr. Brown, is still spoken of by many persons in Calcutta as made up of '*the evangelical party*.' A few years ago there was an avowed and impenetrable boundary line between them and the frequenters of the cathedral. The preacher of the old church was hardly acknowledged as a member of the same community. His brother chaplains, and those who attended his ministry, would as soon have gone to mass as to St. John's. The amiable temper and moderation of Thomason—the excellent terms on which he latterly was with Bishop Middleton—the similarity of his opinions with those of the late senior chaplains, have for some time back brought the parties nearer to each other. To the affairs of the Church Missionary Society, I have paid considerable attention, *and have great reason to be satisfied with the manner in which they are conducted, as well as personally with the Committee, and all the missionaries whom I have seen.*'" pp. 297, 298.

In the year 1825, the health of Mrs. Thomason rendering her return to England indispensable, Mr. Thomason, after much consideration, esteemed it his duty to give up his Indian engagements for the sake of accompanying her. He was followed by the affectionate regrets of all who knew him. The Governor-General in Council wrote to the Bishop of Calcutta on the occasion:

"'The encomiums which your Lordship has so justly passed on Mr. Thomason's exemplary discharge of his ministerial functions, and his active and beneficent attention to most of the useful and charitable institutions of this city, meet with the most ready and entire concurrence of the Governor-General in Council. Mr. Thomason's services in the cause of religious charity and general usefulness have been so extensively beneficial, that the regret of the government for his departure from India will be shared by every member of the community who has witnessed his indefatigable exertions amongst all classes of persons within the sphere of his influence and example.'" p. 315.

Mrs. Thomason expired on the voyage, and Mr. Thomason writes:

"'Oh! it has been a trying dispensation, far beyond what I could have expected, whilst I only knew the sorrow from report. She entered into rest—I was left in a state of desolation no language can express. O may I ever remember the impressions and emotions, the tears and prayers, the sorrows and joys, and mercies and judgments of the voyage.'" p. 321.

On his arrival in England, he was prevailed upon by his friends to give up the intention of returning to India. Accordingly, at the end of the year 1826 he accepted the Perpetual Curacy of Trinity Church, Cheltenham; where he remained nearly two years, much beloved by the congregation committed to his charge. He, however, felt uneasy in consequence of the interruption of his Hindostanee translation of the Old Testament; which he was unable to prosecute in England. He therefore determined to return to India; where he arrived in November 1828. His health had been in a declining state from the time he left India in 1826, and the indisposition was increased during the voyage. His sufferings were, however, greatly mitigated by the affectionate attentions of Mrs. Thomason,

whom he had married a few weeks before he left England, his friends strongly urging this step. On his arrival in Calcutta his health was in so declining a state that he was only able to preach twice. He was recommended to try a voyage to the Isle of France. The former part of the voyage was favourable: he continued gradually to recover strength, and was able to read the Psalms and Lessons aloud in his cabin; but before he arrived at the Mauritius his disorder returned with increasing strength. He however reached the island, and seemed for a few days to rally; but his disorder soon returned, and on the 21st of June he was taken to his rest.

The following notes are given of his last hours:

"'Many sweet expressions we heard from his dying lips, in the midst of severe bodily agony, such as the following, 'This is a dark valley, but there's light at the end.' 'Thanks be unto God for his unspeakable gift.' 'Lord Jesus, receive my spirit.' 'Lord give me patience, may patience have its perfect work.' 'When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.' About three o'clock in the morning, he inquired what time it was, and when told, he replied, 'I thought I should have been far away before this.' He complained of a sharp pain in his heels, and also at the back of his head, which reminded him of the first great blessed promise vouchsafed to fallen man. He seemed to watch the progress of death as it advanced up his cold legs. He asked why there was not a candle in the room: on being told there was, he said, 'Oh, then, I am losing my sight, for it appears dark.' After a slight convulsion, I saw his change was near, and said to him, 'The Lord is coming quickly;' he replied with a smile, 'I hope so.' Shortly after this his heart ceased to beat, his spirit fled, and he entered the joy of the Lord.

"'During the voyage from Calcutta to this island, a period of nine weeks, in which that season of the year was included, wherein we commemorate our Saviour's Death, Resurrection, and Ascension, he read twice over the Harmony of the Gospels, which, as he intently perused, he frequently said, 'I have been feasting on the bread of life.' He appeared sometimes to be absent from all earthly scenes; so elevated was his soul with meditation on the boundless love of God in Christ, which was heightened by a deep sense of his own vileness: indeed, this characteristic much increased as he ripened for glory: he lamented his great defect in every relative duty, in his ministerial office especially; and in deep humility of heart used to break out in the Publican's prayer, and frequently said, 'I cast myself on the boundless mercy of God, I throw myself at my Saviour's feet; if I perish, I perish there.'

"'He was very earnest in his petitions at the Throne of Grace for the spiritual welfare of India, for the coming of Christ's kingdom, and the fulfilment of those prophecies relating to it. He left an affectionate farewell to those most dear to him, in the following words,—'To my dearest mother, give my most affectionate love, and may her last days be her best days. To my very dear Mr. Simeon say, I feel unworthy of the great love he has at all times honoured me with. Oh! may his bow abide in strength, and may he be, if possible, still more useful in his age.'" *pp.* 232—234.

Such was Thomason; but he is gone, and his excellent and esteemed Biographer is gone too. Had Thomason effected nothing during his whole life but his version of the greater portion of the Old Testament into Hindostanee, this would justly perpetuate his memory, and entitle him to the gratitude of every friend of Christianity. Nor will the name of Sargent be unknown or unhonoured where the names of Martyn and Thomason are revered. Of the dead we say no more; but to the living we add, "Whose faith follow; remembering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever." The private Christian, and still more the Ministers of Christ, and most of all those who are called to labour in foreign lands, particularly in the vast regions of Hindostan, will find in the histories of Swartz, and Brown, and Buchanan, and Martyn, and Thomason—not to mention, though by no means disparaging, other Indian worthies—a most valuable and instructive series of Christian biographies, which will be appealed to by future ages as authentic documents for a review of Christianity and Christian missions in India, during the most remarkable and eventful period of its history.

REVIEW OF WORKS ON THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

1. *Strictures on the Work entitled "Death-bed Scenes and Pastoral Conversations," in Refutation of its Doctrinal Errors and its Calumnies.* By a Clerical Member of the Society for promoting Christian Knowledge.
2. *Observations on "Death-bed Scenes and Pastoral Conversations," and on the Society for promoting Christian Knowledge.* Dedicated to his Grace the Archbishop of Canterbury, President of the Society.
3. *A Letter to Robert Gray, D. D., Lord Bishop of Bristol, designed to be a Travelling Companion of his Lordship's "Dialogue between a Churchman and a Methodist," recently published by the Society for promoting Christian Knowledge.* By Jacob Stanley, Author of Dialogues on Popery.
4. *Record Newspaper* (passim)—*Article: Society for promoting Christian Knowledge; Bible Lesson Book.*

THE Society for promoting Christian Knowledge presents at this moment a most instructive spectacle, to any person who wishes to study the aspect of affairs within the pale of the Church of England, or the influence of that church upon the public at large. This truly venerable, and eminently important and useful, though certainly not perfect, institution, arose at a period of English ecclesiastical history when the hallowed days of the Reformation had passed away, and a very different race of divines to those who died at the stake for the faith of Christ crucified had begun to lord it over their prostrate church. This Society, though founded by devout and zealous men, could scarcely fail to sink into the prevailing habits of the times. It is true that some of its publications, during the first century of its existence, breathe a spirit of pure doctrine and exalted heavenly mindedness; it is true, that among its members were enrolled some of the most pious and holy and exemplary men, who adorned the eighteenth century and the latter end of the seventeenth. It is true, that it was eminently successful in importing from Lutheran Germany the missionary zeal and love of a Swartz and his compeers;—but, as a whole, it partook very much of the character of the members of the Church of England during that long period: it was cold, inactive, and barely orthodox; it opposed vice and infidelity, but its great object of alarm was what was vaguely called Calvinism, Methodism, or fanaticism; and its great desire seemed to be to reduce men to decorous formalism; and, as for many of its publications, nothing could be more jejune, frigid, and unreadable, except where they waxed into animation in their zeal against those who, forsaking decent mediocrity, were either righteous over-much or over-much wicked.

We are not casting stones at the Society during that lethargic period; for if its members were not in general distinguished by much religious energy, they were less apathetic than others, who did nothing; and to this Society we owe no slight debt of gratitude for its Bibles, its Prayer-books, its schools, its missions, and many of its publications, at a time when the great majority of the professed members of our Church, and not less of the Dissenting bodies, were too much sunk in spiritual insensibility, especially as respects the wants and the claims of Heathen Lands lying in darkness and the shadow of death.

During the last quarter of a century this ancient institution has been roused into new activity; and more than outvied its own youthful efforts, or the efforts of any kindred establishment, unless it be that cosmopolitan institution the British and Foreign Bible Society. The zeal which formed Bible and Missionary institutions, and the zeal which opposed them,

equally contributed to augment its numbers and to swell its funds; and we unfeignedly rejoice to say, that, so far from the labours of other societies injuring this—so far even from its own recent extra-mural experiments and operations, by means of its Committee of Literature and the four millions of books, tracts, and Saturday Magazines issued by that body, drawing off resources from the parent at home, never was the Society, in every respect, in so flourishing a condition as at the present moment. Its last Report is not yet printed, but those who have heard the substance of it read will acknowledge it to be one of the most interesting and important ever yet sent out by the Society. It states, that the total number of books issued during the year has been, Bibles, 73,572; Testaments, 70,606; Common-Prayer Books, 162,019; Psalters, 15,506; other bound books, 136,772; small Tracts, half-bound, &c. 1,620,866; making a total of 2,079,341. This total is far greater than that of any preceding year; as are most, we believe all, of the items of which it is composed. The Society has also been as successful in its receipts as in its issues: its funds, from all sources, during the year having augmented to the sum of 70,336*l.*; of which no less than 37,437*l.* were from members for the purchase of books and tracts on the terms of the Society. It has thus flourished this year beyond all former example: it has been signally prosperous in its funds, its issues, its accession of members; in short, in whatever constitutes the external machinery of a charitable institution.

But organization is not life; and in vain are limbs of mighty mould, if they are not animated by an etherial spirit. Has this been the case with this Society? Has its stupendous machinery been rightly directed? has its giant strength been devoted to good or evil? and if, as in all human institutions, however well devised, there has been a mixture of both, what have been the proportions, and how may we increase the proportion of gold, and get rid of whatever adheres of alloy?

These questions would be variously answered by various persons. The Society has advocates who in a spirit of prepossession eulogize all its proceedings, and see not how any thing could have been changed for the better. It has enemies who in a spirit of prejudice object to every thing, and think the Society a curse, rather than a benefit to the country. Thus, between party spirit on both sides, it is not easy, for those who have not carefully watched the proceedings of the Society, to ascertain exactly the position which it occupies. There are those who appear to think improvement superfluous; there are others who seem to consider it unattainable: the former would admit of no innovation; the latter would be satisfied with no improvement.

Our own view is, that, great as has been the increase of the Society's external prosperity, the improvement in its character and proceedings has been greater still; and we view it at this moment as standing in a condition peculiarly hopeful and interesting, and as likely to prove more than ever an ornament to the Church of England, and a benefit to the universal church of Christ. No writers have remonstrated more frequently or explicitly than we have done, for thirty years, in regard to whatever appeared to us wrong or defective in the publications or the spirit of this Society; and we are, therefore, the more constrained in duty to add this testimony to its greatly improved and improving character. Its increased zeal and energy are known to all: it has drawn warmer blood into its veins, and is advancing with vigorous steps to meet the peculiar exigencies of the day; adapting its powerful machinery to new objects, and particularly to the counteraction of infidel, blasphemous, anti-social, and demoralizing publications. In this last respect, its Committee of Literature has effected a public service of incalculable value. It found the corner of every street and every hawker's basket polluted with iniquitious cheap publications,

which tracts of a directly religious character had not been able to displace. Among other laudable projects for correcting this evil, it brought into the market a new cheap weekly entertaining and instructive publication, on a plan very similar to one which had been recently established with remarkable success; but with this difference, that whereas the Penny Magazine expressly passed by all religious topics, the Saturday, though not professing to be a religious publication, was never to lose sight of them; so that the reader of its pages should be reminded, even in the midst of his amusement or intellectual instruction, that he possesses a soul, and that God has given him a Revelation by which he may learn how it may be happy for ever. We think that the Committee might, with advantage, afford a larger infusion of spiritual instruction; but as this was not their direct object in this particular work, they seemed to have feared giving to it too theological a cast, and thus preventing its extensive circulation for its particular purpose. It has certainly had the good effect, aided by the Penny Magazine and some other publications, of rendering vast quantities of trash unsaleable, driving them out of the market, and teaching the poorer classes of readers to look for entertainment in something better than vicious, blasphemous, and king-killing or soul-killing publications. It has also materially raised the moral and religious tone of some other publications*.—In these and other ways

* It is in all good will to the Committee of Literature, whose labours deserve much gratitude, that we express our regret respecting the title and day of publication of the Saturday Magazine. We think that it was ill-judged to send out the new work on the same day as the Penny Magazine, which had already obtained a wide circulation; thus creating an idea of rivalry which was never intended; besides which, the day was already over-stocked, and we think there had been a better commercial opening for a work of this kind in the middle of the week—say on Wednesday. But our chief reason for objecting to the day is, that it has led to a very general impression that the work was intended for Sunday reading; which every person knows is the cause why so many other publications have been issued on Saturday, from Addison's papers in the Spectator down to the present day. The members of the Committee, we know, reject with due disapprobation the idea that they mean their entertaining accounts and plates of birds and beasts and buildings, for Sunday study; but if they consider all the circumstances, they will not wonder that we wish that another day had been chosen. They publish on Saturday morning, or even as early as Friday afternoon; but in the country the numbers are not ready for distribution till Sunday morning, on which day there are many purchasers at the newspaper distributors and small stationers, as is the case in London also. People like to receive, and if possible to commence reading a periodical work on the day on which it is dated; but is it, then, desirable that such a work should be issued on the busiest day of the week, when a vast mass of readers, including shopmen, mechanics, labourers, apprentices, and servants, cannot find half an hour's leisure to go out to purchase, much less to read, their weekly treasure; one or both which operations they will too easily learn, in their impatient curiosity, to commence on Sunday, their chief day of leisure? And we are sorry to add, that the Committee's own prospectus, which was widely circulated as an advertisement, and also introduced into the work as the first paper of the opening number, encouraged the notion that the Saturday Magazine was intended for Sunday reading. We do not see how any person who reads that preface can think otherwise. After enumerating what would be the contents of the work—such as "natural history, navigation, printing, the telescope, steam-engines, and so on"—it says, that "this Magazine comes out on the Saturday, *when most men have a pause from labour*;" adding, "we are not for interfering with the family talk or the friendly walk, much less with the duties of the Sabbath or the study of the Bible—and we trust every one of our readers has one—all these good things may be done and observed, *and yet there will be plenty of time for perusing these few pages.*" We cannot for a moment doubt that the writer of this preface meant distinctly to refer to the day of sacred rest. For, is it on Saturday, the busiest day of the week, that the poor man puts on his best gear, and procures "a pause from labour," and time for "family talk," and takes "a friendly walk," and attends to "the duties of the Sabbath and the study of the Bible;" and then, "when all these things are done and served," has "plenty of time for perusing these few pages?" The Committee, when this objection was suggested to them, replied, in their sixth number, that the pause from labour was referred to the end of the week (Saturday), and not the beginning (Sunday), and that "nothing was further

the Society for promoting Christian Knowledge has exhibited a laudable zeal, and an increased adaptation to the exigencies of the times. But it was not to these matters that we chiefly referred, when we spoke of the improved and improving character of the institution. Our reference was to the anxiety shewn at its Board for the improvement of its catalogue, by the insertion of works of a truly orthodox, evangelical, spiritual, and justly popular character, and by the exclusion of others of a contrary tendency. No person can have attended that Board without having witnessed the patience

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from their intentions" than to make their magazine a paper for Sunday perusal, and that "the passage alluded to cannot, by any fair means, be made to bear such a construction." The Committee, certainly, best know their own intentions; and we are quite sure they mean no violation of the Lord's-day; but to add that the above passages cannot bear the popular construction, is a somewhat unguarded statement. Our own belief is, that the individual who wrote that paper, and who is publicly stated to have been a well-known and highly gifted layman, and not a member of the Committee, did mean what the words imply; but that the Committee did not observe their bearing till it was pointed out to them; and that they then disclaimed, as well they might, any such intention. But still, both in point of fact and in public estimation, the Committee's Magazine ranks with other papers published on Saturday for the poor man's Sunday reading, after his "family talk, and friendly walk, and Sabbath duties, and study of the Bible." We cannot but think, therefore, that it ought to be changed to a Tuesday, or Wednesday, or Thursday paper; which alteration would open a new market, banish the idea of rivalry, and shew the anxiety of the Committee to prevent even the appearance of evil in so solemn a matter as the due observance of the day of holy repose. If the change were conducted with care, and after ample and repeated notice, it needs not abridge the sale of a single copy. In mentioning this subject to many persons, we have heard but two replies to the above statements: one, that there would be a commercial difficulty on any other day than Saturday, because the country booksellers and stationers are in the habit of having a regular Saturday parcel of small works (that is, a parcel expressly delivered, in too many instances, late on Saturday night or on Sunday morning, for Sunday distribution); and the other, that, after all, though one would not openly encourage the Sunday reading of Penny, or even Saturday Magazines, yet as the working classes have often "plenty of time on that day, after they have done and served those good things"—their talk, and walk, and Sabbath duties, and reading of the Bible—to read a "few pages," they had better read the Saturday Magazine than Radical Newspapers and licentious trash. Neither of these replies appears to us to deserve the slightest consideration. In a matter of principle, an alleged commercial convenience, or a question of what worse thing men might do if they did not do this, is not an argument of any weight. We are to do what is right, at the hazard of all consequences.

We should not have alluded to this question in print, had we not reason to know that it has been frequently discussed in private; and that the Committee, as they state in their sixth number, conscious of their own integrity, and not seeing how any man can mistake their views, see no reason for making the proposed alteration. Their integrity is unimpeachable; but if a large class of pious and conscientious men, including not a few of the clergy, especially in the country, where the Magazine reaches their parish on the Sunday, feel a difficulty, it may surely be worth while to reconsider the question. The Committee after all its zealous and valuable labours, have been so harshly and unfairly dealt by in some quarters, and on some occasions, that we feel pain in offering any remark which may appear to wear an unfriendly aspect. But of this character are not the preceding observations. The Committee have nothing to retract or compromise by altering the day of publication: they both meant right, and are satisfied they have chosen the best plan: but if they find that their own prospectus has unhappily given the public a wrong notion of their intentions, and that in point of fact they are currently identified with other works expressly published for Sunday reading, it surely deserves consideration, whether even yet they might not act wisely in changing the day,—especially after all that has of late occurred in regard to the due observance of the Sabbath. It would be a noble and a Christian proceeding for the Committee to say, Though we meant no evil, and discern none that of necessity attaches to our plan, yet as our good is evil spoken of, as our prospectus was misunderstood, and as in point of fact we are informed that our paper adds to the mass of Sunday selling and Sunday secular reading, we will change the day of its publication. Such an announcement would gladden the hearts and strengthen the hands of those who are endeavouring to promote a better observance of the Lord's-day, among the foremost of whom we rejoice to include some of the members of this very Committee.

and fairness with which objections are discussed, and the willingness expressed to make all needful alterations. Never did the Society number in its ranks so many truly pious and active friends as at the present moment; and never was there so vigilant, we might say so jealous, an eye over its publications. We do not believe that henceforth any work which can be shewn to possess powerful claims to be admitted, will be rejected; that any work against which a strong case shall be proved, will be left eventually unamended on the catalogue; or that any work will be removed without a conscientious assignment of cause*. If we should find ourselves wrong in this statement, we will acknowledge our error; but with our present belief we cannot but urge the claims of the Society upon the attention of every friend of the Church; and we earnestly deprecate every attempt to cripple its energies. It is a most equitable society; for it allows and invites its members without exception at its Monthly Board, where any one may ask any question, urge any objection, or vote against any thing that he considers exceptionable. It is the fault, therefore, of the collective body, if its proceedings are not what they ought to be; and every individual shares the blame who has not done all in his power to correct every evil. This open constitution of the Board, which renders the Society an index of the actual state of opinion in the Church of England, is one of its most valuable characteristics, and we should strongly disapprove of any material alteration, which would take away from any member the privilege of attending the monthly business of the Society. One of its highly respected members, Mr. Benson, the Master of the Temple, has given notice of a motion at the meeting in July, for the appointment of a Committee in part elected by the members of the Society, instead of the present Standing Committee. Election and responsibility are necessary to the well-being and well-doing of all our societies; and we so far hail Mr. Benson's proposition, and hope that it will be carried; but if it be intended that the proceedings of the Committee shall supercede the functions of the open Board, we more than doubt the propriety of the alteration, especially at this moment, when the Society is rising to unexampled magnitude and efficiency, and a process of fermentation is going on, which, however occasionally inconvenient, is likely to defecate it to a degree of purity which it has never yet enjoyed. Till the Society's present democratical constitution of an open board and universal suffrage becomes, what it has never yet been, an insuperable impediment to the transaction of business, we see no reason to abrogate it: but the election of its Committee is essential to its right conduct, and to the absence of that salutary principle may be traced most of the defects which have occurred in the Society's operations; just as the miserable inefficiency, the obstinate prejudices, and the unpopular measures of the Society for the Propagation of the Gospel have been the offspring of its anti-social and close-corporation constitution. How long would that Society have been permitted to fraternize with West-Indian slave-owners and Colonial Church-Unions, had there been either an open board or an elected committee to over-rule the dicta of a very few individuals, who have hitherto shrouded the Society's proceedings in mystery, and shrunk even from an annual meeting of the members, lest a gleam of

* A Correspondent lately complained in our pages of the removal of Gilpin's Lives of the Reformers. Mr. Cunningham has stated, in the columns of the Record, that the cause of that removal was that these works are tainted with *Socinianism*. We have not the books at hand to refer to; as umpires between the litigants; but Mr. Cunningham's statement shews that there may be good reasons for the removal of a book, which the public are not aware of. There is, however, much practical inconvenience in the silence and secrecy with which alterations and removals are conducted by the Standing Committee. The members of the Society ought to be furnished with such statements on these matters as may prevent misconception.

light should dart through a chink, and the Society be forced by public opinion to conduct its proceedings upon more liberal principles. Government having now diminished its grants, the Society supplicates, in despair, the public; who turn coldly away, and leave it to its own poverty-struck corporation dignity. The public do wrong: the Society is an ancient, venerable and eminently important institution, and, under a better system, might become an invaluable blessing to our multiplied colonial dependencies. There requires only an active, responsible, elected Committee, and the boon of membership to its subscribers, being members of the Church of England, to make it as prosperous as the most favoured institutions of the land. And why should it not be so? Why, when the Church Missionary Society has this year increased its already large funds by some seven thousand sovereigns, bringing its income to nearly fifty thousand pounds, and the Christian Knowledge Society has flourished after a similar proportion, should this ancient Church of England Institution languish? Let the slave-cultured Codrington estates reply in part; and the remainder of the reply is not less obvious. We are, however, deeply grateful for what a few zealous and judicious individuals have done to improve the character and proceedings of that Society, and most earnestly and respectfully would we entreat them not to relax in their valuable labours, in disgust at the little success which has hitherto attended them. In due time they will reap, if they faint not, and a more noble work they could scarcely perform than to renovate this ancient institution. The incubus of West-India slavery will now be taken off by other hands; and more than one other incubus will fall off of itself, when light and air are allowed duly to ventilate the Society's apartments.

But to return to our thesis. We have, in the publications noticed at the head of this list, a specimen of what is passing in regard to the Society for promoting Christian Knowledge. In that Society, and in what is called "the Religious Public" who take an interest in its proceedings, we may trace three, or rather four, distinct classes—we will not use the invidious word *parties*. At one extreme we find those who prefer things as they used to be, when a few individuals practically ruled the Society, and vindicated those doctrines and proceedings for which the deceased Dr. Warton's Death-bed Scenes form a text-book. At the other extreme we find those who are contented with nothing but what is hammered upon their own anvil; whom no practicable improvements are likely to please; who contrive to carp at every Missionary, Bible, Tract, and Education Society in existence; who seem to love controversy for its own dear sake; and whose hyper-criticisms would find knots in bulrushes, and turn mole-hills into mountains. All our religious societies are more or less incommoded with these unreasonable, though we believe sincere and honest, spirits. We are not aware that they are very numerous in the Christian Knowledge Institution.

There is a middle division, which contains those who are zealously labouring for the improvement of the Society in a spirit of meekness and mutual forbearance. This division comprises, as we have before intimated, individuals of two classes, who, though differing in many of their views, coalesce in their desire to improve the character and workings and publications of the Society, and to give to the world the doctrine of Christ, and the duties of his followers, with as little as may be of party asperity and vexatious janglings.

We are no friends to unnatural coalitions; nor should we augur any good, but much evil, from the sacrifice of any doctrine or precept which the sacrificer believed to be a part of the word of God. But very different is a spirit of mutual conciliation, which leads to candid inquiry; each party

holding in the end his own opinion in meekness, if he cannot honestly adopt that of his opponent.

Let us try the Society by this test. The publications before us notice three tracts which the writers consider objectionable. Let us take the first of them—the work entitled Death-bed Scenes. The first extreme before mentioned, would approve of this publication: at least we judge so by the fact of its having been placed on the list of the Society, which could not have been the case had it not found some fautor to patronize it, and who of course approved of its doctrines and spirit. The other extreme would condemn altogether the Society which has admitted it, and vote at once for its annihilation as an incorrigible institution. The two middle classes would fairly meet together, and discuss its contents, and agree to abide by the issue. Now, let this be done; and if we must have party names in the church, though we strongly deprecate them, let the party which Dr. Warton stigmatizes under the name of Evangelical be fairly heard by those who are currently styled Orthodox; and let the standard of appeal, subordinately to the word of God, be the truth-loving documents of our own Church. To such a friendly discussion the author of the publication Number 1. in our list, invites the members of the Society; and we shall best subserve his object by quoting some of his most important statements. The test, then, will be this: Will the majority of the Society, when the real character of this work is known, continue it on their list? If they will, deliberately, and with their eyes open, then is the Society not constituted so as to afford much hope of its proceedings; but if it will retrace its steps, and put aside this very popular book—induced thereto, upon candid examination, by a conviction that its doctrines are unscriptural and its spirit unbecoming—then may we fairly say that the Society deserves the increased esteem of all the friends of the Church and of our common Christianity, and confidently hope, that, having made this sacrifice to truth, its members will be anxious to proceed in the same track wherever truth may lead. And this is all that any man has a right to expect from any body of men assembled for a given object.

The "Clerical Member of the Society for promoting Christian Knowledge" opens the discussion as follows:—

"In undertaking the painful task of exposing the doctrinal errors and the grievous calumnies of the work entitled 'Death-bed Scenes and Pastoral Conversations,' it is necessary to remind the reader of the circumstances under which that work appears before the public. The three volumes were originally published in succession, with the announcement on the title-page, and in the advertisements, that they were written 'By the late John Warton, D. D.,' and 'Edited by his Sons.' We accordingly find a posthumous preface by the author, and two or three explanatory prefaces written since his death by his sons. The author states that the manuscripts would be found by his children among his papers when he was taken from them: that they might print them, if they thought proper, but that during his own life they could not be permitted to see the light: that the writer was fearless of criticism, as 'he should be mouldering in the dust, and it would fly harmless over his head;' adding in conclusion, 'And now, reader, farewell! When this comes into thy hands I shall be beyond thy censures or thy praise.' Dr. Warton's sons explain in their prefaces the circumstances under which their deceased father drew up his manuscript.

"On the publication of the work, notwithstanding all the above solemn asseverations, it was doubted whether it was, what it professed to be, the production of a deceased Dr. Warton edited by his sons; and subsequent inquiries led to the discovery that the name of the writer was fictitious, and all the other circumstances above-mentioned mere invention. Hence the authenticity of the publication as a record of facts, which it professes to be, is entirely destroyed; and it becomes entitled to no credit but what may be due to it as a work of fiction, though published under the very questionable morality of a deceptive title, and with the solemn asseverations above narrated.

"Under these very doubtful circumstances this anonymous or pseudonymous work was unhappily adopted by the Society for promoting Christian Knowledge. With

some inconsistency, however, the Society, in placing the book upon its list, expunged the name of Dr. Warton and his pretended sons, doubtless as well knowing them to be fictitious, while it retained the whole machinery of pretended prefaces grounded on that very fiction. Nor was the inconsistency confined to the Society's catalogue, for the same inconsistency appears on the title-pages of the Society's copies; for while in the full work the fictitious name is omitted, in the tale called 'Penitence,' published separately, it is retained; as any member may see by looking at the shelf of specimen books in the Society's public office. These may appear trifling matters, but they shew that the work has no character of authority, and that the Society felt it could not give its sanction to the imposition of a false name professing to be a true one. The pretended editors, however, (query, the author himself?) boast much of the Society's sanction. 'The Society for promoting Christian Knowledge,' say they, 'having recently placed it upon their catalogue, after so decisive a proof of the good opinion of that venerable body, we can have nothing further in point of credit to expect, or even to wish. It is well known that such a distinction is not to be obtained by partiality, or purchased by bribes, or ever granted without the most deliberate and scrupulous caution.' So say the pretended Dr. Warton's pretended sons; but the following pages will shew that the Society, in this instance, has by no means used that 'deliberate and scrupulous caution' above alleged; for it is only the want of such caution that can account for the admission of this work on the Society's list, it being impossible to suppose that the members of the Society will approve of the work after its character is known.

"As the Society has struck out the name of Dr. Warton, it will not be further alluded to in the following pages; but the work will be spoken of as anonymous, as it appears in the Society's copies and catalogue. The professed author says, even in the Society's edition, that 'the severest criticism will fly harmless over my head, when I am mouldering in the dust;' and if this be so, no offence or pain can be given to any living individual. If it be not true, then the censures fall upon an anonymous writer, who will have no reason to be offended with them, provided they be written, as they ought to be, in a spirit of meekness as well as truth. One thing only is requested of those who may peruse these strictures, that they will not judge them to have been suggested by an over-fastidious and hypercritical spirit, until they have patiently examined them, as far as they apply to the more serious and dangerous errors of doctrine in this work. These will be noticed under separate heads.

"The object in view will be, to expose the very dangerous tendency of the book in matters of vital consequence to the souls of men. It is hoped that this will be done with all moderation consistent with that close investigation of the erroneous doctrines advanced which may be necessary to guard multitudes of incautious readers, to whom the whole style of the work is calculated to be pleasing. And here, those who in simplicity of heart may have read the author's book, without detecting the errors which it contains, are requested to favour these observations with a candid perusal, till they can fairly satisfy their mind upon the subject, and judge from actual investigation whether these objections are well-grounded or not: for in this consists one of the most dangerous tendencies of this book, that the erroneous sentiments are so interwoven with the whole course of the argument or narrative, which may be going on with another drift, that the mind unawares receives the sentiment, and is insensibly possessed with new and erroneous views, or is more confirmed in those which it had already imbibed.

"It is hoped that these remarks may be the means of opening the eyes of some of those clergymen who may have too unreservedly commended this book to various members of their flocks, with whom their authority may have had some influence in causing these erroneous notions to be received with less suspicion. They have themselves taken the books without the least mistrust, in too much reliance upon the source from which they came, and in that confidence which it is highly desirable that members of the Church of England should be able to place in the Society for promoting Christian Knowledge; and, having very slightly run through the interesting narratives and cleverly-conceived dialogues, they have not so minutely examined the correctness of the positions as to feel any difficulty in recommending the book generally; and even if some statements have a little staggered them, the character of the Society has had such weight that they have dismissed these doubts, as over-refined scruples and fastidious niceties of verbal criticism:

"The main object in these remarks will certainly be to shew the inconsistency of the author's views with the Holy Scriptures; but as there are no divines who do not profess to take their positions from Scripture, however opposed those positions may be to each other, a discussion might be opened which there would be little hope of soon adjusting: large quotations will therefore be made from the Homilies and Articles of our Church, which were framed for the express purpose of excluding divisions from the Church, and reducing to one common interpretation of Scripture those, at least, who minister within her pale.

"It is proposed to notice the leading errors of Death-bed Scenes under the following heads—Justification, Repentance, the Sacrament of the Lord's Supper, and 'Evangelical Clergy' (under the author's head of 'Proselytism'), with further remarks on less important points." Strictures, pp. 1—6.

We purpose, in another number, following the author through these different heads of discussion. They are unspeakably important, not merely as regards this book, or the Society for promoting Christian Knowledge, or even the Church of England, but as involving the essential doctrines of the Gospel of our Redeemer. We augur much benefit from a serious consideration of the great questions arising out of such an inquiry, if only it be conducted in a Christian spirit, and with that mutual forbearance and respect which become members of the same church, and professed followers of the same Divine Master. On former occasions, of somewhat similar discussions, arising out of the Bible-Society controversy, the Baptismal controversy, the Antinomian controversy, and various others, much solid benefit remained after the strife had passed away. The noise of the flail, the whirl of the fan, and the dust of the chaff, were not agreeable; but the wheat was found clean and well sifted after the operation was over. We believe that much of the revival of pure Scriptural doctrine in our Church during the last quarter of a century, has originated in these discussions. Many laymen, and even clergymen, who before had never considered such questions, were led to apply their minds to them, and by the blessing of God discovered the Pearl of Great Price, when they were thinking of little more than of collecting shining pebbles. As a proof of the advance in Scriptural knowledge, we need only refer to the very first doctrine alluded to by the author of the "Strictures"—*justification through faith only*. In our early volumes we had occasion again and again to prove this doctrine systematically; whereas now, what clergyman, in words at least, ventures to deny it? In arguing with not a few of the members of the Society twenty or thirty years ago, we were obliged to begin with the beginning; and we should have had in the present instance to shew, not only that this book impugns the doctrine, but that it ought not to do so. Now our task is easier; for if we can shew that the book does impugn that article of a standing or falling church, we shall not need more to shew that it ought not to remain on the catalogue of a Society for promoting Christian Knowledge; for we doubt whether any accredited member of the Society would, either in his place or in print, assert that men are to be justified, in part or in whole, by their works. Muddy statements are common enough; but few men now venture to take up the naked proposition. Surely this is no slight advance; and the same may be said of other points of doctrine and practice arising out of the discussion; which may God over-rule to His own glory and the setting forth of His Truth*.

(To be continued.)

* While this article is passing through the press we have learned, what we were not aware of before, that, by a resolution of the Standing Committee on the 10th of June, the "Death-bed Scenes" has been withdrawn from the list of the Society. This intelligence strengthens all that we have above stated, relative to our conviction of the wish of the Society to improve its catalogue, and to listen with candour to any well-founded and temperately urged objection which may be brought to its notice against any of its publications. This withdrawal will relieve us of some of the embarrassment which we felt in commencing the present argument, as the important questions involved in it will be divested of any unnecessary associations. We may take this occasion to remark, that we have felt much pain at some things in the controversy in the Record newspaper respecting another of the Society's works—or, more properly, a work of the Committee of Literature—the Bible Lesson Book. We think the book very ill-judged and ill compiled—(we believe it is the production of a lady, who strung the passages together as she thought best for nursery reading, but with no view of a systematic rejection or mutilation of the sacred text)—but the conduct of the Society in regard to it leads us to the very contrary opinion to that expressed in the Record, that the members

should throw up their subscriptions. On the contrary, we see in all that has passed relating to that little book additional reason why every friend of piety and of the Church of England should enrol himself among its members. Nothing could be more candid and Christian than the spirit displayed by the members of the Committee of Literature, in listening to objections, and expressing their wish to correct every defect. But more of this, if necessary, hereafter.

We ought to have remarked above, that Death-bed Scenes is not on the Society's regular list, but only on the Supplemental Catalogue. It has, therefore, not undergone the Society's scrutiny, or been proposed or balloted for at the Monthly Board. Had it been proposed for the regular list, it must have been recommended in a strict form, and its merits been fully discussed; and some member would probably have objected to it, and, if his objections were valid, prevented its admission. Our own readers were aware of the character of the book, from our review of it, long before it was taken up by the Standing Committee. The members in general could know nothing of its insertion till they found it in their Annual Report.

VIEW OF PUBLIC AFFAIRS.

NEVER, since the commencement of our labours, has a passing month presented to us more topics of public importance, especially to a Christian Observer, than the present. There are those indeed who turn with apathy from all such matters; who, if urged to lend their attention to questions of great interest to the morals, religion, and general welfare of mankind, coolly reply, that "they never meddle with politics;" thus veiling the absence of an enlarged spirit of Christian patriotism and philanthropy under the plea of abstaining from the petty litigations of political party. Let the Christian avoid vain and secular janglings as much as he is able; but we pity the heart and the head of any man, especially a clergyman, who—when addressed upon the duty he owes to God and his country in regard to such momentous topics as Ecclesiastical Reform; the abolition of the anti-Christian system of West-India slavery; the strengthening of the laws for the better observance of the Sabbath; the moral, social, and spiritual welfare of a hundred millions of our fellow-men in India; and many other pressing subjects, involving the glory of God and the happiness of mankind—can affect to stigmatize such considerations under the abused name of "politics," wrapping himself up in his own little selfish circle, perhaps with a sneer at his friend's anxiety; replying, that he himself is chiefly concerned about spiritual things; that he leaves the potsherds of the earth to strive with the potsherds of the earth; that it is God who alone can amend a wicked world; that as for legislation, he places no faith in it; that you cannot make men religious by Act of Parliament; that legislation on Church Reform and Sabbath Observance is of little consequence, with much more to the same effect; and which we venture to designate as the veriest slang of a narrow mind and an unfeeling heart. The propositions are abstractedly true, but they are relatively false; for God works by means, and no man can open his Bible without seeing that not the least of those means is the conduct of legislation. The objector's argument goes in effect, and often practically also, much further,—to an indifference to objects more directly religious, and to a distaste especially for the operations of Bible, Missionary, and Education Societies, and the whole machinery of enlightened benevolence. The man who finds himself becoming indifferent to such matters, instead of priding himself upon his increased spirituality, had better take shame to himself, if not as a loiterer in his Lord's vineyard, at least as a discourager of those who feel it their duty to labour in a portion of it for which he has no predilection.

The IRISH CHURCH REFORM BILL has received considerable modifications, which tend greatly to its improvement. In stating the outlines of the proposed measure when it was first announced, we expressed much satisfaction at several of its provisions, but objected strongly to the taxation of the existing race of incumbents, the abolition of twelve bishopricks, and the spoliatory alienation of church property from its proper objects, as proposed in the virtual sale of episcopal lands, and devoting only an annuity to the see. We are happy to say that this last proposition is abandoned, and that no part of the church property is to be diverted to state purposes. This concession involves a most important doctrine; for if three millions of ecclesiastical revenue were thus seized, and appropriated either to paying the Roman Catholic priesthood, or to pauperize the poor, or to the new scheme of what is incorrectly called "neutral" Education, there is no impediment in point of principle to abolishing the Protestant Church polity altogether, and restoring

the legislative domination of Popery. Most heartily do we rejoice at this amendment, more especially as it is understood as being likely to prevent the rejection of the Bill in the House of Lords, which might have led to very alarming conflicts. We are thankful also that the unjust scheme of taxing the present race of incumbents is relinquished; and that the scale of taxation of future incumbents is to commence from 300*l.* per annum, instead of 200*l.*; though we cannot wholly abandon (notwithstanding such high authorities as Dr. Burton, and many other zealous Churchmen) our original scruples as to the justice of taxing one benefice to augment another. We hope that the abolition of so many sees may yet be dispensed with. Mr. Shaw, speaking, he intimated, as the authorized organ of the Irish Church, liberally offered to reduce the sees to 4000*l.* per annum, but retaining their present number. This had been a most salutary arrangement, especially as striking at the root of episcopal translations, which, though occasionally desirable, is in its present extent one of the greatest practical evils of the present system. The staff of the Church would thus be kept up, and Protestantism be prepared to spread its blessed influences over the land, if it shall please God, as we trust he will, eventually to cause His truth to triumph in the hearts of men over the errors of Popery. Lord Althorp unhappily ridiculed the idea of a bishop with only twenty or thirty parishes under his care as an absurdity and "a scandal." If his Lordship had perused the records of Christian antiquity he would find that this scandal is of very ancient date; and that the modern notions of wealth, rank, and political power, which are currently connected with the episcopate, do not belong to its essence. A venerable clergyman raised to preside in the Lord over fifty of his brethren, and to regulate the spiritual affairs of the large district which would be formed by thirty Irish rural parishes, would be no unpleasing spectacle of primitive episcopacy; and we may say this with the less offence to any man, because our own views do not extend, like those of some excellent friends of the Church, to the expulsion of Bishops from the House of Lords; and because we believe, that, though a bishop of thirty parishes would be a bishop still, and that the spiritual dignity would not be lowered by the absence of splendid revenues, and that the clergy and their flocks would be greatly benefited by his constant residence and minute inspection and godly monitions, yet that, if our Bishops will do their duty in their present high political station, they may be eminently useful in the promotion of true religion, and all its blessed fruits, by their power and influence; more especially as there is now no Convocation of the clergy for legislative business.

We are glad to add, in connexion with Irish Church matters, that the arrears of tithes of the last three years are to be commuted for a land tax; so that, as the law of last session, which imposes the payment on the land-owner and not the tenant, comes into operation next November, there will be an end, we trust, to this fruitful source of parochial bickering and clerical unpopularity. The clergy sacrifice something by the measure; but there was only a choice of evils, and peace and spiritual usefulness were well worth even larger concessions. Upon the whole, therefore, we are well pleased with the chief provisions of the Irish Church Reform bills as they now stand, and conscientiously believe that they will tend to the promotion of Protestantism and true religion in that long-agitated island. The plan proposed by Mr. Shaw in the name of the Irish Church would, however, greatly improve the scheme, and we trust will yet be adopted.

We rejoice to say that the ANTI-SLAVERY PROPOSITIONS OF GOVERNMENT have also been considerably modified, so as greatly to improve them. The scheme to which we so strongly objected, of mulcting the slave to pay the interest of the loan to his employer, and making him work out his freedom, when he is rather entitled to compensation for the abreption of his liberty, is, we rejoice to say, abandoned. He is, however, to be an apprentice for a period not exceeding twelve years, and to work three-fourths of his time under compulsion, and not for wages. This part of the measure we still consider to be unjust, impolitic, and impracticable; and we trust it will even yet be amended. We object to it upon principle; but, in point of fact, we are not greatly alarmed at it, as the other parts of the plan, we are persuaded, will render it the interest of all parties to abridge the term of involuntary servitude, and to make the slave wholly free with very little delay. As for the twenty millions of money proposed to be given to the slave-owners, under the name of compensation, though it far exceeds any loss that we believe will ultimately attach to the abolition of slavery, yet it is a mere trifle, in our view, compared with the safe and satisfactory abandonment of this wicked and impolitic system; and as its payment is made to depend upon the good faith and active co-operation of the colonists themselves, we are well satisfied in having such a pledge for their right conduct, and for the consequent prevention of much possible strife, expense, and even bloodshed. Upon the whole, we feel abundantly satisfied with the progress of this great question, and we have no doubt that all the minor difficulties will be readily made to yield. Both Houses of Parliament have unanimously resolved that

West-Indian slavery shall cease; and we may add, that this decision has given the death-blow to slavery throughout the world; for it cannot after this last much longer in the United States or any where else. Thus has Justice, thus has Christian principle, thus has Humanity, triumphed over ill-understood sordid interest and false expediency. To the Author of every good gift alone be the glory of this blessed consummation. The details we shall watch with interest; but we thank God the principle is conceded; and that the only question now is, to get rid of the atrocity in the best manner. For ourselves, we willingly bear all the ill-will and obloquy we have sustained for our feeble efforts in this great cause of justice and religion, and this at a time when we stood almost single-handed among the periodical publications of the land; nor are we at all concerned that some even of our clerical readers threw up, if they did not burn, their copies of our lucubrations, and did all in their power to impede their circulation. These things pass away, just as will our alleged clerical unpopularity at this moment in the matter of Church Reform; and we unfeignedly rejoice that a sound principle should eventually triumph, even though some of its early abettors should have suffered in the contest.

While on the subject of congratulations we must not omit to notice the proposed PLANS RESPECTING INDIA, though, having already adverted to some of them in another part of our present number, we shall not at present go into any detail. Mr. Grant, in a speech of extraordinary interest, has sketched the chief features of the intended measures, and both Houses of Parliament have consented to them. The commerce with China is to be thrown open to the public; the East-India Company are to continue for twenty years the rulers of India; all offices and employments are to be thrown open to all persons, of every class and colour, without any distinction but good conduct and public services; equal laws and justice are to be administered to all, and as much as possible upon one general system, the European and the Native having the same privileges, and being subject to the same regulations and punishments. There is to be a new presidency for the Western Provinces: two suffragan Bishops are to be appointed to assist the Bishop of Calcutta: and the country is to be thrown open to colonization; any person being allowed to settle and remain there, and to trade and purchase land, subject only to the restrictions of such laws as are necessary for the benefit of all. Much public gratitude is due to Mr. Grant for these wise and liberal propositions. We think that some other large and useful plans might be devised, for the promotion of education and the extension of religion, directly among the Europeans, and ultimately among the natives; and we shall probably have occasion again to advert to this important subject; but for the present we feel satisfied, from the spirit displayed in these proposals, in connexion, we might add, with the well-reasoned and excellent dispatch sent out for the abrogation of the Pilgrim Tax, that the India Board will not be insensible to whatever can be properly effected for improving the condition of India. The documents quoted by Mr. Grant in proof of the rapidly advancing state of native society are peculiarly valuable; and we cannot forbear concluding our remarks with the following statement by the Governor-General, Lord William Bentinck. His Lordship says:

"Recent events, and the occurrences now passing under our eyes, still more clearly justify the persuasion, that whatever change would be beneficial for our native subjects, we may hope to see adopted, in part at least, at no distant period, if adequate means and motives be presented. I need scarcely mention the increasing demand which almost all who possess the means evince for various articles of convenience and luxury, purely European. It is in many cases very remarkable. Even in the celebration of their most sacred festivals, a great change is said to be perceptible in Calcutta. Much of what used, in old times, to be distributed among beggars and Brahmins, is now in many instances devoted to the ostentatious entertainment of Europeans; and generally the amount expended in useless alms is stated to have been greatly curtailed. The complete and cordial co-operation of the native gentry in promoting education and in furthering other objects of public utility; the astonishing progress which a large body of Hindoo youth has made in the acquisitions of the English language, literature, and science; the degree in which they have conquered prejudices that might otherwise have been deemed the most inveterate, (the students in the medical class of the Hindoo College under Dr. Tytler, as well as in the medical native school under Dr. Breton, in which there are pupils of the highest castes, are said to dissect animals, and freely to handle the bones of a human skeleton); the freedom and the talent with which, in many of the essays we lately had exhibited to us, old customs are discussed; the anxiety evinced at Delhi and at Agra, and elsewhere, for the means of instruction in the English language; the readiness every where shewn to profit by such means of instruction as we have afforded; the facility with which the natives have adapted themselves to new rules and institutions; the extent to which they have entered into new speculations after the example of our countrymen; the spirit with which many are said to be now prosecuting that

branch of manufacture (indigo) which has alone as yet been fully opened to British enterprise; the mutual confidence which Europeans and Natives evince in their transactions as merchants and bankers: these, and other circumstances, leave in my mind no doubt that our native subjects would profit largely by a more general intercourse with intelligent and respectable Europeans, and would promptly recognise the advantage of it."

We have not space at present to advert to all the important measures now before Parliament, but hope during the recess to discuss several of them more at large, particularly one very momentous topic, which has already occupied many of our pages—the MULTIPLICITY OF OATHS in this country. The Bishop of London has given notice of a motion on the subject, which we feel persuaded will eventually lead to a legislative revision of the whole system. We abstain from the discussion of the question at present; but we copy from the newspapers the following report of his Lordship's speech. It contains the seeds of many things; and we rejoice to find that his Lordship's proposition has been hailed with gratitude throughout the land. We earnestly trust that our Universities will set the example of reform, in a matter so closely connected with the reverence due to God, and the conscience and morals of the country. It would be much to their honour, and to the just esteem of the Church of England, if, when the general inquiry comes on in Parliament, it shall be found that Oxford, Cambridge, and Trinity College (Dublin), have done all that was within their competency to correct the evil as regards their own jurisdiction, and had only stopped short where the authority of public legislation is necessary to enable them to effect their object. The report of his Lordship's speech is as follows.—

"The Bishop of London wished to offer a few observations on the subject of oaths in general, as they were administered in this country. It was a matter of very great importance both in a religious and moral point of view, and he was extremely sorry that the attention of the Legislature had not been more directly called to it. A Bill had been brought in about two years ago by the Lord President of the Council, which in some degree lessened the evil to which he was adverting. He thanked the Noble Lord for that measure, because any measure which tended to diminish the taking of a great number of oaths was a public benefit. He could assure their Lordships, that there was a strong feeling on this subject amongst the religious part of the community in this country. He did not think that he was going too far when he said, that there was no country in the world in which this most solemn and sacred obligation was administered with less gravity, with less impressiveness, with less decorousness of manner, than it was in this country. The effect of the system had been well and truly described by Dr. Paley, who observed that 'the obscure and elliptical form, together with the levity and frequency with which oaths are administered, have brought about a general inadvertency to the obligation of them.' Dr. Paley alluded especially to 'the customs, and to the qualifications of petty officers; in both these cases a man could not proceed without taking half-a-dozen oaths;' and he contended that 'they ought to abstain from calling into requisition the sacred sanction of an oath, except on the most important occasions.' There were two species of oaths—assertory oaths and promissory oaths. Assertory oaths were necessary for the discovery and punishment of offences; whilst promissory oaths were not only not necessary, but were, in truth, productive of the worst effects. To this subject Dr. Paley had called the attention of the public more than forty years ago. The Bill brought in by the Noble Marquis to whom he had before alluded, had done away with the necessity for taking 10,000 oaths in a year, but still much of the evil remained. The municipal oaths ought to be revised; nine-tenths of them might, he was of opinion, be done away with, and a simple declaration introduced in their place. This very serious question had been pressed on the attention of the British people long before the time of Dr. Paley. It had been forcibly taken up by one of the most virtuous, learned, and eloquent men that ever adorned the Protestant Church,—he alluded to Bishop Jeremy Taylor. It was a subject well worthy of grave consideration; and in the next session of Parliament, if his life were so long spared, he would call the attention of the House to it, unless it were taken up by some noble Lord more competent than he was to undertake the task. The consideration of this subject ought, in his opinion, to be intrusted to a select Committee, or to a Royal Commission. He would here refer to another class of oaths, which appeared to him to be liable to great objection,—he adverted to the oaths taken in universities and schools. He felt that to administer an oath to a young man, not of full age, except in cases where truth was judicially sought, was very objectionable. Certainly, promissory oaths should not be exacted from them. He now publicly expressed a hope that, as this subject had been taken up in one of their universities, it would as soon as possible be entertained by the Legislature, who ought to inquire how far it was consistent with sound religion and right principles to enforce on young men, not of age, an obligation for the observance of duties the performance of which might be exacted by easier means."

The Lord Chancellor said, that he only spoke the sense of those persons who had turned their attention to this subject, when he expressed his opinion that a thorough revision of the present system ought to take place. Far from thinking that the question should be entrusted to other hands, he felt that it could not be taken up by any individual more capable of doing justice to it than the Right Reverend Prelate himself.

Among other public measures, we accept with gratitude the Lord Chancellor's Bill for establishing COURTS OF LOCAL JURISDICTION, with a view to bring justice cheaply to every man's door; and the pledges of Government to accomplish several other objects of public benefit: among others, the abolition, except in special cases (and even these exceptions we think unnecessary) of the barbarous system of MILITARY FLOGGING; and the promise to bring in immediately a Bill to correct the evils of the BEER ACT. That Act has done infinite mischief to the country. We advocated, and still advocate, the throwing open the trade in malt liquors, as much as we would the trade in bread or grocery; but the encouragement to idling or tippling on the premises is an evil of incalculable magnitude, and ought not to be permitted.

His Majesty's Ministers have of late been nearly dismounted on two or three occasions. The majority against them in the House of Commons, the month before last, on the malt tax, would have been fatal to them, but for its immediate reversal. The House of Lords has exhibited a majority against them, upon an alleged breach of neutrality in favour of Don Pedro against Don Miguel. It was purely a division of party politics; and the House of Commons and the country having taken the opposite side, the House of Lords has gained nothing by its constructive predilection for Don Miguel. We lament that any of our Prelates should have signalized themselves in this party contest; and thus have brought upon themselves and their brethren the popular virulence, which threatens to expel them from the House of Lords, and is likely enough soon to do so, if our Bishops are to become political partizans.

The general disappointment expressed at the rejection of Sir Andrew Agnew's Bill, instead of a judicious revision of its details, has led to the introduction of another bill upon the same subject by Mr. Peter. We are unwilling to impede any measure of real improvement upon this vital question, even should it fall short of our own views of what is adequate; but, upon carefully considering the whole bearing of the case, we cannot think the new Bill will carry the general question forward, but we fear that it will rather impede it. Sir Andrew Agnew's Bill was grounded upon the solid principle of the Lord's-day being of Divine institution, and it recognised the duty of a Christian legislature to enforce its decent observance, so far at least as to prevent the violator of its provisions from committing any gross public outrage upon its sanctity; and to protect those who desire to obey the laws of God and man for its observance, from being injured in their secular interests by the conduct of others, who would wish to make it a day of traffic and merchandize.

The old laws proceed upon these propositions; but they fail in the application of their details to the varied circumstances of modern society; and, by the diminished value of money, their penalties have become unavailing to enforce the observance of their enactments. The great object therefore was to revive and perpetuate what was good; to leave out what was bad—as, for example, the enforcement of attending Divine worship, which is a matter of private conscience, and not of public legislation;—and to supply what had become defective, either by reason of new modes of Sabbath violation, or the inefficiency of the old sanctions to prevent it. Sir Andrew Agnew's Bill did all this; and if its enacting clauses restricted any thing which ought not to be restricted, the clauses of exception were open for the admission of whatever could be shewn to be properly included within their range.

But Mr. Peter's Bill proceeds upon no consistent principle. It proposes protection in regard to Sunday trading; but even in this it falls far short of the exigencies of the case, for it does not include many of those classes of traders who have expressly petitioned to be protected. Why should not a baker, a licensed victualler, a newspaper vender, a post-horse keeper, or a stage-coach proprietor, with their respective families, servants, and dependents, be as much protected as any other class of persons?

And why is not Mr. Peter's Bill consistent? Plainly because it is not grounded upon the word of God. Sir Andrew Agnew, instead of making an entirely new preamble, chose, as the basis of his own, the excellent words of one of the old Acts. His Bill says: "Forasmuch as nothing is more acceptable to God than the true and sincere worship and service of Him according to His holy will, and that the holy keeping of the Lord's-day is a principal part of the true service of God, which in very many places of this realm has been and now is profaned and neglected: And whereas it is the bounden duty of the Legislature to protect every class of society against being compelled to sacrifice their comfort, health, religious privileges, and conscience, for the convenience, enjoyment, or supposed advantage of any other class on the Lord's-day:

And whereas the laws now in existence are found to be practically insufficient to secure the object for which they profess to provide: Be it therefore enacted," &c. But, instead of this, Mr. Peter only gives us: "Whereas it is desirable to repeal the several Acts now in force relating to the observance of the Lord's-day (commonly called Sunday), in order that the provisions thereof may be amended and consolidated into one Act: Be it therefore enacted," &c.

Here, then, is at once a retirement from the higher and Christian ground occupied by his predecessor, and so far a virtual abandonment of a principle which the greater part of the friends of religion throughout the land had recognised and laid down as the basis of their proceedings.

But though the word "desirable" is too cold, and acknowledges no principle, we should not have grieved so much about the preamble, if the enactments had been adequate; but Mr. Peter's measure professes to be only a consolidation of what is allowedly defective; and in the process of consolidation some of the good parts escape, while some of the defective parts are retained. The following important statements, in a petition which is in a course of signature, are expressed with strength—as they ought to be upon such a subject—but we see not how they can in substance be contravened. The petitioners say:

"It appears to your Petitioners that legislative measures for promoting the better observance of the Lord's-day, by prohibiting work thereon, should not only implicitly but avowedly be founded upon, and be in accordance with, the Revealed Will of GOD: your Petitioners therefore regret that a Bill, now depending in your Honourable House, to amend and consolidate the Acts relating to the Observance of the Lord's-day, does not expressly *recognise* the authority of GOD in this matter; nor is it implied or avowed in the preamble that its provisions will be framed by any Scriptural rule.

"Your Petitioners perceive that it is proposed to your Honourable House to repeal the ancient Statutes on this subject, which, though impaired in their efficacy by the altered value of money and other minor circumstances, do nevertheless avow and involve most holy principles; and your Petitioners feel deeply alarmed at this proposal, not only because there is no avowed intention of supplying their place by enactments upon the same Scriptural principle, but also because in the prohibitory clauses and exceptions of this Bill your Petitioners behold with dismay provisions entirely at variance with the Word of GOD, and entirely at variance, not only with the principles, but also with some of the most important and salutary provisions, of those very Statutes which the Bill most untruly professes to consolidate.

"Your Petitioners would point out amongst other defects in this Bill, First, that it omits to prohibit all kinds of goods from being received and delivered on the Lord's-day; under colour of which all trade may and will be carried on: and omits to prohibit Wakes, Revels, and Pastimes of public inconvenience, indecorum, and nuisance, not specified in the Bill; also public Debates, Discussions, Lectures, Addresses, and Speeches; also the travelling of carriages carrying goods for hire, and all Drovers with cattle, during the Lord's-day, with the exception of nine hours: also it permits, in the most alarming manner, the travelling of all Stage-coaches, Omnibuses, Steam and other Carriages, throughout the whole of the Lord's-day; and merely prohibits their commencing their journey between eleven and one, and between three and four; which seems to he a vain and frivolous prohibition, and amounts to a mockery of the Law of GOD. Your Petitioners also lament the wide and unnecessary departure from the Scriptural standard in the exemptions enumerated at the end of this Bill, as regards other than household servants, in the necessary arrangement of families; also as regards Fruit-sellers, and that much-oppressed class the Working Bakers; also as regards the sale of Liquor and Provisions by Publicans and others; also as regards the use of Hackney Carriages; and lastly, as regards the running of the Royal Mail, that national act of Sabbath trading. So that, on a review of the details of this Bill, your Petitioners perceive that it will have the effect of perpetuating the enormous evils which in former days were occasioned by the meetings of Debating Clubs on the Lord's-day, now prohibited by one of the Acts proposed to be repealed, and in our days so largely produced by the Sale of Spiritous Liquors in shops opened for that express purpose. Your Petitioners also perceive that complete exemption from the burthens of Sabbath Labour is not granted to any of those classes who have prayed relief, while partial exemption is granted to few, and to many classes absolutely none. In a word, your Petitioners perceive that many provisions are omitted, or rendered inoperative, contrary to the requirements of the Scriptural Standard; and many exceptions are introduced, which cannot be brought within the meaning of those works of piety, charity, or necessity, which alone are declared by the precept and example of our Lord Jesus Christ to be consistent with the spiritual meaning of the Fourth Commandment."

The Petitioners therefore humbly pray for the amendment of the Bill, by giving due honour to GOD, in the pre-

amble, and by either expunging the repealing clause or amending the other provisions of the Bill; so as to give the nation a complete security for the substitution of equivalent provisions in the place and stead of those repealed, and, finally, to render it a fitting Law for a Christian People."

We have from the first maintained that any enactment upon this subject in order to be at all effective, must be grounded specifically upon Scriptural principles. If it be not, it will fall short of its object, as every day's experience increasingly proves. The present vantage ground upon which Mr. Peter stands is so much soil captured from the common enemy of vice, irreligion, and scepticism, by those who went before as pioneers, clad, not in human but celestial panoply, and wielding the sword of the Spirit, which is the Word of God. It is Christian men that have inserted the powerful wedge that was to split the gnarled oak; and let us not, because it has once slipped out, now substitute another of feeble power, which will not only fail of its professed purpose, but fly back and smite the operators. We speak strongly, because we consider the present measure as only doing a little, just to prevent more being done; disappointing the hopes of the religious part of the community, just to stop their urgent appeals, and to baffle them with a semblance of unattained good. Even public opinion is already effecting much; and we would not check its progress by inadequate enactments. We trust, however, even yet, after the public anxiety evinced upon the question, that, if the Bill is to pass, it will at least receive such large improvements as shall make it in effect a new measure, and render it, if not all we wish and hope for, at least a considerable improvement upon the existing state of the law. But of the practicability of this we do not feel assured; and we are inclined to think it were wisest, much as we regret it, to postpone the whole matter till the next session.

We are glad to see that Sir A. Agnew is bringing in a Bill to allow Corporations to elect Officers, &c. on the Monday, where the day of the month required by their laws happens to fall on the Sunday. There are nearly a hundred corporate bodies, we believe, thus circumstanced. We well recollect hearing Lord Eldon, in Dr. Godfrey's Queen's-College-Cambridge cause, remark with great severity upon a portion of the case, which alleged that some secular acts had not been performed on the Sunday, as required by the College Statutes. It did not happen, he said, to be necessary for the adjudication of this cause that he should decide the general question, as to whether, when a Cambridge-college Statute requires a Master to be elected or sworn-in by a certain day, and that day chances to be Sunday, the postponement of the matter till Monday vitiates the election; but, as an Oxford man, he added, he was happy to say that he had never heard of any such necessity or any such practice in his own University.

Sir A. Agnew is likewise bringing in a Bill for the better observance of the Lord's-day in Scotland. It is grounded on Scriptural principles, and we earnestly wish it success.

As illustrations of the need both of new laws and new manners in regard to Sabbath-observance, we copy the following paragraphs from two of the newspapers.

"Seventeen hundred persons visited the Zoological Gardens on Sunday the 2d of June, and nearly a similar number were there on Sunday last. The carriages were so numerous as to render the drive in the outer circle of Regent's Park, and in the neighbourhood of the Gardens quite impassable. The old-fashioned promenade in Kensington Gardens on Sundays has been deserted for the new 'focus of attraction.'"

"Castle of Exeter—[Before Major Pitman, Chairman; W. Nation, Esq., J. Milford, Esq., and J. Pitman, jun. Esq., Magistrates.]—Mr. Were, farmer, of Sowton, complained of Peter May, his apprentice, having left his service without his consent on Sunday last: there was also a summons against the master, for unmercifully beating the boy. The Magistrates desired the cases to be heard together; and the case as to the apprentice leaving his master being made out, the boy was examined, *and stated, that on Sunday he was ordered by his master to drive some butter in a wheelbarrow to the Royal Oak public-house*, which he refused to do, and his master beat him severely with a stick; he refused to go, because it was on a Sunday, and the people laughed at him. Witnesses were examined, who deposed as to the severity with which Mr. Were beat the boy; and, on his back being examined before the Bench, it appeared that he had been much punished. Mr. Were, in his defence, said he had not used unnecessary violence, and produced a small ash stick, which he said was the one with which he beat the boy, who was exceedingly obstinate. The boy admitted, on being questioned by the magistrates, that his master did not keep him from going to church, and that he had plenty of meat and drink.—The Bench dismissed the complaints on both sides, and informed the boy that he must obey his master's orders, in doing what may be necessary on Sundays, *when not in time of Divine Service*; and also intimated to the master that he was not authorized to beat the boy with unnecessary severity."

ANSWERS TO CORRESPONDENTS.

P.; T. G. H.; EUSEBIUS; W. L. N.; F. S.; Σ.; R.; and SIMMUD; are under consideration.

W. M. and G. M. will perceive that the defence of Mr. Wesley and the Methodist Conference had been anticipated by another writer.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

OUR readers will see, by the first two or three articles in the Monthly Extracts, that some, at least, of the Society's friends have turned their minds towards the duty of endeavouring to supply last year's deficiency in the funds of the Institution. A strong case was made out in the appeal of the Parent Committee; and it should be met, as it appears to us, by some prompt, vigorous, and simultaneous effort on the part of the Auxiliary and Branch Societies and Bible Associations throughout the kingdom. Might not a *special* general meeting in many cases be held with advantage of these various bodies; or an address be circulated by them; or a re-canvass of their respective districts be made? If some such course were to be taken, the deficiency of the last year (6000*l.*) would, we have very little doubt, soon be made up; and we should not, hear, next May, of the Society being impeded by want of funds from meeting the increasing demands for the Scriptures. It may not be generally known that the direct subscriptions received by the Parent Society amount this year to only 1789*l.*; and they have never exceeded this, in the most prosperous year, by many hundred pounds. What a paltry sum! It ought to be, and might be, increased ten-fold. The free contributions from Auxiliaries amount only to 25,604*l.*: these also might be largely increased. At this moment the demand for Bibles throughout the world is insatiable: funds are also wanted for new translations, and perfecting old ones. The supplies to Ireland alone of Bibles and Testaments—by grants through the Hibernian Society, the Hibernian Bible Society, the Baptist Irish Society, the Irish Society in Dublin, the Sunday-School Society for Ireland, the Ladies' Hibernian Female School Society, and sundry individuals—have amounted in the whole, from the commencement of the Institution, to 729,614 copies, besides portions of the Scripture, at an expense, after deducting sums returned by sales, of 78,300*l.*; and yet the Extracts now before us make new and large demands. Will then the friends of this Society be indolent, with such claims upon them? The Church Missionary Society, which was deficient last year, has by diligent exertion increased its income by more than 7000*l.*; the Society for promoting Christian Knowledge has augmented its receipts and its disbursements to beyond all former years: and why should not a similar result attend that Society whose only object is to circulate the pure Word of God throughout the world?

IRISH SOCIETY.

Having often explained the objects of this excellent Institution, we need do no more at present than recommend the perusal of its last Report, which is peculiarly interesting from the present circumstances of Ireland. We rejoice to find, that, amidst every difficulty, its funds and schools have been prosperous. But renewed and increased exertions are required to enable the Society to pursue its important work of affording to the native Irish a Scriptural Education through the medium of their own language.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The speeches in the Quarterly Extracts contain much valuable and encouraging information respecting the progress of education throughout the world; and it is gratifying to observe how strongly the friends of the Society insist upon that important principle, that the education given to the poor, as well as the rich, should be Scriptural. Mr. Burnet had done well, in this and other speeches, not to inveigh against sectarism in a sectarian spirit, or to mix up political allusions with the business of charitable and religious institutions. Why tell us that the Society "looked not on a steeple to frown on a chapel; it did not help a Churchman to pass by a Dissenter?" Another man might have transposed the words, and made an excellent good quarrel. If three or four political Dissenting ministers will always be flinging their gibes at the peaceful meetings of religious and charitable societies, they will do much evil to the cause both of religion and charity.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ADDRESS TO TRAVELLERS ON THE CONTINENT, UPON THE OBSERVANCE OF THE LORD'S DAY.

(*Continued from p.* 390.)

To the Editor of the Christian Observer.

IN sending you the remainder of the Address to professed Christian Travellers, I feel, if possible, increasingly the importance of the subject; and much shall I rejoice if the present remonstrance shall be the means, by the blessing of God, of inducing any of your readers, who may be about to travel in foreign lands, to keep it prominently in mind. The Christian Sabbath is an ordinance of God; and if the hundreds of thousands of Englishmen who during the last eighteen years have visited the Continent of Europe had exhibited due respect for it, incalculable might have been the influence of their example upon the nations among whom they travelled, and great would have been the benefit to their own souls. With those who habitually and grossly violate the Lord's-day at home, it might seem hopeless to remonstrate upon their violation of it abroad; though, if true patriotism had due weight with them, they might even on this ground be induced to consider the evil effect of their conduct, both as lowering the national standard of morals, and diminishing that reverence which even the scoffer at religion could not but feel for a nation which acted upon elevated, conscientious, and self-denying, even if mistaken, principles.

But it may be a more hopeful task to address those who at home observe the Lord's-day with at least external decency, but upon the Continent relax in their decorum, under such vain pleas as that it is only for once—the time is short—travelling deranges one's habits, but all will be right upon their return—they cause no scandal, and harden no person in evil, as they only follow the prevailing customs around them, and these to no great extent—with much more to the same effect: the proper answer to which is, "Be not deceived: God is not mocked: whatsoever a man soweth that shall he also reap." The servant that knew his Lord's will and did it not, was beaten with many stripes; and such assuredly will be the case with those who practise in France or Switzerland or Italy, what their conscience tells them would be wicked in England. With these preliminary remarks I send the remainder of the Address; only premising, that as many persons have not seriously considered the Divine obligation of the Lord's-day, or may have heard sophistical objections respecting it, which they are unable or unwilling to answer, the part of the argument which refers to this portion of the subject particularly deserves their attention. VIGIL.

I have already stated some grounds on which the fathers of our Church may be justified in holding out this Commandment as applicable to the Christian, as well as to the Jewish Sabbath; resting principally on the fact, that what was merely ritual and ceremonial in the latter was superadded to the command given to our first parents, and in them to all mankind. This at once accounts for the conduct of the Apostles and primitive Christians, who relinquished the Jewish sabbaths, among other institutions which were only "a shadow of things to come," but retained that which was of general application in the Fourth Commandment, setting apart one day in seven for the public worship of God. That this practice began in the time of the Apostles may be proved from many passages in Scripture, one of which may suffice for our present use: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the *morrow*; and continued his speech until midnight." In conformity to that change which took place in every part of the system, the deliverance from Egypt, to which all that was Jewish in the institution bore a reference, gave place to that greater deliverance from the bondage to sin and death effected by our Saviour; and the first day of the week, on which he openly triumphed over the grave and broke asunder the bands of death, was well chosen as that on which the Fourth Commandment should thenceforward be observed. Accordingly we find it characterized by St. John as "the Lord's day" in the book of Revelations. From those times it has been received by all Christians as an institution of undisputed authority, although a lamentable relaxation has, of late years in particular, taken place in its observance.

I have said thus much, being aware that many transgress the ordinance with the less scruple from a notion that it is, in part at least, a Jewish institution. The fact is, that we renounce all that was purely Jewish in it, having regard to the law given at the Creation, republished in the Decalogue, ratified by Christ himself, and enforced with double obligation on those who look for the benefits of that New Creation of which he was the Author and Finisher. If the day on which God the Father rested from the work of creation was a day to be much observed, we must allow that the day on which God the Son put, as it were, the finishing stroke to the work of redemption, at least equally demands our notice and regard, if we share in the feeling which dictated that expression in the General Thanksgiving, "but, *above all*, for thine inestimable love in the redemption of the world by our Lord Jesus Christ." The too general disregard of this day is but one among many lamentable symptoms of a deficiency in that return of fervent gratitude which is due to Him who did and suffered so much "for us men, and for our salvation;" and if you feel but little disposed to listen to the arguments which have been brought forward, search your heart, and try whether it may not be accounted for on this ground.

Whatever urgent arguments may be drawn from other sources, it is to this principle of grateful affection that I would mainly direct your attention, as most likely to produce a strong and abiding effect upon the heart; most appropriate to the servants of so bountiful a Master; and, above all, most congenial to that spirit of adoption which characterizes the covenant we profess to embrace. In order to our having a right regard to the Son of God in the character of a legislator, we must view him in that of a Saviour with the lively attention of personal interest. A cordial and sincere acceptance of Him in that light, will make us indeed choose his precepts and delight in his ordinances; and a due estimate of the extent of the debt of gratitude incurred on Calvary, will give more imposing solemnity and impressive weight to the law of his lips, than if we had heard it delivered amidst thunders and lightnings from Mount Sinai "altogether on a

smoke, and quaking greatly because the Lord descended upon it in fire." No manifestation of the Deity ought to penetrate the heart of man with so much of wonder and awe as that highest of all mysteries, "God manifest in the flesh."

Having thus briefly stated some of the direct arguments for the observance of the Sabbath as a positive duty, I would say something on the score of expediency;—a favourite principle when urged on one side of the question, though not listened to so readily in support of a self-denying practice. It may be applied to the case under consideration both on public and private grounds; this institution being equally distinguished by its influence in restraining public immorality, and in promoting individual piety and holiness.

On the first head, the fact is so obvious as to need but little discussion. Allow it any efficacy at all, and it must be very considerable, from the frequency and regularity of its recurrence, and the large surface over which its operation is extended. For, after making a fair allowance for the too many who spurn any such restraint, the number is very great of those whom a sense of decency, if not of duty, brings under its influence. In this, as in many other cases, while the flagrant examples of abuse and neglect force themselves on our notice, innumerable instances escape our attention. in which the restraining influence of this principle is silently but effectually at work. Most of the melancholy accidents which happen at sea excite our commiseration in public details; but who counts the number of vessels which every returning tide bears safely into some desired haven?

To a large portion of the community, especially of the manufacturing districts, the Sabbath affords almost the only opportunity of religious instruction, of reading and hearing those Scriptures which are "able to make us wise unto salvation;" and it is hardly possible to conceive that even the name of religion could long exist without it, amongst people so circumstanced. Indeed, humanly speaking, the preservation of any true religion in the world, and consequently of the best links of social order, may be attributed in a great degree to this institution; and could any thing like an adequate notion be formed of the great mass of public good which it has on the whole effected, our ideas of its moral importance would be raised in no small degree.

The same result would arise from a practical experience of its beneficial tendency in the promotion of individual piety and virtue. Grant that it is but a form, and the shell, as it were, of religion, the essence of which must be a principle adapted to the spiritual nature of the soul; it is a shell the breaking of which greatly hazards the entire loss of its contents. He knows but little of the structure of the mind of man, who is not aware of the importance of such a guard on the interior principle. Formed with a capacity for high moral and intellectual attainments; placed by his all-wise Creator in a probationary state of existence; called in His revealed will to a continued contest, the object of which is the subjection of the flesh to the spirit, the outer to the inner man; and convinced, as he must be when he thinks calmly and deeply, that this is the only object to which a soul can worthily aspire; he is surrounded with impediments to its attainment. The things of time and sense press upon him on all sides, distract his attention, engross his reflecting powers, and serve, by their number and nearness, to shut out from his sight distant objects of far greater magnitude and higher importance. How small a substance, held close to the eye, can eclipse the sun in the zenith! Interests and gratifications seen by man at their full size, because present and immediate, occupy the whole sphere of his vision; and the din and bustle of a world busied solely about the comparatively trifling pursuits of time, deafen his ear to the still small voice which bids him live for eternity. To a being thus circumstanced, no appointment can be conceived more salutary, and better calculated to

counteract the dangerous tendencies of his situation, than that of a day, recurring at due intervals, in which this din and bustle must awhile be still; and the trifles of this world, the motes in the sunbeam of life, lose for a time that play and motion to which they owe more than half their apparent importance. It is a sort of periodical winding-up of a main-spring, the action of which, essential as it is to the progress of all that is really important in the life of man, is impeded and slackened by innumerable counteracting forces.

Not that I would countenance or recommend the shallow views in which religion is represented as an occasional visitor, a due attention to whom on one day in the week leaves the rest of our time to the world and its concerns. Far be it from me thus to turn into a cold and formal acquaintance the best of friends, the friend of all days and hours; the guide, the companion, the counsellor; the solace and the joy of life. But in this, as in other friendships, besides our common intercourse, we should delight in occasional opportunities of shutting out the rest of the world and giving a whole day to our bosom friend; of adding to the privilege of daily converse those moments of a more intimate confidence, when the whole heart is poured out, and the bond of union strengthened by an unrestrained indulgence of our affection. Such an opportunity the Sabbath affords, and happy are they to whom its duties are thus recommended by a corresponding feeling: but those duties are, in one sense, independent of the feeling; nor will a conscious deficiency in the one warrant a neglect of the other. For this would be to put ourselves out of the way of ever attaining to such a feeling; as it is one of the excellent uses of the institution, that, while it provides an occasion of spiritual enjoyment for those who have a relish for it, it also spreads the feast before the eyes of many who have as yet acquired no such taste, but are the more likely to do so in consequence of their attention being thus excited. While the conscience of him who habitually neglects these duties is more and more seared, and deadened to every right feeling; he who attends to them in a certain degree, though not in a right spirit, is in the way of hearing that "joyful sound" in which he is the more likely at length to "rejoice;" and receives perhaps unconsciously the seed which, under favourable circumstances, may afterwards ripen into an abundant harvest.

The testimonies to the fatal consequences of a neglect of the Sabbath amongst the lower orders, are as numerous as they are melancholy; and many a parallel case might be found in the higher walks of life, though the career of ruin may have been marked with a different species of notoriety. The lawyers of Doctors' Commons are indebted to it for much of their practice, as well as those of the Old Bailey. On the other hand, could we look into the private history of many an individual who "walks with God," and enjoys all the comforts and privileges of an habitual religion pictured forth in that beautifully comprehensive expression, we should trace both the formation and maintenance of such habits of piety to the Divine blessing upon a conscientious attendance on the duties of the Sabbath. Many have made acknowledgments to this effect, and we have no mean testimony to the probability that other blessings also will be granted in consequence of their faithful discharge. Sir Matthew Hale, a man no less distinguished in his day for learning, judgment, and wisdom, than for a pious regard to the sanctions of religion, has bequeathed this valuable record to posterity: "I have, by long and sound experience, found that the due observance of this day, and of the duties of it, has been of singular comfort and advantage to me: and I doubt not that it will prove so to you" [his children, from an interesting letter to whom this extract is made]. "God Almighty is the Lord of our time, and lends it to us; and as it is but just we should consecrate this part of that time to him, so I have found, by

a strict and diligent observation, that a due observation of the duty of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me: and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments: so that I could easily make an estimate of my successes in my own secular employments the week following, by my manner of passing this day. And this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

It would be easy to shew that such a consequence might naturally be expected, from the influence of a well-spent Sunday in tranquillizing, refreshing, and invigorating the mind; independently of that immediate blessing upon the practice to which the pious writer evidently refers. Whence it appears, that, even were there any ground for the too common habit of attaching superior weight to those Commandments which affect human interests, the Fourth ought not on that account to be slighted. But the distinction is utterly unjustifiable, grounded neither in Scripture nor in reason, but in that too general and degraded love of self which is the prolific parent of all our prejudices, as well as of all our sins. Man may, in his puny and presumptuous wisdom, reverse the order of the tables of the Law; but God will, in the end, awfully vindicate the honour of that which enforces the several branches of "the first and great commandment."

Having thus stated, though very imperfectly, some of the grounds and sanctions of one of those branches, I will request your attention no longer than may suffice for the notice of some popular errors to the influence of which you may be exposed, and the suggestion of a few general hints on the line of conduct which an adherence to principle would dictate. I say general hints, because I would not arrogantly pretend to draw a precise line in those nicer points of distinction where even a casuist on the spot might perhaps hesitate in his decision. Your own pilotage must meet the different exigencies of wind and tide; but there are shoals and reefs which may be pointed out from a simple reference to the Christian's universal chart.

If you have had the patience to read thus far, it is a proof that you are not one of those who cut short a moral doubt by waving the discussion till it may be entered upon without the risk of being obliged to come to a practical decision upon it grating to personal inclinations. From a mind, then, really disposed to a candid investigation of the question, I think I may fairly expect the admission, that, if your conscience has borne testimony to the truth of my reasoning, however we may differ as to the degree of attention which the Sabbath demands, we must be agreed in this, that its demand, whatever it may be, rests on principles which cannot be affected by a change of residence. It follows, as an indisputable corollary, that what you would think an unjustifiable breach of the Commandment at home must be the same abroad, in spite of the common-place exclamations, that We must not carry our English prejudices to the Continent; and that, When at Rome, we must do as they do at Rome. The truer principle firmly laid down would be of admirable use, as a point of ready reference in cases of doubt; and though peculiar circumstances might, in some few instances, justify a slight deviation from such a rule on the score of necessity, those circumstances would not occur with sufficient frequency to constitute more than the allowance of exceptions, to which every general rule must be subject; and to argue from which against the rule itself, is palpably false reasoning. I am aware that those who are total strangers to a habit of self-denial, and with whom consequently strong temptation is equivalent to a plea of necessity, will smile at the very notion of such a rule, and attribute

it to bigotry, or ignorance of the world, or to both. But to argue with those, who make it their first principle that every thing must give way to pleasure and convenience, it would be necessary to take a new ground, and spin out this address to a length which I wish to avoid. I must therefore be content with replying to such reasoners, that I cannot wonder at their deeming this, or any other duty, an impossibility, till they see that self-denial is absolutely essential to the Christian system.

"It is only for a time, and therefore of no consequence." This is another plea, which will be urged upon you from all quarters, and especially by those who have acted on that principle not without some secret misgivings, and who feel

"but half deceived,
Till others have the soothing tale believed."

Apply the argument to any other of the Commandments, and its futility is apparent. We should be slow to admit that occasional derelictions of duty between man and man are justifiable. Why, then, are we so much more indulgent where an acknowledged duty to God is concerned? besides that the risk would be great, even were the experiment allowable. For who knows not the consequence of once overleaping boundaries of this kind? They are descended by an easy slope, but present a steep and thorny bank to those who would return. It has been much the fashion to sneer at nursery-prejudices, amongst a certain set of philosophers, by no means extinct, though rather crest-fallen and less talkative since the failure of their grand experiment. But where this expression means, as it generally does, the abiding influence of a good education, assisting as a preservative from subsequent errors in faith and practice, no man of sound sense or right feeling will join in the sneer. There is, indeed, a powerful restraining charm in habits thus formed; and in many instances it receives additional force from sacred and touching recollections—from the affecting consciousness that it is one of the unrecorded bequests of parental love; a relic of that treasure the worth of which we did not understand

"Till time had stolen away the slighted good."

But a charm of this nature, once broken, does not easily regain its power. Six weeks in Paris may undo the work of many years; and the self-deceiving plea, "It is only for a time," efface from our hearts the cherished counsel and example of a Lois and Eunice.

Let me entreat you, then, not to listen to this, or any other argument of a similar kind; but to set out upon the principle, that you are to maintain, as strictly as you possibly can, the spirit of that law abroad, with which you own yourself bound to comply at home. This principle will guide you to the leading points of duty. Some of them, however, I will venture to set down, as they occur to my mind; and if, to avoid circumlocution, I make use of the imperative mood, I am persuaded that you will kindly take it, as it is meant, in the tone of friendly suggestion, not of authoritative injunction.

As an essential measure of preparation, take care that a Bible and Prayer-book form a part of your travelling stores. You must yet have to learn their value, if you can think yourself completely equipped without them.

In sketching out your plan of travelling, mark Sunday decidedly as a day of rest. To dispense with such a rule on this occasion, because you want to see and do a great deal in a short space of time, is to act upon the principle, that when our duty to God and our personal convenience clash, the former is, of course, to give way; as if His sceptre of righteousness were that of a mimic king, and to be exercised only at our discretion. Burns, in speaking of profane wit, says, with his characteristic point,

"An Atheist's laugh's a poor exchange
For Deity offended:"

and surely a few additional towns in our journal, or the sight of one mountain, or a waterfall, the more, purchased at the same price, will prove an equally improvident bargain. The length of your intended expedition, instead of operating against my advice, ought strongly to enforce it, since the continued habit would more effectually deaden all conscientious feeling in this respect than occasional indulgences of the same kind. What has been said applies equally to the devoting the day to seeing the objects of curiosity which the place you are in may afford.

In any town where you spend the Sunday, make a point of ascertaining whether it affords you an opportunity of attending the service of the Protestant church; and, if it does, thankfully avail yourself of it. If not, do not let this circumstance deprive you entirely of the enjoyment of social worship. If you are the head of a family, or one of a party of friends, you can always assemble a little congregration, to join in the use of our admirable Liturgy; and may rejoice in the recollection of the gracious promise made to "two or three gathered together" in that Name which is set as a seal and passport to nearly every one of its prayers. Even if you should be alone, the same form of prayer is, much of it, applicable to private use, and will enable you to join in spirit with the thousands who on that day are offering up its petitions in your native land. Its use would, from the mere force of association, assist in bringing your mind to the tone and habits appropriate to the day.

Were you to be negligent in this respect, the Roman Catholics themselves, whose churches are thronged from six in the morning till mid-day, might put you to the blush; though they are not to be followed in their defective and superstitious mode of worship, nor in their way of spending the remainder of the Sabbath. In these points I would say, with a full conviction that he who used the words first would approve of their application, "Come out from among them, and be separate." It is indeed a day of joy and gladness; but the source of that joy strongly marks that, though truly a feast, it ought to be kept in a very different manner from the gay, trifling, and sensual FESTA of an Italian city, or its counterpart in France, or elsewhere. Drinking and gaming, dancing and singing, and theatrical entertainments, among the lower orders; and similar amusements, though in a more refined shape, in the higher; do not very aptly characterize the joy to be derived from that Resurrection in which those only have reason to rejoice who "die to sin and rise again unto righteousness." This, however, as I believe all travellers will confess, is no exaggerated description of the objects to which every Sunday is devoted throughout a considerable portion of the Continent. From this vortex it will become you to steer at a cautious distance; for it is hard to struggle against it, if carried by the current within the sphere of its attraction. When once we are committed to a certain extent in society, unforeseen occurrences—unintentional, or perhaps wilful, misapprehensions—the fear of giving offence—the silence of hesitation, construed into that of assent—and many similar causes, draw us, even without the aid of inclination, far beyond our intended limits of concession. I do not speak this merely from general observation, but from a case precisely in point. I happen to know that a person, who is in the habit of avoiding public society on a Sunday from conscientious motives, having, when abroad, yielded this point once, on a particular occasion, was, in the end, so entangled by a train of unforeseen circumstances as to find himself at the theatre in the evening, with the rest of the party, to his own surprise and sorrow. I would say, therefore, not only avoid the places of public amusement, but all parties in themselves unsuited to the day, and likely to expose you to trials to which your resolution may not be equal. It is far easier to be conscientiously singular upon deliberation and by

system, than in the exigency of the moment, when the eyes of a company are upon you; and the temptation would have much advantage of you, in consequence of your being already on slippery ground.

The exact line of distinction, however, in this case, must be left to your own judgment; but public amusements are more clearly defined, and admit no question of degrees. They are altogether forbidden ground to you on Sunday, if there be the least force in any of the arguments which have now been brought forward. It is true, that you will be tempted by placards announcing the performance of the best actors, and the finest musicians, on that evening, expressly because it is Sunday; but if you would not think yourself authorized to break the Eighth Commandment by a strong temptation, do not listen to those who reason differently about the Fourth. Only imagine yourself pleading such an excuse at that bar where the question must at last be decided, and its absurdity will strike you with the force of irresistible conviction.

I must confess, and with much regret, that you may plead the example of too many of our countrymen; but the same test applied to this plea also, will immediately expose its weakness and insufficiency. To say that you "followed a multitude to do evil," would be only excusing the infraction of one Divine injunction by the disregard of another. And though many countenance the practice, yet those who abstain from it are numerous enough to rob you of an excuse in the wish to avoid an affected singularity. Not that such an excuse would be valid in this case, were you even to form a solitary example of resolute consistency; for it is one of those strongholds in defence of which conscience must make a stand, or yield to encroachments of a most alarming extent. You are in no danger, however, of being reduced to this extremity; and even if moral casuistry needs with you the support of a name, the stamp of which might give currency to an opinion or a practice in the fashionable world, in the present instance it would not be wanting. A lady of elevated rank, whose peculiar situation made her conduct naturally a matter of observation to the eyes of the most distinguished foreigners, convened to regulate the destinies of Europe, did not concede the point of attending public entertainments on the Sunday to the prevailing customs of the circle in which she moved.

A French writer confessed, that the sight of some Highlanders on their way to church made him and his party feel "rather ashamed of their Sunday travelling." This sort of practical and unintentional admonition often penetrates the heart, for the very reason that it is not aimed at it, and consequently does not put it upon its guard. Did English travellers uniformly abstain from such indulgences, it is possible that, in time, they might make their Continental neighbours "rather ashamed" of their Sunday opera, their Sunday theatre, and their Sunday *redoute*. Such a consequence of our numerous exports to Calais and Dieppe, would afford some consolation to those who stay at home for the temporary loss of their friends; and the sincere wish to contribute to so desirable an end would go far towards.

"Charming the narrow seas
To give you gentle passage."

But if, instead of improving the tone of foreign morals, that of your own is to be lowered, and you are to be freed by an inoculating process from the prejudices of a British education; if you are to come back prepared to swell the list of those who sap the pillars on which our forefathers built this goodly constitution in church and state, by slighting the institutions which they reverenced; and who feed the unextinguished flame of democracy in the most direct way, by forfeiting that respect which rank will not command, in the present enlightened state of the public mind, without moral

worth and substantial dignity of character; if you are to come back impoverished in all that helps to constitute the true riches of a state, we might well wish to hear of an embargo laid upon packets, or petition Parliament to adopt the suggested tax by which the absentee would be made

" Res fisci, ubicunque natat."

For the truth of what I have insinuated with respect to the political effects of these habits, I would appeal to any one who has access to the sentiments and observations of the lower orders. Every year by which we recede farther from the feudal system lessens the imposing effect of what forms the mere externals of rank; and the intellectual elevation of those beneath them, which characterizes the present day, imposes on the higher orders the necessity of looking to the essentials of superiority, if they would, as it is most desirable that they should do, maintain their comparative level in society. They may take a hint on this head, in the course of their travels, from the difficulty they will find in tracing some of the celebrated seven hills of Rome, in consequence of the gradual rise of the intervening valleys. There never was a time when it was more necessary to inculcate upon our youth the admirable lessons conveyed in the Eighth Satire of Juvenal. But other lessons, and higher principles, must also be resorted to, if we would give them true dignity and elevation: they must be taught that He who is the Fountain of all honour has said, " Them that honour Me I will honour, and they that despise Me shall be lightly esteemed."

Led on by a strong interest in my subject, I have trespassed upon your time much beyond my original intention. If you have accompanied me thus far, accept my thanks for your patience, together with a cordial *Bon Voyage*, and a sincere wish that this address may not, at your return, convey a reproach to your conscience, for the neglect of any degree of conviction that may have arisen from its perusal.

One word more: Should you chance to be one of my Clerical brethren, allow me respectfully, but earnestly, to call your attention to the high degree of circumspection incumbent upon you, in this and similar respects, while in a foreign country. The enemies of religion in general, and especially those of the Protestant faith, will narrowly watch you: the guarded and decorous conduct of the greater part of the regular clergy amongst the Roman Catholics will lead, in case of any negligence on your part, to unfavourable comparisons: your own countrymen, particularly those who are hesitating whether to follow custom or conscience, will look to you as beacon-lights set to guide them into the safe channel: consequently, the arguments here brought forward are doubly enforced upon you, by every inducement which can be derived from your call to purity and faithfulness, from brotherly love, and from zeal for the glory of God and the preservation and progress of that religion of which you are the commissioned and responsible guardians.

Do not listen to the whispers of despondency, that nothing can be done; that it is in vain to stand against an overwhelming force, and Quixotism to combat without a hope of success. If " never to despair" was the duty of a Roman general, it surely is that of a Christian soldier. Hope against hope is his peculiar privilege, the motto which he claims by inheritance from the father of the faithful. " Nothing can be done," is a language he is unacquainted with, since he always calculates on the assistance of a force which admits neither of limit nor controul. In the present instance, something assuredly may be done; for, even if you fail to check the invaders of this important bulwark of religion, you may to a certainty secure to yourself the consciousness of having defended it to the last, and avoid that of being, either directly or indirectly, " a partaker in other men's sins."

OATHS.

To the Editor of the Christian Observer.

I MOST truly participate in the satisfaction which you express in your last Number, at the intention expressed by the Bishop of London to bring before the Legislature the question of Oaths, as administered in this country; and I trust that the whole system will undergo examination and revision. You have often invited the attention of your readers to this momentous subject: and I trust you will now allow me to renew it in your pages, in the hope that all who reverence the name of God, and desire to secure His blessing to us as a people, will take it into their immediate consideration, and be prepared, in their respective spheres, to second the efforts of the Right Reverend Prelate for remedying this serious evil.

If we search the Scriptures for instruction on this important question, we shall, I think, be led to the conclusion, that, while oaths are not universally sinful, they are not universally lawful. It would lead me too far from the object which I have more immediately in view, to enter at present into an investigation of the Scriptural doctrine on the subject: but, should it appear advisable, I may, with your leave, enter into the discussion on some future occasion.

At present it may be sufficient to observe, that, besides the Third Commandment of the Decalogue, which forbids vain swearing, we have the strong and broad injunction of our Saviour, repeated afterwards by St. James, "Swear not at all." There is not, that I am aware, in the New Testament, one *doctrinal* passage qualifying this solemn injunction; but, by arguments derived from the context, from the conduct of our Lord and of his Apostles, and from the Scriptures of the Old Testament, we may arrive at the conclusion that the prohibition is not universal; that it does not extend to oaths taken with due reverence, on occasions of adequate importance, and in confirmation of the truth. But while we thus limit the prohibition, shall we render it altogether nugatory? Will God, under the Christian dispensation, "hold him guiltless that taketh his name in vain?" When our Divine Teacher has said, "Swear not at all," will the great "I AM," "whose name is Holy," in "whom we live, and move, and have our being," who "breathed into our nostrils the breath of life," allow us, worms of this earth, to swear by His Name without an occasion of sufficient importance to call for such an appeal?

An oath, to be lawful, must be consistent with truth—of such importance in respect of its matter as to justify an appeal to God—and not unnecessarily repeated. If it fail in any one of these particulars, it becomes sinful, and God's holy name is profaned. Is it not thus profaned in this country? The multiplicity of oaths used, not merely in the administration of justice, but in our universities, in other corporations on admission to offices and franchises, and in numberless matters of revenue and trade, would alone lead us to suspect that all is not right; that something at least is superfluous; and a very slight examination of particulars will convert this suspicion into certainty. If the whole subject were thoroughly investigated, the nation, I fear, would be found guilty of a systematic profanation of the Holy Name. But, without such an investigation, it will not be difficult to shew, that, of the oaths prescribed by the laws of the land and by local statutes or customs, some are inconsistent with truth and sincerity, some relate to matters too frivolous for so solemn a sanction, and others are unnecessarily repeated. This will distinctly appear, if we consider separately the oaths taken in our universities and colleges, other oaths administered upon admission to offices and franchises, the oaths required by the laws relating to revenue and

commerce, and the oaths administered in judical proceedings; and if we then examine those cases in which the same oath is unnecessarily repeated.

I. In our universities and colleges various oaths are administered which require to be abolished, or at least essentially modified.

The first which call for notice are those by which the person taking the oath engages to observe, or (as the case may be) cause to be observed, local statutes.

From the gradual changes which are constantly taking place in the state of society, in manners, in habits, in knowledge; local statutes, which in one age may be fit and proper, become at a subsequent period wholly unsuited to the altered condition of society. Laws passed by the legislature of the country, though they sometimes are suffered to fall into disuse, are more commonly repealed or altered by the legislature, as circumstances require; but local statutes are usually so framed as not to be capable of alteration by the society to which they are given. Founders are jealous of their own authority, and think themselves qualified to legislate for all future generations. Hence, local statutes remain unrepealed; but are suffered to fall into disuse, when, from altered circumstances, it has become unfit to observe them. Still the members continue to take the oaths prescribed by the founder—those who rule to enforce, those who do not rule to observe, the statutes.

Thus it has happened in our universities and our colleges. When their respective statutes were given to those societies, students were admitted at a much earlier age, and with acquirements of a much lower order, than at present; the habits of society and the manners of the nation were then widely different from our present habits and present manners; learning and science were then in what may be called their infancy, compared with the full growth to which they have now attained. The statutes then given to these learned bodies are, many of them, totally inapplicable to their present state and condition; and the enforcing of such statutes would either empty our universities, or bring them back to monkish ignorance. Such statutes are accordingly become obsolete. No one thinks either of enforcing or obeying them.

Is it, then, right that oaths should be administered binding officers to enforce and members to observe these statutes? Yet such oaths are taken. Let us hear Dr. Paley on this subject. "Members of colleges in the universities, and of other ancient foundations, are required to swear to the observance of their respective statutes; which observance is become in some cases unlawful, in others impracticable, in others useless, in others inconvenient. Unlawful directions are countermanded by the authority which made them unlawful. Impracticable directions are dispensed with by the necessity of the case. The only question is, how far the members of these societies may take upon themselves to judge of the *inconveniency* of any particular direction, and make that a reason for laying aside the observation of it. The *animus imponentis*, which is the measure of the juror's duty, seems to be satisfied, when nothing is omitted but what, from some change in the circumstances under which it was prescribed, it may fairly be presumed that the founder himself would have dispensed with." (Moral Philosophy, ch. xxi.) He then proceeds to lay down some rules for ascertaining when the *inconveniency* is such as to dispense with the observance of the statute, and illustrates those rules by a few examples. With those rules, or with that application, I should find no fault, provided the principle on which the whole doctrine rests were well founded. But I conceive the fallacy to be this: Dr. Paley assumes the "animus imponentis," which is the measure of the juror's duty, to be, not the mind and intention which the person prescribing the oath had at the time when he prescribed it, but the mind and intention which the juror fancies he would have had, if he had given statutes to the society at the time when he the

juror takes the oath. Now I would ask, whether this principle is well founded. Is it not one main object with the founder, when he prescribes the oath, to preserve his statutes from ever being varied? If, when he was settling the form of the oath, it had been suggested to him, "The observance of these statutes may *become in some cases unlawful, in others impracticable, in others useless, in others inconvenient:* the very religion, which it is the main object of your foundation to maintain, may cease to be the religion of the state; the celebration of its rites may be prohibited by the law of the land; and another form of worship may be established in its stead, and forced upon your college. Do you mean, that in such a case this oath should cease to be binding on those who have taken it? Do you mean to allow them to lay aside your statutes, when the legislature shall have made the observance of them illegal, or the fellows shall deem the observance of them inconvenient?". What may we conjecture would have been the answer? Would he not have replied, "It is for the express purpose of guarding against such innovations that I prescribe this oath. Should such changes as you suggest happen, let my fellows rather leave the college than concur in them."

It is, indeed, obviously impracticable to apply the principle of the "animus imponentis" being the measure of the juror's duty, to many of the cases in which the observance of local statutes has become illegal. Take the case of those statutes which were given to colleges before the Reformation, and prescribed religious rites and ceremonies which at the Reformation were prohibited by the law of the land. By what reasoning can it be fairly presumed that the founder, if now alive, would have dispensed with the observance of those rites and ceremonies, and have allowed others, which he possibly might deem heretical and schismatical, to be substituted in their place?

Dr. Paley, indeed, seems rather to apply a different principle to statutes the observance of which has become unlawful. "Unlawful directions are countermanded by the authority which made them unlawful." Undoubtedly they are. But what then? Can their countermand justify any one in taking an oath to observe them? Was it not, is it not, incumbent on the same authority to expunge the directions, so rendered unlawful, from the body of statutes which the person taking the oath promises to observe? If I promise to do what at the time I know to be unlawful, the unlawfulness of the thing may be a good reason why I should not fulfil my promise, but is no reason to justify me in making the promise: on the contrary, it is the very reason why I should not make it.

Accordingly, Queen Elizabeth, at the time of the Reformation of religion, reformed also the statutes of some, if not all, such colleges as were of royal foundation; and expunged those parts the observance of which had become unlawful. Those of private foundation were, I apprehend, left untouched.

It may, perhaps, be thought by some, that an oath to observe certain statutes only means that the juror will submit to be governed by them, and will submit to such penalties as he may incur by the breach of them: and I am not sure that this criticism may not be correct, so far as relates to those who only promise to observe the statutes; but it evidently has no application to the oath which those who hold office in the university, or a college, take, not only *to observe* the statutes, but *to cause them to be observed.*

Allowing, however, that this may be a fair interpretation of an oath to *observe* certain statutes, the oath surely wants that clearness and precision which every oath ought to have. No doubt of the meaning of an oath should, if possible, be left on the mind of him who takes it. And if this precaution is always necessary, surely it is of paramount importance in every "school and seminary of sound learning and religious education."

The university of Cambridge, accordingly, has felt its importance, and acted upon it. The original oath on matriculation was as follows: "Cancellario Pro-cancellarioque academiæ Cantabrigiensis, quatenus jus fasque est, et pro ordine in quo fuerim, quamdiu in hac republica degam, comiter obtemperabo; leges, statuta, mores approbatos et privilegia Cantabrigiensis academiæ (quantum in me est) observabo: pietatis et bonarum literarum progressum, et hujus academiæ statum, honorem, dignitatem tuebor quoad vivam, meoque suffragio atque consilio rogatus et non rogatus defendam." In the year 1647 the Senate passed a grace "in majorem in posterum cautelam jurantium," by which it was decreed that the following words should be annexed to the oath: "Senatus Cantabrigiensis decrevit et declaravit eos omnes, qui monitionibus, correctionibus, mulctis et pœnis statutorum, legum, decretorum, ordinationum, injunctionum, et laudabilium consuetudinum hujus academiæ transgressoribus quovis modo incumbentibus humiliter se submiserint, nec esse, nec habendos esse perjurii reos." Still this explanation was only annexed to, not incorporated with, the oath, till a few years ago, when the following words were added to, and now form part of the oath: "In hæc verba autem juro, secundem tenorem senatus consulti in cautelam jurantium facti."

This is certainly a great improvement; and the university of Cambridge has shewn a laudable anxiety to put the oath in a form as unexceptionable as may be. Still, perhaps, the interpretation of the oath is not altogether free from obscurity. Is it required of every person who transgresses against any of the statutes, that he should acknowledge his offence to the proper officer, and call down upon himself the punishment annexed to the transgression? If this be the meaning of the oath, it is obviously an oath which no one observes, and which would impose upon the members of the university a most intolerable burthen. Is the oath satisfied by submission to the punishment when actually inflicted by the proper authority? This is perhaps the fair interpretation of the senatus consultus to which the oath refers. But why is not the oath altogether abolished? What useful purpose does it serve? To what, when thus qualified, does it amount? To a promise that the juror will, in case of delinquency, submit to such punishment as the university shall inflict. And what is the utility of such a promise? If the punishment should be the extreme punishment of university discipline, expulsion, the university will find no difficulty in enforcing the sentence: if any thing short of it, the member must submit to the punishment, or his contumacy may be visited with expulsion. Every one knows the terror of expulsion, particularly to a student who looks forward to the ministry: what higher sanction needs the university have for maintaining its discipline? Should one or two refractory youths in a century disregard such a punishment, the university would cast them from her bosom, and suffer no damage. Surely the oath in this form is required without adequate cause. Without in any way impairing the discipline of the university, it might be altogether abolished, or, at least, a simple promise to the same effect might be substituted.

The university of Oxford has a similar oath, by which its members promise to obey the statutes; and also an "ἐπινομις, seu explanatio juramenti, &c." This ἐπινομις is a long discussion on the meaning of the oath, and is not (as far as I know), like that of Cambridge, made part of the oath. After pointing out various cases in which those who transgress the statutes are guilty of perjury, it has the following clause: "Quoad alia vero delicta; si statutorum pœnarumque contemptus, *et crassa obstinataqua negligentia abfuerit*, delinquentes, si pœnis per statuta sancitis, aliisve arbitrariis, se submiserint, jurisjurandi religionem temerasse minime censendi sunt." This explanation, it will be observed, impliedly condemns, as a

violation of the oath, the systematic neglect of any statute, however obsolete. Are there, I would ask, no obsolete statutes, which every member of the university *habitually neglects?*

In the statutes of Trinity College, Cambridge, there is a declaration, giving to the oath which the fellows and scholars take before admission, an interpretation similar to that which the Grace of 1647 has put upon the oath of matriculation. But such an interpretation is not to be found in the statutes of every college; nor do I know whether a similar interpretation is to be found in the statutes of any other college. Where such an interpretation exists, the oath is at least nugatory; where it does not exist, it is worse than nugatory.

There are other oaths administered in the universities which ought to be abolished or at least altered. I shall give only one or two instances.

On admission to any degree in the university of Cambridge, the person on whom it is to be conferred takes (among others) the following oath: "Jurabis quod nihil ex iis omnibus sciens volens prætermisisti, quæ per leges aut probatas consuetudines hujus academiæ ad hunc gradum quem ambis adipiscendum aut peragenda aut persolvenda requiruntur; nisi quatenùs per gratiam ab academiæ concessam tecum dispensatum fuerit." The "peragenda" are the keeping of the statutable terms, performing the statutable exercises, and subscribing the required declarations: the "persolvenda" are the fees established by statute, custom, or other authority. Now it is obvious that the proper and simple mode of ascertaining whether the candidate for a degree has performed these "peragenda," and paid these "persolvenda," would be, by the certificates of the proper officers of his college and of the university; and as the truth might thus be satisfactorily ascertained without the oath of the candidate, the oath is unnecessary*, and therefore improper.

But I have a still weightier objection to this oath. It would be superfluous and idle, if the university expected that the statutable exercises should be really and bonâ fide performed according to the letter and spirit of the statutes; but it is worse than idle if this is neither expected nor put within the power of the candidate.

At Cambridge, the exercises required for all degrees, except those of a Master of Arts, are, as far as I know, substantially kept in the great majority of instances; but the exercises required for a degree of Master of Arts are universally either "huddled" (as the university phrase is), or omitted altogether. In a pamphlet entitled "Excerpta è Statutis," a copy of which is put into the hands of each undergraduate on matriculation, the exercises required for this degree are thus expressed: "Baccalaureus Artium ter respondebit magistro objicienti, bis in sui gregis exercitatione respondebit, declamabitque semel. In his ubi justum trium annorum spatium versatis fuerit, postquam solemnitur productus fuerit, cooptabitur in ordinem magistrorum; nisi quisquam sponsionem facere velit, et infra octo dies probet, eum propter imperitiam indignum, aut vitiosos mores infamem, aut non perfecisse quæ leges requirunt." In a note to this extract is the following comment: "Videant Baccalaurei siqui exercitia sua perfunctorie peregerint, quâ ratione se defendant, si quisquam hanc sponsionem facere voluerit." Notwithstanding this warning, all those Bachelors of Arts who perform at all (for many wholly omit) their exercises for their Master's degree, perform them "perfunctorie" (the thing is called "huddling") all at the same hour,

* If it is said to be necessary to secure the payment by grand-compounders of the proper fees, then I answer, that, with that view, part is superfluous, and the rest ill-conceived. It would be better to make all pay the grand-compounder's fees, except such as chose to take an oath that their property did not exceed a certain sum.

one after another, before a Master of Arts, who, with the Proctor's book of the statutes as his warrant, presides at the mummery. The statutes indeed formerly provided that the disputations of Bachelors should take place on a Friday, from one to three (Excerpta è Statutis, p. 5); and a letter of King Charles II. that a rota should be framed for that purpose (Excerpt. p. 19): but the university has found it impossible to enforce these regulations, now that university education terminates with the Bachelor's degree. The practice of huddling has become universal: no rota, as far as I know, is made: Friday is given up to the exercises of Undergraduates: and Bachelors are not even required to keep their names on the boards, in order to entitle them to their Master's degree. In the year 1748 an attempt was made to restore the exercises of Bachelors: a Grace was passed, directing the disputations of bachelors to be held on Friday, from one to three (Excerp. p. 5); and another directing their declamations to take place on Saturday from one to three: but these regulations produced such a commotion in the university, that the senate was obliged in the same year (1762) to pass another Grace, allowing the exercises of Bachelors to be performed "solitis ante hanc gratiam concessam diebus et horis;" that is to say, (I presume) perfunctorie, by huddling. Is it right, then, that the candidate for a degree of Master of Arts should be called upon to swear that he has not knowingly and willingly omitted any of the things required by the statutes for obtaining that degree? He has not performed any one of the statutable exercises in the way originally appointed by the statutes. And though the grace of 1748 may be considered as having dispensed with a strict statutable performance of the exercise, is it fit that the candidate should attest by his oath that he has gone through the mummery of huddling? Is the occasion one of sufficient importance to justify such an appeal to God?

I have examined thus fully some of the oaths administered in our universities, not because I consider them as in themselves more objectionable than those administered elsewhere, but because I have witnessed with pain the effect produced by them on the minds of the young men by whom they are taken. I have in former days witnessed ridicule cast by many upon these oaths, just before they go up to the Proctor who administers them; and I am satified that the mischief produced by the practice is neither slight nor transient. The young mind is thus accustomed to trifle with an oath; and the habit or impression is not left behind when the individual leaves the university. I have heard of a Member of Parliament, who, when asked in what sense he had, on taking his seat, subscribed the Declaration required of Members of Parliament by St. 30 Car. II. sec. ii. cap. 1, that the sacrifice of the Mass is idolatrous, replied, that he had not much considered it; that he looked upon those things *much like college oaths and subscriptions*. Well does such a sentiment as this deserve the consideration of our legislators! It is inevitable, that by the multiplication and repetition of oaths and declarations and subscriptions, some unnecessary, some unmeaning, some trifling, some antiquated and scarcely intelligible, the awe with which oaths would otherwise be taken, and solemn declarations made or subscribed, should be essentially impaired; and while some, perhaps, of tender conscience, are by these barriers repelled from employments for which they are pre-eminently qualified, the great majority do, without reflection, as others have done before them and are doing around them; and thus the object of the legislature is defeated, and laws intended to exclude unfit persons from office have only the effect of excluding some who may, of all others, be the best qualified. The truth, however, of these observations will more fully appear when other oaths, not administered in the universities, shall have been examined.

II. Besides these oaths, various others are administered on admission to

offices and franchises, which are at least equally open to objection. This will at once appear from even a cursory survey of a book published above a century ago, and entitled, "The Book of Oaths," which contains a copious collection of oaths of office, as then administered. Of these oaths, some profane the holy name of God, by giving that awful sanction to promises the most trivial; and others pledge the officers to whom they are administered, to the performance of duties which in the present state of society are scarcely practicable, and which, in fact, no one either does perform or is expected to perform.

Some of the oaths contained in that book may have been varied since it was compiled. The churchwardens' oath has, by the interference of the courts of common law, been altered: but even in its modern form* it is very objectionable; and it is the more objectionable because it is annually taken by about 20,000 persons†, and because the office of churchwarden is one which most persons are compellable to serve. The churchwarden, by his oath‡, promises to "present all such things and persons as to" his "knowledge are presentable by the laws ecclesiastical of this realm." Now by the Canons of 1603 the persons and things which churchwardens are to present are distinctly pointed out. By canon 109: "If any offend their brethren, either by adultery, whoredom, incest, or drunkenness, or by swearing, ribaldry, usury, *and any other uncleanness and wickedness of life*, the churchwardens, or questmen, and sidemen, in their next presentments to their ordinaries, shall faithfully present all and every of the said offenders, to the intent that they, and every of them, may be punished by the severity of the laws, according to their deserts." And by canon 110: "If the churchwardens, or questmen, or assistants, do or shall know any man, *within the parish or elsewhere*, that is a hinderer of the word of God to be read or sincerely preached, or of the execution of these our Constitutions, or a fautor of any usurped or foreign power by the laws of this realm justly rejected or taken away, *or a defender of Popish and erroneous doctrine;* they shall detect and present the same to the bishop of the diocese, or ordinary of the place, to be censured and punished according to such ecclesiastical laws as are prescribed in that behalf." And by canon 111: "In all visitations of bishops and archdeacons, the churchwardens, and questmen, and sidemen, shall truly and personally present the names of all those which behave themselves rudely and disorderly in the church, or which, by untimely ringing of bells, by walking, talking, or other noise, shall hinder the minister or preacher." And by canon 112: "The minister, churchwardens, questmen, and assistants of every parish church and chapel, shall yearly, within forty days after Easter, exhibit to the bishop, or his chancellor, the names and surnames of all the parishioners, as well men as women, which, being at the age of sixteen, received not the communion at Easter before." And what, I would ask, would be the consequence, if the churchwardens of any parish should, according to the exigency of their oath, present all such offenders? Would not an unquenchable torch of discord be lighted up in the parish? Would they not infallibly ruin the peace, and exhaust in litigation the purses, both of themselves and of their fellow-parishioners? But, in point of fact, no churchwarden ever makes such a presentment. Twice a year he delivers at the visitation answers in writing to a list of printed questions, previously sent to him by the bishop or archdeacon—answers (it is generally understood) frivolous and

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* See Burns's Ecclesiastical Law.

† This I calculate to be the case, from the number of parishes and parochial chapelries being above 10,000, and reckoning generally two churchwardens to each.

‡ Burns's Ecclesiastical Law, vol. p. 404. 7th ed.

unmeaning in the extreme. The whole is, by all parties, considered as a farce; and (if I am correctly informed) the bishop or archdeacon seldom, if ever, looks at the return. If the churchwarden escapes the guilt of perjury, it is because, happily, he *knows* not what persons and things are "presentable by the laws ecclesiastical of this realm:" but I see not how the oath can escape the censure of being a profane ceremony, in which God's holy name is taken in vain, and its sanction given to a promise not understood, or (if understood) not intended to be performed.

There are various oaths administered on admission to franchises, which are not contained in "The Book of Oaths." Of these, the oath taken on admission to the Goldsmith's company, in the city of London, is a specimen. The candidate for admission swears (among a variety of other matter) not to set pearls in gold. If, therefore, any person, having taken up his freedom in this company, afterwards carries on the trade of a goldsmith and jeweller, it is obvious, that, in the common course of his business, he violates this oath every day of his life. Those, indeed, who exercise the trade of a goldsmith, do not necessarily take up their freedom in the Goldsmith's company; and many take up their freedom in that company, who have no intention of carrying on the trade. The apprentice who claims his freedom by service, the son who claims it by birth, takes it up in that company of which his master, or his father, as the case may be, is free, without regard to the business which he has learnt, or in which he proposes to gain his livelihood. Still the oath is very objectionable. If the person who takes it is to exercise the trade of a goldsmith and jeweller, he pledges himself to abstain from a practice which he intends to follow every day of his life—if he intends to carry on some other business, the oath, in this part, is nugatory.

Sufficient has been said to shew that oaths of office, and oaths on admission to franchises, require at least careful revision and correction. Or, rather, would it not be better to abolish them altogether? Inferior offices do not require such a sanction, to enforce a due performance of the duties. Let adequate punishment be provided (if the law has not already provided it) for neglect or misconduct; and this will be a sufficient security to the public. In respect of higher offices, besides the legal penalties attached to misbehaviour, the rank, and education, and character, of those by whom they are usually filled, are an additional pledge for a faithful execution of their duties. And if a public functionary, filling an office of high trust and dignity, is not restrained from misconduct in his office, by a sense of duty, regard to character, or a dread of punishment and degradation, such a man will not be restrained by any oath of office that can be devised.

III. With regard to oaths required by laws relating to revenue and commerce, a considerable improvement has been introduced by a late Act, 1 and 2 William IV. cap. 4. Till that Act, the oaths required in various mercantile transactions were objectionable, on account of their multiplicity, and in many cases on account of the subject matter contained in them; sometimes relating to matters respecting which the deponent had no knowledge, nor any means of forming a belief; sometimes being in a prescribed form, or of a prescribed tenor, not adapted to the variety of circumstances which arise in commercial affairs. The late Act has substituted a declaration for an oath, in all matters relating to the customs or excise, except in the cases therein specified. So far is well: but it deserves consideration, whether some oaths are not retained which should have been abolished. One of the excepted oaths is that which (by the Act of 6 Geo. IV. cap. 107, for the general regulation of the customs) the owner, or commission merchant, or his agent, having shipped for exportation goods on which a drawback is allowed, and having obtained a debenture for such

drawback, is required to make, before he can obtain payment of the debenture. He must "make oath upon the debenture, that the goods mentioned therein have been actually exported, and have not been re-landed, and are not intended to be re-landed, in any part of the United Kingdom, nor in the Isle of Man (unless entered for the Isle of Man), nor in the islands of Faro or Ferro." How can an owner or commission merchant, residing in London, know whether the goods have or have not been re-landed in Ireland, or the Isle of Man, or the Isles of Faro or Ferro? How can a commission merchant, or an agent, have such satisfactory knowledge of the intentions of his principal, as to be able to swear positively that the goods are *not intended* to be re-landed in any of the places specified in the oath? Why not substitute for the oath a certificate from the British Consul, or other proper officer, that the goods have been actually and bonâ fide landed at the place for which they have been cleared out?

IV. With regard to oaths administered in judicial proceedings, they are not, for the most part, liable to the same objections as those which have been considered in the preceding chapters. If an oath is in any case necessary and proper, it is peculiarly necessary and proper when used as a sanction to testimony on which the property and lives of men are to depend. If those to whom office is entrusted are selected with due regard to character, and if the rank and emolument attached to the office are adequate to its importance, the duties of it will in general be performed, without even the sanction of an oath; and should office be abused, the abuse may not only be punished, but in many cases its mischief repaired. But the witnesses on whose testimony justice is administered, cannot be selected: the evidence, not only of persons without character, but of persons of bad character, of accomplices in guilt, must of necessity be received; the evidence of persons biassed by friendship or the ties of kindred must be admitted; and an erroneous judgment, pronounced in reliance on false testimony, is frequently such as can never be repaired. Attainders founded on the evidence of a Titus Oates may be reversed when his perjury is detected; but if judgment has been executed, the execution cannot be unexecuted. In judicial proceedings, therefore, particularly in criminal cases, the sanction of an oath is obviously useful. Still, I fear that even the oaths administered in our courts of justice are not altogether free from objection. When a witness has solemnly sworn to speak "the whole truth," if a question is put which, however important to the matter at issue, tends to implicate him in any indictable offence, he is told from the Bench, that he *need* not answer it. If a question is put to a professional gentleman, or to a person in office under government, which he cannot answer without disclosing what has been communicated to him under the seal of confidence, he is informed, by the same authority, that he *ought* not to answer it. Thus, after swearing to speak "the whole truth," he is allowed, and sometimes required, to withhold *part* of the truth. "The answer of the court," says Dr. Paley*, "in relaxation of the oath, is authority enough to the witness; for the law which imposes the oath may remit what it will of the obligation, and it belongs to the court to declare what the mind of the law is." This explanation may be satisfactory; but how few witnesses are there who thus consider the court as relaxing, in the name of the law, that obligation which the law had imposed! Surely it would be better to qualify the oath in the first instance, by requiring the witness to speak, touching the matter in issue, "the truth, the whole truth except so far as dispensed therefrom by the court, and nothing but the truth."

The oath administered to jurors would be unobjectionable, if they were

* Moral Philosophy, vol. i. p. 202.

allowed to comply with its obligation. But it is not to be expected that twelve men, often of different views and principles, different habits of thinking, different powers of mind, and different degrees of education, should arrive at the same conclusion from evidence often consisting of a chain of circumstances leading to certain presumptions on questions frequently very difficult and complex. The consequence often is, that, although each juror is bound by his oath to find a verdict according to the evidence—that is, according to the conclusion which he himself draws from the evidence—yet the required unanimity is not, cannot be, attained, except by some jurors yielding up their own conscience to the opinion of the others, and concurring in a verdict contrary to their own judgment. In cases where prejudice or party feeling has run high, it is notorious that one or two obstinate jurors have carried their point against all the rest. The majority in some, the minority in other cases, is starved into perjury. The question is not, on which side the verdict ought to be, but, which juror is best able to bear cold and famine and fatigue. Nothing but a blind adherence to things as they are, could so long have sustained a system so barbarous and absurd.

The remedy in this case is, to alter, not the oath, but the law. In civil cases, the majority of the jury (which should consist of an odd number) ought to decide: in criminal cases the present number might remain, and if eight or more found the prisoner guilty, the verdict of guilty should be recorded; if five or more found a verdict of not guilty, a verdict of acquittal. Perhaps in both cases they might be required to deliberate together for one hour, unless they sooner agreed upon an unanimous verdict. I shall content myself with these two instances to shew that the oaths administered in our courts of justice, as well as other oaths administered in this country, require examination, and admit of reform. But this branch of the subject in some measure connects itself with other legal reforms, and it forms a distinct subject of investigation, involving, in some respects, distinct principles.

V. Of the needless repetition of the same oath, the Oath of Allegiance furnishes an example. By that oath the subject promises to bear true allegiance to the king. Having once taken such an oath, can he, during the life of the same sovereign, bind himself more strongly by taking it again? Yet every time that he is re-elected to the same office, or enters into a new office, he is by law required to take the oath of allegiance. Let us follow one of our legislators through his usual course of academical education till he takes his seat in parliament. On matriculation he takes the oath of allegiance; he repeats it on taking his degree of bachelor of arts; he takes it a third time when he proceeds master of arts, and a fourth time when he takes his seat in parliament: and if he obtained at college a fellowship, or if on settling in the country he entered into the commission of the peace, on each of these occasions he took the same oath. Is not such a repetition calculated to weaken the efficacy of an oath? And is it not too often considered as a mere form—a ceremony of the same nature as putting on the insignia of office?

A similar repetition occurs, in our universities, of the oath to observe the statutes. By the express terms of the oath taken on matriculation at Cambridge, its obligation is extended to the whole period of the person continuing in the university; yet is the same oath renewed on every occasion when the matriculated member is admitted to a degree. Is not this repetition unnecessary? is it not injurious?

In conclusion: Has not a case been made out for the interference of the Legislature? Is not God's holy name taken in vain, under the sanction and at the requisition of the law of the land, or of local statutes or customs? and that not on a few occasions, but continually, habitually? Is not this

a national sin? Does not this tend to destroy the reverence due to an oath, and release the bonds by which society is held together? Has not the multiplicity of oaths administered in our universities, frivolous and unnecessary oaths, to say the least, a very dangerous tendency to corrupt the sources of national morality? These are questions which deserve the serious considerations of all who have voice or influence in our universities or in our legislature. Φιλος.

GOOD EFFECTS PRODUCED IN GERMANY IN CONSEQUENCE OF THE REVIVAL OF RELIGION BY THE PIETISTS.

For the Christian Observer.

In a former paper, which contained an account of the origin and progress of the Pietists, it was stated that careful observers of passing events at that time enumerated sixty-three distinct and important benefits as the result of their efforts towards national reformation. It seems but just to that distinguished body of Christians now to add, as a sequel to that account, a statement of those benefits, in the simple and compressed form in which they stand recorded. It may not unreasonably be hoped, that, at the present momentous period as respects our church and country—when Infidelity, Popery, religious dissentions, and prevailing profaneness, present a very serious aspect- devout clergymen and laymen will, on reading even so plain and unembellished a statement, both find several important topics to direct their attempts towards reformation, and ample encouragement to persevere in their efforts.

The following have been recorded as the most considerable heads of the work of reformation at the time alluded to, especially from the year 1688 to the year 1708.

1. Catechetical exercises have been set up in a great many places, and carried on in a plain and more practical method.

2. The Holy Bible, and the New Testament in particular, having been printed in vast numbers, have either been given away gratis to the poorer sort of people, or, at least, sold at a very low and reasonable rate.

3. Spiritual and Biblical conferences, on the more practical subjects, have been set on foot in several universities, for the greater edification and reformation of scholars.

4. Private exercises of piety have been set up in several places, for mutual edification, and have met with some encouragement and approbation from the magistrates.

5. The education of youth has been more seriously laid to heart than formerly. Several seminaries and new schools have been erected, and some old ones refined from inveterate corruptions and profane customs. A greater regard is now had to religion, in the modelling and governing of children, than heretofore.

6. A more easy and compendious way, and a method more adapted to the capacities of children, has been found out, and begun to be practised in many schools. Many authors, stuffed with mere heathenish trash and fancies, apt to leaven and to prepossess the minds of children with a multitude of delusions and popular mistakes, have been turned out, and such taken in as savoured of more Christian and substantial principles.

7. The gentry, up and down the country, have been provided with good and able tutors for the education of their children. This has proved exceedingly helpful for spreading some degree of reformation throughout the country.

8. Some public schools have been furnished with able and faithful teachers.

9. By the above means children have in a little time made considerable progress in learning, which heretofore was not to be attained but with a deal of toil and labour. Some likewise, in their younger years, have given visible proofs of a real and lively sense of piety.

10. Several good establishments have been set on foot for the education of young ladies; and an abundance of fashionable mistakes, obstructing a sound education of daughters, have been rectified, and a foundation laid for a future reformation of women.

11. Abundance of spiritual hymns, composed by able persons, have been added to the old ones, for the promoting of piety and devotion both in churches and private families.

12. Many writings of the Fathers, and other pieces of a primitive stamp, translated into the vulgar language, have been published for the edification of the unlearned.

13. The intrinsic beauty and brightness of the primitive church have been more unfolded, and the vast degeneracy and apostasy of the modern churches, in all parties, accurately depicted.

14. A great many writings, treating upon the several heads of practical divinity, have been published, for the increase of Christian knowledge.

15. The article of Justification, and its coherence with true sanctification or holiness of life, has been set in a clearer light than formerly.

16. A better and more exact translation of the Bible into the vulgar tongue has been attempted.

17. The abominable corruptions both of church and state have been laid open, and methods formed for opposing their further inundation.

18. Many false prophets (teachers) and covetous intruders have been discovered and exposed.

19. The common way of philosophizing has begun to lose its credit, and a philosophy of a more Christian character, and raised on more solid principles, set up again.

20. The logical, metaphysical, and homiletical schools, have been less frequented; and more time has been spent on the Bible, and evangelical conferences of theology, to the visible improvement of divinity students.

21. The usual way of preaching, too much allied to a fallacious and luxuriant oratory, and fitted for catching the applause of men, has been discountenanced; and a plainer method, derived from power and inward experience, has been encouraged.

22. Funeral sermons, which used to be filled with vain praise and flattery, begin to be rectified, and the expressions *happy—blessed—dear brother, &c.*, more sparingly, and with due regard, bestowed on the deceased.

23. Some remains of Popish fancies and superstitions have been purged out more fully.

24. The Liturgy of the Church, and Confession of Faith, raised by some rigid men to too high a pitch of authority, have been reduced to their true boundaries.

25. Poetry begins to be refined from Heathenish dross and fancies, and to partake more of the gravity of a Christian style.

26. In some universities, the conduct of young students has been more narrowly inspected, and greater care taken, by timely discipline, to form them to a pious and virtuous life.

27. Public sermons tend more to general edification, and the giving people a full insight into the main scope and the whole drift of the Apostolical writings.

28. The same writings of the Apostles have been explained to children in

a plain catechetical manner; whereby even in early years they have been enabled to give an account of the whole drift and purport of each Epistle and Book in particular, and to read the word of God with greater delight than was usual.

29. Brotherly love among different religious parties begins to sprout forth, and the rigid spirit of partiality, deadening brotherly love, begins to give way.

30. The weakness of such endeavours as only tend to the uniting of people of different persuasions into one religious form and outward way of worship, has been more fully discovered, and its impossibility more clearly discerned, than in former ages. The uniting of people into one form without the Spirit of Christ as the ground of union, begins to be thought labour in vain.

31. The brightness of the Gospel of Christ begins to shine forth in distant countries—in foreign parts.

32. The distinction between the essential and the accessary points of religion has been revived, and the former more preached by some than the latter.

33. The distinction between mere morality and true spiritual Christianity has been set up again. The idol of a heathenish morality has been turned out of some churches; and the pure Spirit of Christ, as the only restoring principle of our fallen nature, suffered to come in again, for rightly framing a Christian's life and conversation.

34. The greatest points of the Christian religion—that is, a living faith in Christ, regeneration, mortification, contrition, resignation, self-denial, imitation of Christ, and others of that nature, too slightly handled hitherto—have begun to appear again, and to be known among Christians.

35. A great number of students of divinity, who too much throw off religion, and let loose the reins to disorder and impiety, have been truly converted to God; and hereby a step has been made towards taking from the devil the usual armour wherein he trusts—that is, the corruption of the clergy.

36. Hence the number of such as by sinister means, unlawful practices, and other underhand dealings and trickings, get into church preferments, has begun to decrease.

37. Several courts of princes and nobles have been perfumed with the sweet savour of the Gospel of Christ; and hereby the spirit of vanity, too visibly influencing the courts of princes, has been checked and discouraged.

38. Even some (Roman Catholic) priests have been reduced to the obedience of faith.

39. Several officers and soldiers, the generality of whom are apt to plead an exemption from the strict rules of Christian discipline, have begun to repair to St. John, and to say, "What shall we do?"

40. The Lord has likewise been pleased to ordain praise to Himself out of the mouth of babes and sucklings.

41. The spirit of prayer has been revived in a more eminent degree. Many young people have united in prayers and thanksgivings, but little practised formerly.

42. The dying hours of some have been very edifying to the survivors. Many noble instances of a happy death, and even among children, have happened in these years.

43. Many unlawful trades, condemned by the Christian religion but connived at by persons of influence, have been left off by some persons, from a principle of religion; and they have chosen a more honest way of getting their livelihood.

44. Stage-plays, and other public nurseries of vice, have begun to be preached down.

45. Many stolen goods have been returned to the right owners.

46. Some marriages have been solemnized in a manner more becoming Christians.

47. A spirit of piety is also stirring among servants. Some families may be seen where the master and whole household truly fear the Lord.

48. People have been inspired with a generous and enlarged care for the poor and indigent. There is here and there a movement towards erecting hospitals, and other good foundations for a regular maintenance of the poor.

49. Care has been taken, in some public foundations, not only to make provision for the body, but to see gifts and charities improved to their highest end—that is, the conversion and salvation of souls.

50. Many bad and inveterate customs, with other licentious practices, authorized in a manner by a long and sinful connivance of the magistracy, have been exposed, by the well-wishers to a reformation, and checked by the rules of the holy Gospel.

51. Several books of other nations, treating upon practical divinity, have been translated, for the improvement of our own nation.

52. Many laymen have, by publishing books on practical subjects of divinity, highly promoted the interests of religion.

53. The duty of clergymen, set out in its several branches, and drawn up from primitive writers, has been published, for the encouragement of modern clergymen.

54. Many false enthusiasts, and pretenders to sublime and uncommon operations of the Spirit, have been detected, and some of them reduced to moderation and soundness of mind.

55. Some generous spirits begin to be more zealous to promote the interest of the church universal than of their own hereditary form and usual way of worship.

56. Some have laid out vast sums to have the Scriptures translated into, and printed in, foreign languages (as, for instance, the Bohemian, Vulgar Greek, &c.), for the benefit of whole nations.

57. Some regiments of soldiers have been furnished with pious chaplains, and care has been thus taken to carry some degree of religion into the wars.

58. A useful correspondence, for promoting a mutual reformation in divers nations, has been established.

59. Several wits of the age have bowed to the Gospel, and become fools for Christ's sake.

60. Some princes and persons of quality have been moved to great and generous acts of charity; other well-wishers to the common good have been stirred up to support the missionaries in Malabar with large and unexpected contributions.

61. The sacrament of the Lord's Supper has been rescued, in some churches, from the profanation of the wicked, too promiscuously admitted by careless clergymen.

62. Some few politicians and statesmen have been converted, and now employ their talents for the glory of God and the benefit of others.

63. Such names of distinction as Lutheranism, Calvinism, &c., begin to lose credit; and Christ is more preached as the great and only Restorer of fallen nature.

Such are the instances of successful result enumerated by those who watched the progress and effects of Pietism in Germany. Is not the account calculated to stimulate and to encourage those clergymen and laymen who perceive that the present state of our own country urgently

calls for efforts to promote a revival of piety among all classes, and a reformation that shall extend to all the most prevalent and pernicious abuses?

The names and labours of the Pietists were highly appreciated by some of the founders of the "Society for promoting Christian Knowledge," and the "Society for the Propagation of the Gospel in Foreign Parts." Dr. Woodward wrote an account of the "Religious Societies," composed of laymen, who engaged in works of piety and charity, before the year 1678, and over which two clergymen—Dr. (afterwards Bishop) Beveridge and Dr. Horneck—exercised a superintending care. These Societies bear a degree of affinity to Dr. Spener's *Collegiâ Pietatis*, or private religious assemblies. Dr. Woodward thought highly of Professor Franck's benevolent efforts at Halle; and so also did Dr Kennett, who, in a sermon preached in 1706, at the annual meeting of the Charity Schools of London and Westminster, expressly referred to that eminent Professor's charitable undertakings. Twelve of the students in Professor Franck's celebrated establishment were maintained by remittances from England, Queen Anne having allowed a sum of money for that purpose. Her husband, Prince George of Denmark, contributed at one time a thousand pounds. To crown and complete this short account it is only necessary to add, that the noble and Christian design of imparting the light of Divine Truth to Pagan India is intimately allied to the history of the Pietists and the University of Halle; for in 1705 Ziegenbalgh and Platscho, two German students, were sent by Frederick IV. of Denmark to Tranquebar. The Society for promoting Christian Knowledge afterwards adopted the Danish mission. Illustrious names, as those of Schwartz and others, have been since connected with that mission, the fruits of which, as is well known, remain to this day in Southern India. S.

SENTIMENTS OF RICHARD BAXTER ON SLAVERY.

To the Editor of the Christian Observer.

The name and authority of Richard Baxter are often referred to in matters of religious discussion; but it is not, I presume, generally known, even by his warmest admirers, that he has left on record his sentiments upon a subject of urgent interest at the present moment,—*Slavery*. The following remarkable and interesting extracts from his Christian Directory, written one hundred and sixty years ago (1673), may well put to shame many professed Christians of the present day; who, while advocating with much zeal Christian missions, religious education, and societies of various sorts, are either themselves holding their fellow-men in slavery, or defending those who do so; and who treat as enemies those who plainly apply to them our Lord's admonition, "Whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets."

Extract from Baxter's Christian Directory.

"Directions to those Masters in Foreign Plantations who have Negroes and other slaves, being a solution of several cases about them.

Direction I. Understand well how far your power over your slaves extendeth, and what limits God hath set thereto.

1. Remember sufficiently the difference between *men* and *brutes*. Remember that they are of as good a kind as you; that is, they are reasonable creatures, as well as you, and born to as much natural liberty. If their sin have enslaved them to you, yet nature made them your equals. Remember that they have immortal souls, and are equally capable of sal-

vation with yourselves. And therefore you have no power to do any thing which shall hinder their salvation. No pretence of your business, necessity, commodity, or power, can warrant you to hold them so hard to work as not to allow them due time and seasons for that which God hath made their duty.

2. Remember that God is their absolute owner, and that you have none but a *derived* and limited property in them. They can be no further yours than you have God's consent, who is the Lord of them and you; and therefore God's interest in them, and by them, must be served first.

3. Remember that they and you are equally under the government and laws of God. And therefore all God's laws must be first obeyed by them, and you have no power to command them to omit any duty which God commandeth them, nor to commit any sin which God forbiddeth them; nor can you, without rebellion or impiety, expect that your work or commands should be preferred before God's.

4. Remember that God is their reconciled tender Father; and if they be as good, doth love them as well as you: and therefore you must use the meanest of them no otherwise than beseemeth the beloved of God to be used; and no otherwise than may stand with the due signification of your love to God, by loving those that are his.

5. Remember that they are the Redeemed ones of Christ, and that he hath not sold you his title to them: as he bought their souls at a price invaluable, so he hath given the purchase of his blood to be absolutely at your disposal. Therefore so use them as to preserve Christ's right and interest in them.

Direction II. Remember that you are Christ's trustees, or the guardians of their souls; and that the greater your power is over them, the greater your charge is of them, and your duty for them. As you owe more to a child than to a day-labourer or a hired servant, because, being more your own, he is more entrusted to your care; so also, by the same reason, you owe more to a slave, because he is more your own, and power and obligation go together. As Abraham was to circumcise all his servants that were bought with money, and the Fourth Commandment requireth masters to see all within their gates observe the Sabbath-day; so must you exercise both your power and love to bring them to the knowledge and faith of Christ, and to the just obedience of God's commands. Those, therefore, that keep their Negroes and slaves from hearing God's word and from becoming Christians, because by the law they shall then be either made free, or they shall lose part of their service, do openly profess rebellion against God, and contempt of Christ the Redeemer of souls, and a contempt of the souls of men, and, indeed, they declare that their worldly profit is their treasure and their God.

If this come to the hands of any of our natives in Barbadoes, or other islands or plantations, who are said to be commonly guilty of this most heinous sin, yea, and to live upon it, I entreat them further to consider as followeth. How cursed a crime is it to equal men and beasts. Is not this your practice? Do you not buy them and use them merely to the same end as you do your horses,—to labour for your commodity?—as if they were baser than you, and made to serve you. Do you not see how you reproach and condemn yourselves, while you vilify them as savages and barbarous wretches. Did they ever do any thing more savage, than to use, not only men's bodies as beasts', but their souls, as if they were made for nothing but to actuate their bodies in your worldly drudgery? Did the veriest cannibals ever do any thing more cruel or odious, than to sell so many souls to the devil for a little worldly

gain? Did ever the cursedest miscreants on earth do any thing more rebellious, and contrary to the will of the most merciful God, than to keep those souls from Christ and holiness and heaven, for a little money, who were made and redeemed for the same ends and at the same precious price as yours? Did your poor slaves ever commit such villanies as these? Is not he the basest wretch and the most barbarous savage, who committeth the greatest and most inhuman wickedness? And are theirs comparable to these of yours? Besides your keeping them from Christianity, doth not the very example of such cruelty directly tend to teach them, and all others, to hate Christianity, as if it taught men to be so much worse than dogs and tigers? Do you not mark how God hath followed you with plagues; and may not conscience tell you that it is for your inhumanity to the souls and bodies of so many? And what comfort are you like to have at last, in that money that is purchased at such a price? Will not your money and you perish together? Will you not have worse than Gehazi's leprosy with it? yea, worse than Achan's death by stoning, and as bad as Judas's hanging himself, unless repentance shall prevent it? Do you not remember the terrible words in Jude 2: 'Woe unto them, for they have gone in the way of Cain, and ran greedily after the errors of Balaam?' And 2 Peter ii. 3, 14, 15: 'Through covetousness. . . . they make merchandize of you . . . . an heart have they exercised with covetous practices?' &c. &c. When you shall every one hear, 'Thou fool, this night shall thy soul be required of thee, and then whose shall those things be which thou hast provided?' will it not then cut deep in your perpetual torments to remember that you got that little pelf by betraying so many souls to hell? What men in the world doth James speak to, if not to you (James v. 1, &c.): 'Go to now, ye rich men; weep and howl for your miseries that shall come upon you: your riches are corrupted, and your garments are moth-eaten: your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days. Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the Lord of Saboath,'—how much more the cry of betrayed souls!"

Solution of Cases.

Question 1. Is it lawful for a Christian to buy and use a man as a slave?—I answer: There is a slavery to which some men may be lawfully put; and there is a slavery to which none may be put; and there is a slavery to which only the criminal may be put, by way of penalty. No man may be put to such a slavery as shall injure *God's interest and service*, or the man's *salvation*. No man, but as a just punishment for his crimes, may be so enslaved as to be deprived of those liberties, benefits, and comforts which brotherly love obligeth every man to grant to another for his good: that is, the same man is a servant and a brother; and, therefore, must at once be used as both. Though poverty or necessity do make a man consent to sell himself to a life of lesser misery, to escape a greater, or death itself, yet it is not lawful for any other so to take advantage by his necessity as to bring him into a condition that shall make him miserable, or in which we shall not exercise so much love as may tend to his sanctification, comfort, and salvation. He that deserveth it by way of penalty, may be penally used; he that stole, and cannot restore, may be forced to work it out as a servant. More, also, may be done against enemies taken in a lawful war, than could be done against the innocent by necessitated consent. A certain degree of servitude or slavery is lawful by the necessitated consent of the innocent—that is, so much as wrongeth no interest of God; nor of mankind, by breaking the law of nations; nor

the person himself, by hindering his salvation, or the needful means thereof; nor those comforts of life which nature giveth to man as man.

Question 2. Is it lawful to use a Christian as a slave?—I answer: As men must be variously loved according to the various degrees of amiableness in them, so various degrees of love must be exercised towards them; therefore good and real Christians must be used with more love and brotherly tenderness than others. It is also meet that infidels have so much mercy shewed them, in order to the saving of their souls, as that they should be invited to Christianity by fit encouragements. But yet a nominal Christian, who by wickedness forfeiteth his life or freedom, may penally be made a slave, as well as infidels. But to go as pirates and catch up poor Negoes, or people of another land, that never forfeited life or liberty, and to make them slaves and sell them, is one of the worst kinds of thievery in the world, and such persons are to be taken for the common enemies of mankind; and they that buy them and use them as beasts, for their mere commodity, and betray or destroy or neglect their souls, are fitter to be called incarnate devils than Christians, though they be no Christians whom they so abuse.

Question 3. What difference must we make between a free servant and a slave?—*Answer.* A servant and a voluntary slave were both free men till they sold or hired themselves; and a criminal person was a free man till he forfeited his liberty; but afterwards the difference is this: That a free servant is my servant no further than his own covenant made him so, for a limited time, and for a certain kind and measure of labour, according to the meaning of his contract. A slave by contract is one that selleth himself absolutely to the will of another, as to the kind and measure of his labour; and he selleth himself to such labour during life. A slave by just penalty is liable to so much servitude as the magistrate doth judge him to. The limitations of a necessitated slavery, by contract or consent through poverty, are these: Such a one's soul must be cared for and preserved, though he should consent to the contrary. He must have *time* to learn the word of God, and *time* to *pray*; and he must rest on the Lord's-day, and employ it in God's service. He must be instructed, and exhorted, and kept from sin. He may not be forced to commit sin against God. He may not (though he forcedly consent) be denied such comforts of this life as are needful to his cheerful serving of God in love and thankfulness, according to the peace of the Gospel state, and which are called by the name of *our daily bread.* And the most criminal slave (that is, one deprived of his liberty as the punishment of his crimes) may not be forced to sin, nor denied necessary helps to his salvation. But he may be penally beaten, and denied part of his daily bread, so as it be not done more rigorously than true justice doth require.

Question. But what if men buy Negroes, or other slaves, of such as we have just cause to believe did steal them by piracy, or buy them of those that have no power to sell them, and not hire or buy them by their own consent, or by the consent of those that had power to sell them, nor take them captives in a lawful war: what must they do with them afterwards?—*Answer.* It is their heinous sin to buy them, unless it be in charity, to deliver them. Having done it, undoubtedly they are presently bound to deliver them, because by right the man is his own, and therefore no man else can have just title to him.

Question. But may I not sell him again and make my money of him, seeing I leave him but as I found him?—*Answer.* No; because, when you have taken possession of him, then the injury that is done him is by you, which before was only by another; and though the wrong be no

greater than the other did him, yet, being now done by you, it is your sin.

Question. But may I not return him to him that I bought him of? —*Answer.* No; for that is but injuring him, by delivering him to another to continue the injury. To say, as Pilate, 'I am innocent of the blood of this just man,' will be no proof of your innocency: yea, God's law bindeth you to love, and works of love, and therefore you should do your best to free him: he that is bound to help to save a man that is fallen into the hands of thieves by the high way, if he should buy that man as a slave of the thieves may not after give him up to the thieves again.'

Such, sir, were the sentiments of the celebrated Richard Baxter more than a century and a half ago; at a time when the blood-guiltiness of the Slave Trade, and its offspring Slavery, was little thought of or known by the majority of his countrymen. What then would he have said now, that the practical horrors of the system of West-Indian bondage, as well as its inherent wickedness, are so notorious; and when every fresh arrival proves more than all that he alleged against it, and shews it to be as merciless to the souls as to the bodies of its victims; and doubly merciless, by its demoralising effects, to the souls of its administrators? S. F.

ON THE CONCURRENCE OF TWO HOLIDAYS.

To the Editor of the Christian Observer.

As a junior Minister of the Established Church I feel at a loss how to read the service when a Saint's-day (as it is still popularly called) falls upon a Sunday, not finding any directions in the Rubric applicable to such a concurrence. On the 29th of September next, St. Michael and the 17th Sunday after Trinity will fall on the same day. St. Andrew and Advent Sunday periodically come together; and so in other instances. In what manner should the service in those instances be performed? The replies of different canonists, as well as the practice of different clergymen, differ on the question; but I am anxious to know what, upon the whole, is usually esteemed by pious and reflecting Churchmen the proper course. It is very desirable, in this as in similar matters of detail (even to giving out the Lessons, Epistles, and Gospels in the words prescribed by the Rubric—"Here beginneth," &c., "The Epistle is written," &c.—and not in the unauthorized form, "The first Lesson for this morning's service," &c.), to secure, as far as possible, uniformity of observance. Congregations are much puzzled to know how to find the services on those occasions, as clergymen vary in their practice; some reading the Sunday service, some the Saint's-day, some mixing the two—as, for example, reading the Collect for the one in the desk and for the other at the communion-table; reading the Sunday Old Testament Lesson where the Saint's-day First Lesson is taken from the Apochrypha, and the Saint's-day New Testament Lesson; and other variations. And besides the irregularity and the inconvenience to the congregation, uninstructed persons will naturally conceive that the clergy and the service are subject to no fixed rules; and their reverence for the Established Church may be greatly impaired by what, to persons of larger mind, may seem mere trifles. SIMMUD.

ON THE EVILS OF POLITICAL PARTIZANSHIP IN RELIGIOUS PERSONS.

To the Editor of the Christian Observer.

THOUGH a Dissenter myself, I have preferred writing to you to addressing either of the organs of the community to which I belong, because I have judged from observation that the evil which I wish to see corrected is more likely to meet with reprobation from you than from them*.

In the little county-town and borough where I dwell, political strife lately rose very high, and the merits of our opposing candidates were maintained by their respective partizans with a bitterness which would almost bear a comparison with the fierceness of the old feudal quarrels. This, I am aware, is not uncommon—I believe it is the same in almost every small town which is the scene of contested elections. Nor would I complain of it, so long as this spirit was confined to men of the world, because complaint is fruitless; but I must and do complain, and lament most bitterly, that not only men of the world—to whom strife and its attendants are familiar, and perhaps pleasant—but professors of the Gospel of Him who is the Lamb of God, have suffered themselves to be carried away by excitement, and have mixed themselves up in these contentions.

I know there are some who tell us that it is our duty to take part in such things: and to a certain extent so it is—for instance, it is certainly the duty of every man to vote when called upon; and, if necessity occur, it may be highly proper to maintain firmly, though temperately, his political opinions. All this I willingly allow; but to attend committee-rooms, public dinners, meeting of clubs, Political Unions, &c., I conceive is not only contrary to the duty of a follower of Christ, but very injurious to the well-being of the soul, and destructive of that spirituality of mind which the Apostle Paul so emphatically describes as "life."

"Come not thou into their secret: unto their assembly, mine honour, be thou not united." "Come out from among them, be ye separate, touch not the unclean thing." "Be ye not partakers of other men's sins." These are texts which surely must have occurred to the memories of those who frequent such scenes; and if so, how they have evaded the application I cannot imagine. Is not an election committee-room, where the most flagrant bribery, and even perjury, is connived at, and sometimes encouraged, and drunkenness and its attendant crimes are promoted, very much like the "secret assembly of the wicked?" And is not he who attends these meetings, and is found at public dinners—echoing the 'hip, hip, hurra,' of the reveller; joining in his toasts; listening to his songs; and excusing by his presence the inebriety and profanity which always more or less disgrace an election feast—"a partaker of other men's sins?" At all events, if the force of these passages can be evaded, surely no ingenuity can torture the conduct described into an obedience of the command to "come out from among them," to "be separate," and to "touch not the unclean thing."

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* Our Correspondent by so doing exposes us to the charge of invidiousness; but we will not therefore decline inserting his paper, as the subject is important; only premising, first, our confident hope that any respectable Dissenting religious journalist would protest as strongly as we can against the evil complained of; and, secondly, that we claim no exemption for the members of our own communion from the charges adduced against unchristian partizanship, whether theological or political. It is, however, a hopeful symptom, that the faithful servants of Christ of all communions begin to see and acknowledge the magnitude of the evil, and, we would trust, to strive against it. May their efforts be blessed to its extinction!

But there is a touchstone, the application of which will perhaps settle this matter more quickly and unerringly than the most cogent reasoning: I mean, the example of our blessed Lord. Now, would our Saviour, were he on earth, attend Political Unions, Public Feasts, or Election Committees? I answer, without fear of contradiction, Most certainly not. He occasionally attended feasts; but they were private entertainments, which he attended as a public instructor, and bore no sort of resemblance to the noisy bacchanals of triumphant politicians. If, then, the Great Head views these things with disapprobation, what business have the members with them? Must not the branches which run so contrary to the Vine be in danger of being dissevered? "If any man have not the Spirit of Christ, he is none of his."

The following circumstances will shew the injury which these inconsistent professors of religion do the cause of Christ, and how grievously they cast stumbling-blocks in the way of the inexperienced.

I knew a young man who was very nearly irretrievably sunk in worldly-mindedness through attending public dinners, corporation feasts, and similar entertainments; but by the grace of God he was enabled to tear himself from them in time; and I have heard him say, that, when his conscience was troublesome, he appeased it by referring to the example of his Minister, and the Deacons of the church to which he belonged, who were generally present to keep him in countenance; and if at any time some song was sung more idle or vain than usual, or any sentiment uttered more than commonly at variance with the spirit of truth, he has looked round anxiously, to discover how many professors of religion were present; and if a goodly number met his eye, he has been encouraged; whilst, on the other hand, if only one or two, and they of doubtful piety, have been present, he has been almost ready to leave the room in disgust. I have said that this young man was mercifully saved in time; but may there not have been some, who were not so mercifully dealt with, who have gone on, step by step, until death put a period to the season of repentance? In this case, are they, whose pernicious example led these young people first astray, wholly free from guilt? "O my people, they that lead thee cause thee to err." "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit."

A CONSTANT READER.

GERMAN UNIVERSITIES.

To the Editor of the Christian Observer.

In reading the very important statement in your last number, relative to the revival of Religion in the German Universities by means of the labours of what were called "the Pietists" (for every age has some nomenclature of scorn for the faithful followers of Christ), it appeared to me that the application of the facts to the case of the English Universities would require considerable modification, in consequence of the great difference between the system of German and English collegiate establishments. In some respects that difference—I speak of the system, not of the doctrines inculcated under it—may be in our favour, in regard to the promotion of piety among the students; but in others it is strongly against us; more especially as systematic theology is not, in our universities, as in theirs, a prominent—indeed the most prominent—subject of study.

With a view to furnish a comparison, permit me to lay before your readers the following account of the German Universities, as taken from a

statement published by Professor Robinson of America, and which is, I doubt not, accurate as to facts, up to the date of his account.

"The universities of Germany were all founded by the governments of the countries in which they are respectively situated; but up to the time of the Reformation all such foundations, with their rights and privileges, had to receive the confirmation of the Popes. That of Wirtemburg, in 1502, was the first that was confirmed by the Emperor of Germany, and not by the Pope; although the assent of the latter was afterwards applied for.

"At the present day, all the universities are immediately and entirely dependent on the respective governments within whose bounds they fall. All the professors, and instructors of every kind, are appointed, and generally speaking their salaries paid, directly by the government; which supports also, or directs, the whole expense of the university, of the erection and repair of buildings, and of the increase of the library and scientific collection. The writer has not sufficient information to enable him to state with precision what sums are annually appropriated to the support of the several universities, nor even of the larger ones. He only knows that the Prussian government pays annually, on account of each of the universities of Halle and Bonn, the sum of 80,000 rix dollars. The government of Wirtemburg appropriate annually to the university of Tubingen the sum of 80,000 florins. This is exclusive of the expense of a particular institution in the university for the support of Protestant and Catholic theological students; the annual cost of which is from 90,000 to 100,000 florins. The universities do not exist as independent associations, under charters granted by the government; but stand immediately under their controul, are regulated by them, and may at any moment be abolished by a decree of the same power which called them into existence.

"*Berlin University.*—This university, although it went into operation only in 1810, has already taken the first rank among the literary institutions of Germany. Situated in the midst of a large and splendid capital, amid a population of 220,000 souls, and supported by the whole influence of a powerful court and government, it has of course had comparatively few obstacles to struggle with. It is located in an immense building, formerly the palace of Prince Henry, the brother of the great Frederic, in the midst of the most fashionable and splendid part of the city. The building is sufficiently large to accommodate the collections in anatomy, natural history, &c. besides furnishing lecture-rooms for the use of all the professors in their turn. This edifice gives a strong impression of convenience and utility; and it was a thought of thrilling interest, when, sitting among three or four hundred pupils, who were drinking in the instructions and the pure spirit of the Gospel from the lips of Neander, to compare its present destination with its former character, when the voice of mirth and revelry resounded through its halls, 'and the harp and the viol, the tabret and pipe, and wine were in the feasts; but they regarded not the work of the Lord.'

"It has ever been a favourite endeavour of the King of Prussia, to collect in his university at Berlin the ablest men of the whole country. In this he has not been unsuccessful. The faculties of law and of medicine at present decidedly take rank of all others in Germany; while the philosophical one is in no degree inferior to any other. The theological faculty is abler, and more fully attended, than any other, except at Halle. This arises, in general, not from the greater ability of the professors at Halle—except so far as Hebrew literature is concerned, where Gesenius incontrovertibly takes the first rank—but from two other causes: viz. first, that a very great proportion of the theological students are poor, and Halle is in itself a cheaper place than Berlin, besides having a multitude of stipends

and free tables; and, secondly, that Halle is the favourite resort of almost all the followers of Rationalism, who at the present day constitute a very large class among the theological students. Berlin, both as a city and a university, has a decided preponderance to Evangelical Religion, and may be regarded as one of the strong holds of faith and true piety in Germany.

"The theological department contains the names of Strauss, the most popular and eloquent of the court preachers, who lectures on *Homiletics*, or practical theology; Marheinecke, who teaches *Dogmatics*, or systematic theology, and who is a disciple of Hegel, and verges towards Pantheism; Schleiermacher, a man of great simplicity of manners, and one of the deepest thinkers of the day, who wanders at will over the whole field of theology. He has a system of his own, and has many followers. He seems to stand between the Rationalist and the Evangelical party, being, however, more distant from the former than from the latter. It was related to the writer, by Harms of Kiel, that he himself, and several of his acquaintances, had been brought off from Rationalism by the logic of Schleiermacher; but, not being able to rest in the position which he had taken, they had gone forward to embrace the Evangelical doctrines. Neander is the first ecclesiastical historian of the age, and one of the best, if not quite the best, exegetical lecturer on the New Testament in Germany. His great work on the History of the Church is advancing, but with slow progress. Hengstenberg is still quite a young man, and early distinguished himself as an Arabic scholar at Bonn, where he was the editor of the Moallakat of Amrulkeis. At present he is engaged in a work entitled 'Christology of the Old Testament,' which treats of the predictions respecting the Messiah under the ancient dispensation. The first volume was published in 1829. He is also the editor of the *Evangelische Kirchenzeltung*, a work which has done good, although it is generally regarded as too intolerant in its spirit. As a jurist, the name of Von Savigny stands pre-eminent in Germany. In the medical faculty are the names of Von Graefe, Hufeland, Busch, and others. In the various departments of the philosophical faculty, are Hegel, the present prince of metaphysical philosophers in the north of Germany; Encke, the astronomer, who read lectures as a member of the Academy of Sciences; Von Raumer, the historian; Charles Ritter, the celebrated geographer, a pious and most amiable man; Bekker, the indefatigable editor of Greek and Roman classics; Bockh, the Greek philologist, and editor of Pindar; Zumpt, the Latin grammarian; Bopp, the Sanscrit scholar; and a host of others. The whole number of the instructors is usually more than a hundred. The number of students at Berlin, in the winter of 1829-30, was somewhat over 1800.

"*Halle University.*—Halle has claims of peculiar interest in the history of theology, from the circumstance that it was founded, in part at least, through the influence of the pious Spener, in 1694. The first occasion of its foundation was the secession of the jurist Thomasius from Leipsic, with a great number of his pupils, to whom he continued to deliver lectures at Halle. Spener's influence occasioned the appointment of Breithaupt, Anton, and that man of God, Francke, as the first theological professors. Halle, therefore, became the seat of all Francke's exertions, and of that school of piety and deep religious feeling which forms an era in the history of the German churches. Nor was there any want of learning, strictly so called. Francke, with all his active duties, was a distinguished Biblical scholar, for his day; while the name of Thomasius ranks high in the history of German jurisprudence; and the two brothers I. H. and C. B. Michaelis, as also Cellarius, were not certainly inferior men. The tone of

piety, however, begun to give way with Baumgarten: and at length the foundations of faith in a Divine Revelation were undermined by Semler. Nesselt, and some others, still regarded themselves as orthodox; and within these few years their contemporary, the venerable Knapp, has closed a long life of unobtrusive but consistent piety. He stood, however, alone; while Rationalism, through the exertions of Wegscheider, the countenance of Gesenius, and the indifference of Niemeyer, had obtained firm footing, and seduced the understandings of the great body of the students.

"The translation of Professor Tholuck from Berlin to Halle, as the successor of Knapp, gave the first occasion for open hostilities. The theological faculty, or at least the principal members of it, protested against his coming, as being notoriously of different views and feelings from themselves, and as having already pronounced sentence against them before a public assembly in London. He came nevertheless; and the amiableness of his manners, combined with his uncommon and unquestionable talents and learning, served in no long time to wear away the violent prejudices which had existed against him. The year, from the Spring of 1828 to that of 1829, he spent in Rome; and then returned to his duties with increased vigour and influence. The difficulties which occurred in Halle the last winter, although neither occasioned nor promoted by himself, turned again for a time the popular current against him; but the excitement has probably ere this time subsided, and we may securely trust that God will here, as every where, overrule all apparent evil for good. In person, Professor Tholuck is slender and feeble—his conversation is uncommonly engaging and full of thought—and although not yet thirty-two years old, he possesses a greater personal influence and reputation than any other theologian of Germany. To an American Christian, who travels on this part of the Continent, Tholuck is undoubtedly the most interesting person whose acquaintance he will make.

"Gesenius is already so well known in this country, that a short notice of him may suffice here. He is also an instance of great precocity of learning; the first edition of his Hebrew Lexicon having been published before the age of twenty-four, his larger Hebrew Grammar at twenty-seven, and his Commentary on Isaiah, which placed him in the first rank of Biblical critics, before thirty-two. His manners have more of the gentleman and man of the world, than is usual with German professors; and a stranger, who should meet him in society, would never suspect that he was a laborious and eminently distinguished philologist; much less the first Hebrew scholar of the age. He has now been several years employed upon his *Thesaurus* of the Hebrew language, and has in the mean time published three editions of his Manual Hebrew Lexicon, the first of which was translated several years since by Mr. Gibbs. He is now occupied with an edition of the Manual Lexicon in Latin, which is to be completed in the coming Spring; and is at the same time making preparations for the more rapid completion of the Thesaurus, the first part of which is already published. Thilo, the son-in-law of Knapp, is highly esteemed as a lecturer on ecclesiastical history and exegesis of the New Testament. Wegscheider is sufficiently known, as the standard-bearer of Rationalism in its lowest forms. The number of students has been increasing for several years. In 1829, there were 1330; among whom were 944 students of theology, 239 of law, 58 of medicine, and 89 in the philosophical faculty."

EPISCOPAL EULOGIES ON SIR WALTER SCOTT.

To the Editor of the Christian Observer.

I IMPUTE it to your having already so often warned your readers against the Waverley Novels, that you appear to have thought yourself absolved, as a guardian of Christian morals, from noticing in either of your last two numbers the public meeting lately held to promote the Abbotsford Subscription, at which no fewer than three Right Reverend Prelates were present, and vied with each other in their eulogies upon the author of Waverley. The Lord Bishop of Exeter adverted to his honourable and noble conduct in regard to the liquidation of his debts; and this, it will be cheerfully admitted, was a just theme of panegyric. But the Bishops of Llandaff and Gloucester were seduced by their literary predilections to tread upon more unsafe ground; not merely eulogising the deceased author for his amiable character, his honourable feelings, and his splendid genius; but for what is a very different and far more important matter, the practical application of his talents. Both these Prelates seem to have felt, in accordance with their Christian profession, that genius is of itself no subject of eulogy; that it is a blessing or a curse, to its possessor and to the world, according as it is well or ill applied; and that, consequently, in order to make out a powerful claim to public gratitude, it must be shewn not only that Sir Walter Scott possessed pre-eminent talents, the splendour of which no man denies, but that he employed them in a manner becoming his moral responsibility before God. Thus we find the Bishop of Llandaff saying, in the report of his speech (and none of the three Prelates, up to this hour, has denied the reporter's correctness), that "one circumstance there was on which he would make a passing remark; and that was, the fact, that a man whose works had been written so fast, and were so diversified and voluminous, as those of Sir Walter Scott, had never penned, or at least published, one sentence which could seriously be represented as in the slightest degree prejudicial to the interests of morality and religion; it was a remark in which, he believed, all who had read, and derived instruction as well as delight, from those works, would entirely concur." The Bishop of Gloucester, in like manner, is reported to have said, that "he could not refrain from expressing his sense of the gratitude due to the above lamented individual, by every friend to *morality and religion*, for the manner in which he had treated, with reference to *those two objects*, every subject which had come under his pen. What a contrast did he in his works present to his predecessors in the art of novel writing, and what a strength of moral purpose was observable throughout the whole of his voluminous writings. He had, in fact, converted that species of writing, from a mere idle waste of time, into a source of moral and entertaining instruction; and by his historical fictions had excited a curiosity in the minds of his youthful readers, by which they were induced to inquire into the history, laws, and literature of their native, and of all other countries, whose annals were illumined by the almost magical influence of his pen."

Now I feel constrained to differ from both these Right Reverend speakers in almost every one of their statements. Even as regards a knowledge of the annals of past days, the "historical fictions" of the Waverley Novels, far from being beneficial, have done much prejudice to veracious history, by giving the most false and delusive representations of persons and events. The object of the talented writer was to dress up entertaining stories, and not to pioneer the way for youth to delve into real history. So far from it, the study of his pages is a serious impedi-

ment to the study of actual facts; for the mind of the reader, having become prepossessed with plausible fiction, does not easily divest itself of the prejudice, so as to allow it to search out historical truth. Of the author's incorrect exhibitions of history I need not adduce a more flagrant instance than the irreligious and profane caricatures which he has given of men of whom, with all their faults, "the world was not worthy;" men to whom religion was the first and dearest subject of thought and feeling; men of prayer; men whose Bible was their constant study, and who learned there those doctrines, and those very phrases, which Sir Walter Scott has held up to the laugh and scorn of an ungodly world. How little the highly gifted writer thought of the moralities of veracity, may be learned from his deliberate and oft-repeated denial of the authorship of his novels, continued during many years, and justified by him as necessary self-defence against public curiosity. If a man could thus systematically lie, and defend lying, where convenient, in private life, there is not much trust to be placed upon his accuracy in historical novels, wherever a good story might be made by means of colouring or perversion. He somewhere tells the world, that when he could not recollect a motto suited to his purpose, he invented one, subscribing to it the name of Pope, or Dryden, or any other author that suited his fancy. I see no moral distinction between this literary fraud and the forgeries of Chatterton or Ireland, except that the latter where ashamed of their guilt, while the former treated his as a good jest. I do not mean that Sir Walter Scott would wilfully falsify facts in a regular history, like that of the Life of Bonaparte, or his Tales of a Grandfather; but assuredly there is nothing to lead us to suppose that he felt any scruples in saying what was picturesque, rather than what was true, in his novels. Persons fancy they are improved in their knowledge of history because they gain a smattering of past matters in these pseudo-historical tales; but the plain state of the case is, that they judge of the history by the novel, and not of the novel by the history; and the portraits which they place in their cabinet as authenticated originals, are often, and always may be, merely fancy paintings. The reader may nearly as well imagine that he has a fair acquaintance with Pope or Dryden because he has read a forged citation, as that he has a just notion of historical events or personages because he has read of them in the Waverley fictions.—In another respect, also, Sir Walter Scott has done great harm to the truth of history, by giving popularity to a species of writing, now to be constantly seen in the pages of some of the magazines and Annuals, in which an historical personage or event is introduced in a manner that involves truth and fiction in an inextricable maze. It were easy to point out many instances in which well-disguised tales of imagination and pretended "passages in the life" of some remarkable man, have been taken for granted as historical facts; and they are likely enough to go down to posterity as such, and to be believed with as much reverence as the conductors of the Morning Watch have shewn to the tales entitled "Passages in the Diary of a Physician," in quoting them as undeniable facts corroborating their absurd notions of miracles and I know not what. Sir Walter Scott would have been the first to ridicule, in no sparing terms, the idea that he was a conservator of history, and not a writer of novels.

But besides the gratitude due from the readers of history, both the Right Reverend Prelates add that a similar debt is due from the friends of "religion and morality." This the Bishops affirm, not upon a slight inspection, but upon an intimate acquaintance with "the whole of his voluminous writings." How it is that two bishops and pastors of Christ's flock should, in these busy and alarmingly critical times, have found leisure to peruse "the whole"

of the Waverley Novels with such diligent attention as to be able to attest, in the strongest terms, that "not *one sentence* could be represented as in the slightest degree prejudicial to the interests of morality and religion," is a private concern, not necessary to the discussion of the public question, and only publicly alluded to because publicly avowed. Their Lordships were solemnly admonished in their capacity of priests, and have solemnly admonished others as bishops, and "clearly determined, by God's grace," to "give themselves wholly to the office whereunto it hath pleased God to call them," so that, continues the Ordination Service, "you will apply yourselves wholly to this one thing, and draw all your cares and *studies* this way." There is much more said in the Ordination Service about pastoral "studies;" our Reformers doubtless knowing that trifling reading was one of the most specious snares to a clergyman, for this, among other reasons, that he may hold commerce with idle books without the scandal and the injury to his character which would attend most other frivolous pursuits. "Consider how studious," says the Bishop, addressing the candidates for the priesthood, "ye ought to be in reading and learning the Scriptures," "and how ye ought to forsake and set aside, as much as you may, all worldly cares and *studies*." The reason of these solemn injunctions is traced to the awful responsibility of the sacred office: "Have always printed in your remembrance how great a treasure is committed to your charge; for they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve is his Spouse and his Body. And if it should happen that the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment which will ensue. Wherefore consider," &c.

How forcibly these exhortations to eschew all vain, frivolous, and otherwise than religiously edifying, reading, apply to the bishops of Christ's flock—even more, if possible, than to less exalted ministers—needs not be pointed out. At the same time, both justice and charity require that we should not hastily condemn an ordinary elder, much less a father in the church: and as it may be that the two Right Reverend Prelates, in perusing every "sentence" of the "voluminous" Waverley tales, were studying for others, and not for themselves; as monitors, and not novel readers; as men anxious to know what are the peculiar dangers and temptations of the passing day, that they may the better repel them, and drive away error from the flock;—and as, moreover, after this diligent perusal, both of them concur in the opinion that the whole series does not contain one "sentence which could seriously be represented as in the slightest degree prejudicial to the interests of morality and religion;" that, on the contrary, they are a source of "moral" as well as "entertaining" instruction; it may be candidly imputed to a conscientious opinion, and not to a dereliction of duty, that the two Prelates were thus employed, viewing their reading as a course of self-denial, and neither considering their time ill-spent nor their example dangerous.

But then comes the question, Are these novels really worthy of these episcopal eulogies? The present writer cannot claim the merit of having read every sentence in these voluminous works, nor even one half or one fourth of the series—in fact, to speak the truth, he has only read here and there a single tale or volume, during the many years of their being before the public; and these only when specially urged to do so by friends who seriously asked his opinion of them, and requested him to peruse a few volumes, in order to correct what they considered a harsh and mistaken judgment. But though he cannot, therefore, compete with those who have read the whole, or the greater part, yet, if the portion which has

fallen in his way appeared to him very exceptionable, he violates no canon, either of charity or sound criticism, in arguing from these parts to the whole. There is a great difference in this matter between warning and recommending. A father might feel unwilling to recommend a story-book to his children unless he had read the whole of it; but he might find even in dipping into a few pages sufficient to induce him to prohibit it. If we taste poison the moment we raise the cup to our lips, there is no need to quaff the whole potion in order to prove that it is deleterious. These remarks are offered, because it has been said that Sir Walter Scott's novels have been condemned too hastily and superficially by religious men, who probably have not read one in ten of them: as if a man could not truly aver that he saw another rob an orchard, because he was not acquainted with his whole life and conversation; which knowledge, doubtless, would have been necessary if he had been requested to sign a general testimonial to his character, but was superfluous in attesting a specific fact.

Now the writer of these lines, and many other persons who have looked into considerable portions of the Waverley Novels, but who would not think it right, without a strong call of duty, to devote the many weeks and months requisite for the perusal of the whole of them, have come to a conclusion directly the reverse of that of the Bishops of Llandaff and Gloucester. They have discovered in these tales a mournful absence of any thing like a moral, such as we do not find in the writings of most of the virtuous Heathens themselves, who usually kept in view some supposed good instruction in the midst of their amusement. Sir Walter Scott does not pretend to do this. He would not, indeed, wilfully deprave society, and his novels stand in honourable contrast to many of the licentious books which disgrace reading-rooms and circulating libraries; but, still, they do not propose to themselves to be ethical treatises; and if they amuse, and do no harm, that morally is the highest praise to which they can aspire.

But they *do* harm. They profane the name of God; they expose religion to contempt, by mixing it up with cant, selfishness, weakness of mind, and hypocrisy; they burlesque Scripture, so that no person familiar with these novels can read the word of God, or hear it read in church or in the family, without being constantly reminded of some ludicrous association. This baneful habit, it is feared, runs throughout the series; for though Old Mortality is the most conspicuous example which has come under the eye of the present writer, yet he sees in other volumes, and in the extracts from them given in the newspapers and magazines, an habitual trifling with Holy Scripture, as if its only value were to make jests upon. Were there no offence but this in the whole set, this were surely sufficient to contradict the assertion that they contain nothing which is even "in the slightest degree" prejudicial to the interests of morality or religion, and that the lamented author deserves the "gratitude of every friend to morality and religion for the manner in which he has treated, with reference to these two objects, every subject which came under his pen." If this be true, great indeed is his praise: his works ought to be found in every school and family library: they might even with advantage be deposited, like the chained Bibles, for popular perusal in our churches: and, above all, the Society for promoting Christian Knowledge ought long since to have purchased the copy-right, for the sake of diffusing them more widely, at a cheap rate, among the people.

These observations have exceeded their intended limit, otherwise a few specimens of particular characters, stories, incidents, dialogues, and remarks, should have accompanied them, in order to guard the public against the evils which may arise from the authoritative statement of the two Right

Reverend Prelates, who, as men of candour and literary habits, would surely not object to an opinion so publicly and deliberately given being publicly brought to the test of truth; though with that just respect and moderation of language which the station and character of the deponents fairly claim. The present writer would, however, much prefer that some other person, better qualified than himself, should take up the question, and shew, point by point, the evil tendency of these popular productions. The task might lately have seemed superfluous, at least for the sake of most religious persons, who had come to a tolerably well-defined conclusion upon it; but as two Bishops have so deliberately given a contrary opinion, the question is again thrown open, and the young and unstable may be led away into an injurious course of reading, by the deference which they will justly pay to the responsible averments of two Christian Prelates. If various readers of your pages would briefly state what has occurred to themselves in the way of serious objection to these publications, the result of the whole, it is conceived, would be very valuable, without the necessity of any one individual undertaking the ungrateful and unedifying task of perusing the voluminous series. The present writer would readily add his humble quota of remarks; and the religious part of the community would have the whole question fairly before them, and be able to judge of its bearings.

MONITOR.

LINES WRITTEN IN THE CHAMBER OF A DYING FRIEND.

Fly, gentle spirit, from a world of woe;
From scenes of sin and sorrow haste away:
We would not keep thee lingering here below
From realms unfading, and a brighter day.

But, as we wander on life's darksome road,
May thy example guide our pilgrim feet,
And light us onward to that blest abode
Where grief shall cease and friends again shall meet.

For thou hast fought of faith the goodly fight;
And soon shalt rise, the soul's last conflict done,
And, glory beaming on thy raptured sight,
Wave thine immortal palm in joy that *Heaven is won!*

W. L. N.

PRAYER.

When up to heaven's loftiest height
The breath of prayer ascends,
If faith accompany its flight
The God of heaven attends.

Whene'er a feeble, heartfelt sigh
Arrests His gracious ear,
He listens to the plaintive cry,
And wipes away the tear.

Cease, angel choir, your songs of praise:
A breath disturbs the air:
A care-worn mortal seeks to raise
The welcome sounds of prayer.

Hark, 'tis a weeping mourner's voice;
His heart with sorrow bleeds:
Bid his o'erwhelming soul rejoice;
Bear him the help he needs.

He weeps his dearest earthly friend,
From sin and pain secure:
Bid him the road to heaven ascend,
Where friendships still endure.

Temptations dreaded vex his peace:
Assist him to withstand,
Until the God of grace release
From Satan's cruel hand.

He dreads to pray, he cannot praise,
And doubts his bosom tear:
God is a God of wondrous grace,
And ever answers prayer.

T. G. H.

REVIEW OF NEW PUBLICATIONS.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

(*Continued from page* 437.)

1. *Strictures on "Death-bed Scenes."*
2. *Observations on the same, in a Letter to the Archbishop of Canterbury.*
3. *Stanley's Letter to the Bishop of Bristol.*
4. *The Record Newspaper.*

In resuming our notice of the first of the publications on our list—the Strictures upon "Death-bed Scenes"—we must repeat our satisfaction that we are no longer animadverting on a work on the catalogue of the Society for promoting Christian Knowledge; but, on the contrary, a work from which the Society has withdrawn the sanction which it had inadvertently afforded to it—or, more properly speaking, the sanction afforded to it by the Standing Committee, of which the other members of the Society were not even cognisant till they saw the work announced in the Supplemental Catalogue*.

We wish, however, that we could add, that, the work being withdrawn from the list of the Society for promoting Christian Knowledge, strictures upon it have become superfluous; but, so far from this being the case, they are the more important, as it has been again and again asked, why a work of such alleged merit and interest as the "Death-bed Scenes"—a work, it is added, so popular, so orthodox, and so valuable—should lose the sanction of the Society. Whatever may be the reasons why it has lost that sanction, there was abundant reason, as the "Strictures" plainly shew, why it should never have received it; and as the discussion involves not merely the character of this particular book, or the merits of the Christian Knowledge Society, but general questions of infinite importance to all who professs and call themselves Christians, and some upon which the adherents to our national communion are divided in opinion, we shall not think a few pages devoted to the inquiry ill bestowed.

The first particular alluded to by the author of the "Strictures," is the Scriptural doctrine of Justification. The formularies of the Church of England, and among them the Homilies in large detail, following the doctrine of Holy Writ, attribute the justification of a sinner before God to the application of the atonement of Christ, through faith only, and not for any fancied good works on the part of the recipient. To prove this by extracts, were to hold a taper to the sun: take, however, a few gleams. The first part of the Homily of Salvation, after citing St. Paul, says: "St. Paul declareth here nothing upon the behalf of man, concerning his justification, but only a true and lively faith; which nevertheless is the gift of God, and not man's only work without God." This extract scripturally and cautiously marks the limit "concerning his justification;" not by any means denying Hooker's "dutiful necessity" of good works; but only saying that they are not, in whole or in part, the basis of our justification. The second part of the same Homily attests that this doctrine was the doctrine of all the ancient Fathers, both Greeks and Latins, and specially quotes, in illustration, three of them, Hilary, Basil, and Ambrose. The Church does not seek to palliate the doctrine, as if it were a tenet of dan-

* Some other books also have been too hastily placed upon that catalogue, upon a general understanding that they were useful and entertaining works, but without a minute revision, sentence by sentence, of their contents.

gerous character, but lays it down in all its amplitude; adding, however, in order to prevent misconception, that "This saying, that we be justified *by faith only, freely, and without works,* is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God's hands; and thereby most plainly to express the weakness of man, and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfectness of our own works, and the most abundant love of our Saviour Christ; and, therefore, wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious blood-shedding." The Homily is quite as express in excluding works as *in part* the ground or medium of justification, as if *the whole* had been attributed to them. "Justification is not the office of man, but of God; for man cannot make himself righteous, *neither in part nor in the whole.*" The Church goes on to exclude faith itself from justifying, viewed as a virtue or good work; adding, that, "as great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ." "Our faith in Christ, as it were, saith unto us, 'It is not I that taketh away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.'"

Such is the language of the Apostolical Church of England. Whether this is the doctrine of the writer of the Death-bed Scenes, and of those professed Churchmen who coincide with him in opinion, the following extracts from his work, with the Clerical Member's strictures upon them, will fairly shew.

"But how speaks the author of Death-bed Scenes? Addressing himself to Mr. Broom, whose prayer appears to have been only for a speedy release from all his sufferings: 'God only knows, my dear sir, whether your patience, your resignation, your fortitude, have yet been sufficiently exercised to *entitle* you, through Jesus Christ, to a crown of glory in heaven' (vol. i. p. 107). Now, in the first place, here is no mention of faith at all (which our Homily, in accordance with Scripture, speaks of as the one only grace which is the instrument of our justification, and which, though not our title to heaven, is closely connected with it, by sending us to Christ's merits for that title); while patience, resignation, and fortitude, duly exercised, are described as entitling—that is, giving a title, a claim—through Christ, to the kingdom of heaven. This sentence, as it stands, is undoubtedly calculated to convey the impression that there was some kind of merit attached to these virtues, which would of itself be insufficient, but which, deriving some influence from Christ's merits, would furnish a title to heaven. But even had the word faith been substituted for these virtues, and the sentence had stood thus, 'Whether your faith has been sufficiently exercised to entitle you, through Christ;' it would still be false doctrine: for it would impute merit to faith, which is so strongly disclaimed in the concluding words of the Second Part of the Homily before quoted.

"Had the sentence stood thus, 'Whether your patience, your resignation, your fortitude, had been sufficiently exercised to *prepare* you, through Christ, for a crown of glory,' it would not have been objectionable, because we know that trials are appointed by God for the exercising and perfecting of his people; 'for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory' (2 Cor. iv. 17); but there is a very wide difference between *preparing* a man for heaven, and *entitling* him, or giving him a claim, to it. A man may, by the exercise into which God calls his Christian graces, be gradually preparing for glory, and 'by reason of use have his senses exercised to discern both good and evil,' and thus be attaining to the full stature of the perfect man in Christ: but if a man once has *the* title, *the only title*, to the kingdom of heaven, he cannot be more entitled to it, though he may be more prepared for that to which he has the title. Now the title is, an interest in the merits of Christ, through faith: the preparation for it is, growth in all Christian graces; which are the fruits of this faith, which mark the progress of our sanctification, and consequent preparation for the kingdom of heaven.

"The same cause for complaining of dangerous inaccuracy and unsound doctrine will be found in the following passage, which will be afterwards referred to when considering the author's views of good works. 'If you had died without doing any of these things, and if God had received you into heaven *for the sake of your mere*

sorrow and contrition, through Christ Jesus, you must have sat down in the very lowest station' (vol. i. p. 234).—What a combination of errors is there in this one short passage! First, had God 'received you into heaven *for the sake of your mere sorrow and contrition*.' Had the expression been, *for the sake of your faith in Christ Jesus*, even that would have been extremely inaccurate; for, as has been already shewn, we are not accepted of God for the sake of our faith, but for the sake of Christ's merits only, in the benefits of which we partake *through* faith. It may be replied, that the author does not actually state that the man could have been accepted for the sake of his mere contrition, but only makes the supposition; but such a supposition ought to have found no allowance from him, as it supposes an impossible case, a case utterly at variance with all the truths of the Gospel, and most dangerous to the souls of men, since they are prone to rest on their own merits and sufficiency." Strictures, pp. 11—13.

"The mere addition of the qualifying phrase '*through Christ*,' can be nothing more than a well-meant *allusion* to the efficacy of Christ's merits, which, however pleasing it might have been in a simple and unlearned penitent groping his way gradually to Divine Truth, is far from exhibiting that theological accuracy which we expect from a divine, when treating of the most awful of all subjects, how a man may be just with God, and from a Society whose object is to promote Christian knowledge. But this use of the phrase 'through Christ,' as rendering our sorrow and contrition, if we have not an opportunity of performing other good works, of sufficient avail to lead Him to receive us into heaven, though to the very lowest place in the abode of the blessed, but to exalt us to a higher place if we had added good works to our sorrow, opens to us that dangerous and delusive error, which runs through the work, —the bringing in of Christ's merits to make up the weight which ours may want in order to our meritorious acceptance with God; an error which utterly confounds Justification and Sanctification, by making our imperfect obedience, eked out by the needful portion of Christ's perfect righteousness, the meritorious ground of our acceptance with God; an error which degrades and absolutely nullifies the whole vicarious work of the blessed Redeemer, beguiles and misleads countless multitudes, and holds even upright and humble men in the bondage of servile fear, and sends them to the work of obedience in a spirit and with a motive which withhold from them the gladdening and fructifying influences of the Holy Spirit. There is no one error which so universally as this infects the sentiments and writings of that large body of men who have some seriousness in religion without having attained a clear discernment of the doctrines of the Gospel: and it would be perfectly surprising that any man could pay ordinary attention to the Scriptures, or the view which our own Church takes of Scripture Doctrine, and yet confound things which so plainly differ, if it were not that the state of the fallen heart darkens its perceptions and disinclines it to the truth." Ibid. pp. 13—15.

We see not how any man who professes to be a member of the Church of England, can attempt to invalidate the above statements, or to stand up for Dr. Warton's exposition of her doctrines. See, for instance, what those good works are which that author makes to enter into the matter of justification, and the place which they occupy in his system:—

"The author thus addresses himself to the sick man (vol. i. p. 233):

"'One thing, indeed, I am quite certain of—namely, that God was pleased with your behaviour when your pains and sufferings were so great. And you know the reason why. You were sorry that you had ever offended him, by breaking any of his laws; you prayed to him, both aloud and silently in your own breast, that he would forgive you; you resolved and promised in your own mind, and between him and you, that if you lived you would live very differently in future; you came to the knowledge of his blessed Son, Jesus Christ, your only Saviour and Redeemer; and, to shew that you trusted in him, to be a partaker of that salvation which he procured from the punishments of the next world, you received his sacred body and blood. These were the things which you did, and these are the things which always please God; and therefore it is no wonder that he has extended his goodness towards you, and has delivered you from your bodily pain; and, what is of much more consequence to you, he has enabled you, if you use his help, and act up to your intentions, to obtain a greater reward hereafter. Every man, you know, will be judged and treated according to his works. But what good works have you been yet able to perform? None whatever, since your repentance and receiving the sacrament. If you live, you may do many every day of your life; and it is only the power of doing these good works that makes life valuable at all. If you ask me what good works a person of your humble rank may be able to do; I answer in a few words, which will shew you, however, that there is good within your power of great extent, and of great importance.'. He then proceeds to particulars, recommending truth, in pre-

ference to falsehood; propriety of speech, to cursing and oaths; sobriety, to drunkenness; hallowing the Sabbath, to profaning it, &c.; and concludes with the passage which has been already noticed, 'But if you had died without doing any of these things,' &c.

"With those who possess only tolerably clear views of the place which good works hold in the Gospel Scheme, it can but be necessary to draw their attention to the above quotation to convince them that the strain of much of these conversations is calculated to foster self-sufficiency, self-righteousness, pride of heart, and every unchristian feeling which flows from the want of a true sense of our nothingness before God, our entire unworthiness, and a deep conviction that from first to last our reception with God is entirely of *grace*, not of *debt*. We may appeal to any candid judge, who has but read the Scriptures with prayer, who has but examined the Articles and those portions of the Homilies of our Church which bear upon the subject, whether the natural impression produced by the preceding extract be not very different from that which would be received from the tone of our Homilies, or the expressions of Scripture. With what feelings ought such an address to have been received by the sick man? The only way in which Richard Barton could have properly received it would have been by saying, 'Oh, sir, I beseech you talk not thus: I cannot bear it. I see such imperfection in every thing in myself, I see such perfect purity and holiness in God, that my very repentance needs to be repented of; I have need to abhor myself. I can derive no comfort from any thought like this: my only comfort is from the consideration of the boundless love of God in Christ Jesus, extended to the chief of sinners.' Few would deny but that such a person might be directed to such effects wrought in him, as evidences of God's grace working in him; but this is far from the way in which the author referred to them: for, according to the usual acceptation of language, nothing can be more clearly implied in his address than a certain degree of meritorious value attributed to these good deeds of this man—as, 'I am quite certain that God was pleased with your behaviour;' and then he enumerates various reasons, as it would seem, why God was pleased with him, and adds, 'These were the things which you did; and these are things which always please God; *and therefore it is no wonder that he has extended his goodness towards you*,' and has delivered you from bodily pain.' Who, in the case of poor ignorant Richard Barton, would not have imagined, that, because he had been so good as to do these things, God had paid him his reward?—and, verily, if poor Richard did so understand it, he had his reward only in the deliverance from bodily pain, not in the eternal deliverance, which is only given to those who entirely renounce all merit in the remotest degree. What an address this to a dying man, put forth, amongst other things, as a guide for the Younger Clergy in their ministrations to the sick!

"It might further be added, that, so far as could be known to any man beside himself, all the things which Richard Barton had done might be done in mere formality; and there might have been none of that spirit, none of that affection of the heart, without which no service of God can be considered as real service. And if the author of this address could have no undoubted evidence of the man's *sincerity* in his desire to do what was right, which would authorize him in pronouncing so positive a sentence; still less could he be assured, from any evidence which he has set before his readers, that Richard Barton possessed a true Christian Faith. Now 'without faith it is impossible to please God;' and 'works,' says our Thirteenth Article, 'done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they *spring not of faith* in Jesus Christ: yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.'

"Therefore he ought not to have presumed to assert so positively that what the man had done was pleasing to God. Nor ought he to have affirmed that the sick man had done no good works since his repentance and receiving the sacrament. If repentance be called a good work, is resignation, is patience, and are the innumerable duties of the chamber of sickness and affliction, excluded from that title? What a miserable view does the author seem to take of the exercise of the Christian Graces!

"It surely, then, cannot be denied that the above address is highly objectionable, and offensive to every intelligent reader of Scripture, to every admirer of our Homilies and the Articles and Liturgy of our Church, and calculated to beguile unstable souls. It is much to be lamented that this tone pervades the whole mass of the work. There is the same undue importance attached to mere outward acts or performances—such as receiving the sacrament, *and others of a similar nature*—without due prominence being given to that faith in which they must be performed, and from which they must spring, in order to be in any way acceptable to God." Strict. pp. 19—23.

The Strictures notice many other equally objectionable passages. We quote a few, with the remarks upon them:—

"A similar instance occurs in vol. iii. p. 225, in the case of a wretched, drunken, irreligious man, who must have been entirely destitute of faith: in upbraiding whom for not having reproved his family, which had been engaged in a drunken revel that terminated in the death of one of the party, the author says: 'So you lost the opportunity of performing a good deed, which might have been imputed to you hereafter at the day of judgment.' And we must suppose that something of the same kind is intended in the following passage (vol. ii. p. 108): 'Your parents have been honest, and honesty is a very great virtue in persons of their rank, *and it*' (their honesty) '*is gone up as a memorial before God.*' When the angel asserts (Acts x. 4) that the alms and prayers of Cornelius were come up for a memorial before God, the case is so clearly that of a truly devout man seeking God in *prayer* and acting in *faith*, according to the light which he possessed, that there is no parallel between him and the persons alluded to in this dialogue; and therefore the expressions which would be perfectly suitable and appropriate in the one case, would be improper and unscriptural in the other.

"Again: in what sense can the following sentence (vol. i. p. 246) be understood? It is addressed to the dying Richard Barton, whom the author had exhorted to pray for his mother and others, 'that they also may come to heaven hereafter.' 'Here is poor Phœbe: she is, I believe, sorry for what is past; *she has done something to make amends for her former misdoings!*' What doctrine can this be called? What Christian Divine ever encourages the idea that we can do any thing to make amends for the past? Even if we did all that is required of us now, we should only do the duty of the moment, and have no work of supererogation to make amends for former deficiencies. That the expression related to Phœbe's state before God may be concluded from the expression in the former clause, 'getting to heaven.'" pp. 25—27.

The "Strictures" go on to notice some extraordinary dialogues with an alms-woman. We quote only a portion of the remarks:—

"This poor old woman only makes bad worse as she proceeds; saying, 'If we go before him (God) without any good works at all—without having any treasure laid up in heaven, what will become of us?' This passage, one might suppose, furnished internal evidence of the book having been written by one long since gone to render an account of his stewardship; for it savours of times but just emerging from the days of Papal darkness, of indulgences, and *works of supererogation*. Who, except a Roman Catholic, ever thought of a treasure of good works laid up in heaven? Can any one pretend to shew, that, when our Lord exhorts us, saying, 'Lay up for yourselves treasure in heaven,' he meant that to be a 'treasure of good works?' Where shall we find any good works in ourselves which even we can bear to look into minutely? And if the imperfections which we can discover in our best services be such as to fill us with shame, how can they prepare us in any way for going into the presence of an all-searching God? 'Laying up treasure in heaven,' undoubtedly means endeavouring to grow in grace; to increase in all spirituality and heavenly mindedness; to aim at more continual communion with God, and conformity to him in all things; and thus to be continually seeking to be more and more endued with that new nature which alone is fitted for the kingdom of heaven; and giving all diligence, in reliance upon the grace of God, to make our calling and election sure. But 'the treasure of good works laid up in heaven,' is a phrase to which nothing similar can be found, either in the Scriptures or in our authorized books. And should any one go before the bar of God with the least idea of being better able to stand there with confidence in any reliance upon a treasure of his own good works, he would be overwhelmed with shame and confusion and everlasting disappointment, being cast out and condemned by Him before whom St. Paul desired to stand, 'not having' his 'own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith.'" pp. 29, 30.

The writer of the "Strictures" discerns evidence in the above remarks that the author of "Death-bed Scenes" is a deceased person; but if he had turned to the "Preface by the Editors," in the original octavo volume (which preface is suppressed in the Christian Knowledge edition), he would find this fact solemnly averred. The preface says, "The reader will have seen already, in the author's own preface, what were his views and intentions in the composition of the following work. *He has now paid the last debt to nature, and the task of ushering these dialogues into the world has devolved upon his children.* They were not new to us. We remember well with what delight we used to hear him read them in our earliest years. Every book was instantly put aside, and every amusement

relinquished, and every ear opened to listen to him, when he announced the joyful news that he had a fresh history prepared for us." Now, if it be true that the author is still living, what can we say of the above passage, either in its solemn falsehood, or in the overweening vanity of panegyrizing his own book. The author's sons did well to cut out this preface in the copy offered to the Society for approbation.

We are sorry to find, in their next page, that they neglected their filial duty: "His injunction to consult a judicious friend, as to the propriety of publishing these pieces, we have not obeyed." Had they done so, we might have been spared these animadversions. Our chief reason, however, for noticing this preface is, because it has been said that Dr. Warton's dialogues may be true, though under a fictitious name. They may be so, we confess; but so may these prefaces also, which are given with at least equal solemnity of assertion; and if one part proves to be fictitious, we know not who can point out what part is true. The work, therefore, we repeat, has no character of authority; and, even where true, can be ranked only with tales of fiction.

We might notice various other dialogues—as, for example, one in which a person doing an act of common honesty is said thereby to "procure God's favour;" as if the glories of heaven were a mere object of barter in return for human virtues. Then comes the following:—

> "He was speaking of a poor woman who, in a fit of drunkenness, to which vice she was habitually addicted, received a fatal blow upon the head from her enraged husband, and was conveyed to the hospital, where she died in about four-and-twenty hours, there being nothing hopeful in her, except that she appeared to forgive all her enemies, even her husband; and yet of such a wretched, disheartening case, he says (vol. iii. p. 140), '*She suffered greatly here: perhaps it was to avert eternal sufferings hereafter.*' And the same fearful error is encouraged in the following sentence (p. 183): 'I believe that God *often punishes men in this world that he may spare them in the next*'—that is, he should have added, if the punishment in this world has the blessed effect of leading them to the only way in which mercy and pardon can be found, to the Blood of the everlasting covenant. If the author intended this, he should himself have supplied the limitation." Strictures, p. 38.

We think we have written and extracted quite sufficient to shew that Dr. Warton's ideas respecting Justification are unscriptural, and that he has not truly exhibited the relative places of faith and works in the Christian economy.

We come now to the second chapter of the "Strictures," entitled "Repentance;" into the particulars of which we need scarcely follow the writer, as the defectiveness of Dr. Warton's system in the former particulars must necessarily involve correspondent defects in his notions of the doctrine of Repentance. What can any scripturally enlightened reader think of such statements as the following? "He himself, as I was willing to think, being more and more instructed in the Bible, and not relaxing in his *penitence*, was more and more fit to die."—"At the end of the time, however, as I said before, he was much improved in knowledge, and he was a much better man; his *penitence* continuing, and all difficult temptation having ceased."—"Well, then, a part of the agreement which Christ made with God was, that the sinner should be penitent. Do you remember that? 'Yes, sir,' he said, 'I do; and I try all I can to be penitent myself.'"—"With respect to her *repentance*; which appeared to be as full and complete *as was likely for a person in her condition.*"—"We came to comfort and console him, by teaching him to believe in the *efficacy of repentance*, through the merits of a crucified Redeemer."—"If she had lived several days, instead of hours only, would that have been time enough for such a repentance as we have just agreed that God might

expect in such a case—a *repentance that was to wash out the guilt of years, nay, of a whole life?*"

It is difficult to perceive in these passages what precise efficacy the author attributes to repentance; but it is very obvious that his notions of it are, to say the least, confused, and by no means in accordance with the lucid statements either of Scripture or our own Church formularies. The following passage on the subject, excellent as is the greater part of it, incidentally indicates the defect of which we speak. Dr. Warton says: "That which you describe is no godly sorrow, the fruit of real penitence: it is a mere worldly sorrow; a sorrow which produces death, and not life; which would destroy the soul to all eternity, instead of *cleansing it for eternal happiness. But, strictly speaking, it is the blood of Christ only which cleanses from all sin.* No repentance can undo, in any sense, what has once been done. In him, therefore, you must lay your foundation: you must build upon that rock: from faith towards *Him* must spring the true repentance, which is never to be repented of itself. This *repentance,* believe me, *is no merely human work,* and therefore as yet you have it not; you seek it not from above, from whence alone it comes, by the instrumentality of the Third Person in the Holy, Blessed, and Glorious Trinity, who, with the Father and the Son together, is our God. I told you that this doctrine was no idle speculation, and now you may begin to feel so yourself." Now we cannot conceive of any person who thinks habitually aright upon this great point, putting in such a saving clause as "strictly speaking." The writer shews, by his own confession, that his ordinary language was not "strictly speaking" scriptural. But why does he ever speak otherwise than "strictly" on so serious a matter? Is the solemn question, whether it is the blood of Christ or the efficacy of man's repentance that cleanses from guilt, a theme for laxity of speech? It would almost seem as if the author, after using inadvertently his accustomed language, had suddenly recollected that some of those whom he stigmatizes as "Evangelicals" might find fault with his statement, as not being in accordance with the word of God or the doctrines of the Church of England; and might urge upon him such passages as the following, from the second part of the Homily on Repentance:—"They that teach repentance without a lively faith in our Saviour Jesus Christ, do teach none other but Judas's repentance; as all the schoolmen do which only do allow these three parts of repentance,—the contrition of the heart, the confession of the mouth, and the satisfaction of the work."—"It is evident and plain, then, that although we be never so earnestly sorry for our sins, acknowledge and confess them, yet all these things shall be but means to bring us to utter destruction, except we do stedfastly believe that God our Heavenly Father will, for his Son Jesus Christ's sake, pardon and forgive us our offences and trespasses, and utterly put them out of remembrance in his sight." The author, then—as if recollecting himself that such passages might be adduced, and that he might be asked whether he really intends to place repentance where faith should stand, and to make it the means of cleansing the soul, instead of attributing that cleansing to the blood of Christ—suddenly stops short, and exclaims, "Strictly speaking" the matter is not thus; it is very different. But why, then, not speak correctly at first? why use language calculated to deceive the souls of men, and then explain it away in a parenthesis? There is grievous confusion, to say the least, in such expressions. We have heard of some clerical septuagenarians, who, having been harassed all their life by quotations from the Sacred Writings, and from the Homilies and Articles of the Church, have interlarded or vampt up their juvenile sermons—which were constructed avowedly, in their days of ignorance, upon the doctrine of human merit, or

at least human purchase—with such saving interlineations as, "Always, of course, premising through Jesus Christ our Lord"—"Of course, through the assistance of God's Holy Spirit blessing our virtuous endeavours"—"Not, however, by any means excluding faith, or any other Christian duty"—"By no means presuming that our laudable actions are perfect before Heaven;" these interjected phrases being intended rather to ward off the argument of some objector, than to express the spontaneous feelings of the writer. But would they materially alter the real character and drift of a sermon? Would they correct its staple? Is a parenthetical phrase a portion of the texture? Does a man best shew his feeling in his concessions, or in his assertions? in those things which he utters warmly, zealously, promptly; or in those which he ushers in with "strictly speaking," and rather as a matter of nice theological hair-splitting than as the out-bursting effusion of the heart? We are, however, glad that Dr. Warton should feel the necessity of qualifying his language; but would it not be better to adopt language which, being scriptural, needs no qualification?

We will quote a few paragraphs from the Strictures under this head of Repentance, before we go on to the chapter on the Lord's Supper.—

"In more than one place in the above quotations the author speaks of the 'efficacy of repentance,' and he even gives us a reason 'why it is efficacious at all'—namely, 'because of the sufferings and death of Christ.' But what does he mean by efficacious? If he mean any thing, he must mean that it is a cause producing certain effects. Now, when he tells us that the Gospel preaches repentance for the remission of sins, and then further speaks of the efficacy of repentance, what can be understood, but that repentance is the efficacious cause of our sins being remitted? This is, indeed, a most dangerous doctrine: this is neither the Law nor the Gospel; for the Law gives no place for repentance at all, and the Gospel gives it no place as an *efficacious* cause of the remission of man's sin, and his acceptance with God. The place which the Gospel gives to repentance is, simply, that it is the gift of God; that it always accompanies salvation in those who are of years of understanding; but that the efficacious cause of the remission of sins is the satisfaction made by Christ by the shedding of his blood, 'without which there is no remission.' The difficulty of proving a negative is known to all, and in this case it may be impossible to produce any one or more texts of Scripture which expressly disclaim any *efficacy* in repentance: we must therefore be satisfied with referring to the range of the New-Testament Scriptures, as utterly excluding every thing from any claim to efficacy in the remission of sin, except only the atonement, the satisfaction, made for us by Christ's precious blood-shedding. And had the author any scriptural warrant for speaking of the *efficacy* of *repentance*, it would have been desirable that he should have adduced such passages as would have sustained his point; for many may be utterly at a loss where to turn, that they may find them. And if we turn to the Homily on Repentance, not a word is there found about the '*efficacy of repentance*,' nor that it is *efficacious* '*because of the sufferings and death of Christ*,' nor any thing of like purport. The Homily on Repentance, however, may not be the proper place in which to look for the condemnation of the author's error; for that Homily is occupied rather in setting forth repentance in its true and proper light, than in expressly refuting erroneous statements respecting it. To claim for repentance any *efficacy* in securing our acceptance with God, is introducing one other item, in addition to those which our Homily recounts, as going together in our justification—or, rather, substituting repentance, on our part, in the place of faith. The Homily enumerates the three things thus: 'upon God's part, his great mercy and grace; upon Christ's part, justice—that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body and shedding of his blood, with fulfilling the law perfectly and thoroughly; —and, upon our part, a true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us' (First Part of the Sermon of Salvation). In which passage the author of the Homily has been guilty of a serious omission, if we are to believe the author of Death-bed Scenes, in omitting to mention that which is the 'Christian's sheet-anchor;' for he does not even mention repentance.

"A most novel office is also ascribed to repentance by our author in the quotation from p. 252—namely, that of regenerating and making us new creatures. The regeneration of man is to be ascribed to the Holy Spirit, and not to repentance. If he only mean, that under the influence of true repentance we become very different characters from what we were before, while we were impenitent, the truth of the statement is not be denied; but it is not repentance which makes us new creatures,

but our being made by God new creatures causes us to be truly penitent: the change in our natures termed regeneration, which God works in us by the Holy Spirit, produces that true repentance (μετανοια) of which the Scriptures speak. And what can he mean, when, in the above quotation, he says, that '-to become as little children, we, that are come to this age, must undo much that has been done?' How this is to be accomplished, is a secret hitherto discovered by neither philosopher nor divine: that which is once done cannot be undone; and this the author himself asserts in another place, p. 319, 'No repentance can undo, in any sense, what has once been done;' thus being inconsistent with himself—orthodox in one place, unorthodox in another. Such instances of inaccuracy and loose expression ought not to have found place in a book sanctioned by the Society for promoting Christian Knowledge; and certainly could not have escaped detection, had due caution been exercised in examining the work previously to its admission on the Society's list.

"We have not yet, however, exhausted the catalogue of errors committed by our author in treating of this one subject of Repentance: for, not satisfied with ascribing to it some efficacious power for the remission of sins, he speaks of '*a repentance which was to wash out the guilt of years, nay, of a whole life.*' Is repentance, then, the fountain opened for sin and for uncleanness? or is the blood of Christ that fountain? Was it by repentance that the saints spoken of in the book of Revelation, vii. 14, washed their robes and made them white? or was it 'in the blood of the Lamb,' the Lamb Christ Jesus? Did David, in that truly penitential Psalm, the fifty-first, look to his true and genuine repentance to wash away his guilt, or did he turn to God and beseech God himself to do it, and say, 'Wash me throughly from mine iniquity; wash me, and I shall be whiter than snow?' More needs not be said upon this extremely erroneous and dangerously deceptive language, except to express the conviction that few of the firmest and most devoted friends of the Society by which this book is published, would believe, unless they themselves saw it with their eyes, that such a statement could be made, as that repentance was to wash out the guilt of years; or that a respectable gentleman, usually spoken of by the author with approbation, should be made to say, 'it will require floods of tears to wash out his own guilt,' without being set right by the minister of the parish with whom he was conversing, and who afterwards, at his leisure, reported the conversation, without animadversion or exposure of the error.

"It may be urged, that the author has sufficiently guarded against error and misconstruction in another passage, in which he cautions his hearer against that which is 'no godly sorrow, and which will destroy the soul, instead of cleansing it for eternal happiness;' and then adds, '*But, strictly speaking, it is the blood of Christ only which cleanses from all sin.*'. What can we collect from such a passage? for surely a minister of the Church of England ought always to be found speaking *strictly* and *correctly* in a matter of such importance as cleansing from sin: and if 'it is the blood of Christ only which cleanses from sin,' why should he make the supposition, which is inevitable from his expression, that if her sorrow were a godly sorrow it would cleanse her soul for eternal happiness? If it be the blood of Christ *only* which cleanses from sin, then repentance, however true, and sorrow, however godly, can have nothing to do with cleansing it: and if the one declaration is to be taken *strictly*, is the other to be taken so loosely, as that no meaning, or any meaning, or the very opposite meaning, is to be attached to it?" Strictures, pp. 49—53.

We now come to the subject of the Sacrament of the Lord's Supper. We have already, in former allusions to Dr. Warton's work, noticed the conspicuous place which he gives to this solemn and affecting rite, but in a spirit of formalism calculated greatly to mislead ignorant readers, and carrying them to the very verge of Popery. Our Church, in her statement of the things required of those that come to the Lord's Supper, mentions repentance for the past; a stedfast purpose to lead a new life; with a lively faith in God's mercy through Christ, a thankful remembrance of his death, and charity to our neighbour. Yet Dr. Warton admits to this holy ordinance persons wholly unqualified to approach it; and this not with reluctance—as is sometimes the case, in the lack of discipline, with other Clergymen—not after ample warning, and with measured steps; but with haste, and eagerness, and complacency: and this not merely in public, where he could not select the recipients, but in private, where he might inquire into their state of mind, and ought to have done so. Do we exaggerate this statement? Take the following case. "Mr. Stamford died less fearfully, *after having received the Sacrament* of the Lord's body and blood. I administered it to him when he was in the last agony;

but I have never heard that he had been previously at church, or that he had performed *before* any religious act whatever. I was sent for to him very early in the morning, and found him already speechless. Yet he still possessed his faculties, and made known to me by signs his wish to partake of the bread and wine, with which I at once complied, and he died immediately afterwards." In this instance there is not the slightest evidence of the presence of any one of the several requisites specified in the Catechism: there is no proof of repentance, or resolutions of amendment, or faith, or gratitude, or charity. That the author should have omitted, on some special occasions, "a lively faith," serious as is the deficiency, does not strike us as so extraordinary as that he should have passed over repentance and devout resolutions, and have eagerly administered the Sacrament to a man of whose state of mind he knew nothing, and whose life was notoriously irreligious: "I never heard that he had been previously at church [why *previously?*—he was not at church now], or performed any religious act whatever." And this he records with complacency!

Take another case, as remarked upon by "the Clerical Member:"—

"This want of caution, in speaking of the reception of the Sacrament on a death-bed, is frequently to be lamented in this work. Too much importance is attached to it; and to the ignorant and unlearned, too much occasion is given for the error of regarding it as a passport to heaven: so that it is sometimes the only fact recorded by him of the departed; as in the following instance, in which he says (vol. iii. p. 93), 'I have been there day after day to pray with a poor woman, who died at length of her lingering disease, *after having received the Scarament at my hands.*' As though the most important and conspicuous benefit resulting from her sickness and his visits were, that she 'received the Sacrament;' but whether with better preparation for it than Mr. Stamford or not, does not appear: whether she 'repented her truly of her former sins,' whether she appeared to have 'a lively faith in God's mercy through Christ,' or whether any other hopeful appearances existed, he does not stop to shew, but hastens on to the announcement of the one grand fact, that she received the Sacrament. Many similar instances might be referred to, were it consistent with brevity to notice them." p. 59.

These are not solitary instances; for there is a whole chapter devoted to the Eucharist, in which we meet with such cases as the following; which we give, with the Clerical Member's "Strictures" upon it.

"The first is that of a man named Turner, and his wife, both decidedly irreligious persons, neglecters of public worship, and the man a notorious drunkard. The husband, being on his death-bed, sent for the Clergyman of his parish, who tells us that he found him apparently in the last stage of his earthly existence. He then proceeded to address him, enlarging upon the enormity of his particular sins, and that with apparent effect; for the countenance of the sick man, 'his gestures, and the few words he was able to utter, betokened the consciousness of his sorrow and shame for the commission of it, and the desire of making his peace with God.' 'Upon this,' the author adds, 'I opened to him the Christian scheme of reconciliation through Him who died for sinners. He was not entirely ignorant of the extent of it before, but now for the first time he appeared to lay hold of it, as his great sheet-anchor, and firmly to believe and put his whole trust in the Saviour himself. The prayers of our Visitation Service were sufficiently adapted to his case, and I read two or three of them, which he accompanied with his tears, and he never omitted to bow at the name of the Blessed Jesus. I thought it proper, therefore, now to mention the Sacrament, for which he seemed fit in one great particular at least, and of which the delay might be dangerous; but he declined it at once.'

"The transaction here recorded is sufficiently rapid. The first visit to a person of decidedly ungodly character, lying on his death-bed in an almost speechless state, and consequently incapable of giving much expression to his feelings, or indication of the real state of his heart, concludes with a *proposition* to administer to him the Sacrament of the Lord's Supper. Certainly the extremity in which the man was lying at the time might be pleaded as a cause; but, as Ministers, we are bound to be somewhat more cautious, lest by such precipitate measures we bring this sacred rite into contempt. The author could scarcely have satisfactory evidence of the fitness of the man's state in one short interview, to justify such a measure, unless the man had himself expressed that intelligent desire for the rite which would have implied a great degree of preparation for it; and our author could scarcely deem it of

such importance as to be an indispensable requisite for a happy death; at least it is not so spoken of in Scripture, nor in the authorized books of our Church; while, on the other hand, there are so many cautionary passages in both, that men cannot be too careful in 'examining themselves before they presume to come to that table;' and our Clergy must be required to be proportionably careful in not pressing it upon men prematurely. Surely some little time of express preparation must be desirable, especially in a case like this; time to consider the duty, the purport of the rite, the benefits to be expected: and even though a man might be in a fit and proper state for worthily receiving the Lord's Supper, provided he could but see it in that light, yet the very circumstance of his mind not being enlightened on this point, and his being, therefore, incapable of receiving it with an easy conscience and a peaceful spirit, should be sufficient reason for our dealing tenderly with such a person, lest, by urging him on too hastily, we wound his conscience, and put his weak faith to too severe a test.

"The very great earnestness which the author exhibited in this case can only be accounted for by his attaching undue importance to the reception of this ordinance. Indeed, he declares (p. 324) that he was deeply and solemnly 'impressed with the conviction that this, as well as the other Sacrament of Baptism, was an *indispensable* means of Salvation:' 'Not that God could not, or would not, save any man who neglected this sacred institution, but such a man is not in covenant with him.' Is not this making too much of this sacrament?* Is it thus represented in our authorized books? Is it not possible that many thousands of humble, pious souls, may have fully embraced the offer of salvation made to them by Christ, and accepted salvation solely through his merits, and in humble reliance on the Word of God? and may not such persons be regarded as in the covenant which Christ sealed with his precious blood; even though they may be prevented by tender age, by various hindrances, nay, even by misconception, from participating in this ordinance? We do not deny the obligation laid upon every Christian to observe this institution of our Lord: we would uphold the sacred ordinance; but, at the same time, maintain that he who comes to the Lord's Table duly prepared for the worthy reception of that rite, is *already* in covenant with God, through Christ. Is not the man who 'repents him truly of his past sins, stedfastly purposes to lead a new life, has a lively faith in Christ Jesus,' in covenant with God, even that covenant made for us by Christ, and sealed with his blood? Does he not renew his covenant with God continually, drawing nigh to God in prayer, pleading the merits of his adorable Saviour, and daily resting upon him by faith? Is the sacramental rite of the Lord's Supper the *only* way of renewing our covenant with God? It is readily allowed to be a most important means of grace, 'generally (that is, ordinarily) necessary to salvation:' there is, as the members of the Church of England fully believe, an obligation upon all men to celebrate it, and that with all solemnity: but to exclude from the *covenanted* mercies of God all who do not partake of it, is certainly exceeding the authority of Scripture and the declarations of our own Church.

"The whole narrative of the author's discussion with Mrs. Turner and her husband supplies us with abundant proof that, according to the opinions of our Church, they were both in an unfit state for the profitable reception of that holy ordinance; for their ignorance of the true nature and purport of the Sacrament was most glaring, the superstitious light in which they regarded it was most conspicuous; and yet, upon such ignorant persons did he urge the *immediate* administration of the rite. Little could he at that moment have regarded the authority of the Homily on the Sacrament of the Lord's Supper; for we there learn, at least, to abstain from forcing this ordinance upon the ignorant; for, amongst three other requisites, we are taught that the first is 'a right and worthy estimation and *understanding* of this mystery:' and 'this we may assuredly persuade ourselves, that the ignorant man can neither worthily esteem, nor effectually use, those marvellous graces and benefits offered and exhibited in that supper; but either will lightly regard them, to no small offence, or utterly contemn them, to his utter destruction. Whence we may learn,' says this Homily, 'that the *ignorant* cannot with fruit and profit exercise himself in the Lord's Sacraments.'

"The course which the author pursued with these persons, persevering in his importunity, his reasonings, and arguments, appears to lay him open to the reproof which the Homily deals out to those whose ignorance perverts this ordinance: 'for what,' it says, 'has been the cause of this gross idolatry, but the ignorance hereof? what has been the cause of this mummish massing, but the ignorance hereof?'

"While, however, the Homily thus reprobates the admission of the manifestly ignorant to this rite, it guards against the opposite error, of requiring too much of the simple and unlearned: 'Neither need we to think that such exact knowledge is required of every man, that he be able to discuss all high points in the doctrine hereof; but thus much we must be sure to hold, that in the Supper of the Lord there is *no vain ceremony, no bare sign*, no untrue figure of a thing absent.' Many, also, of the author's addresses to the ignorant come under the censure of the fol-

lowing passage of the Homily: 'It is well known that the meat we seek for in this supper is spiritual food, the nourishment of our soul; a heavenly refection, and not earthly; an invisible meat, and not bodily; a ghostly substance, and not carnal: so that to think that without faith we may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to dream a gross carnal feeding, basely objecting and binding ourselves to the elements and creatures.'" Strictures, pp. 62—67.

"In the whole method of his handling this subject there appears a great defectiveness of views with respect to the spiritual import of the Sacrament. Too much is made of the mere outward act and ceremony; too little of the spiritual part or thing signified: consequently, too much value is attached to a superficial, outward, formal preparation; too little to that inward state of heart into which men can neither be driven by arguments nor 'reproaches,' at any time when the Minister may please. Nor does it appear to be by any means an insignificant danger which may arise from this book—that men should be led into the error of believing, that, whatever their lives may be, if they do but feel sorry for their past life, and take the Sacrament on their death-bed, all will be well. This notion is already too prevalent amongst the ignorant and careless members of the Church of England; and it does not appear that the evil is likely in any degree to be diminished by the sentiments promulgated in this work; the method in which the subject is treated is certainly rather calculated to convey the erroneous impression, than to guard against or remove it." Ibid. pp. 70, 71.

We next come to the chapter upon what are called the Evangelical Clergy; and here, as before, we shall avail ourselves of the remarks of the author of the "Strictures," as it is scarcely necessary to repeat in other words what is already condensed to our hands.

"The chapter (vol. i. ch. vi.) which relates to what are called the Evangelical Clergy, forms in itself a very distinct part of the work; being neither didactive nor historical, like the other portions, but purely polemical, containing an express attack upon the persons thus entitled, their doctrines, and their followers. We are introduced to a variety of old women in the alms-houses, who had been visited by some zealous lady, who is represented as being of those sentiments which the author pleases to term '*Evangelical*.' These old women, he tells us, were generally of High-church principles, and therefore, no doubt, highly enlightened; consequently their accounts of this lady's visits are to be received with implicit confidence: and upon their evidence, accordingly, this lady, and the great body of what the author terms the 'Evangelicals,' are to be tried; though, by way of preparing us for the discussion, he begins by stating that he has no doubt one of these women 'misunderstood every thing' which the lady had said to her. This gives occasion for remarking on the absurdity of talking thus to poor people in a way so much above them that they could not understand it; and he attributes it to her want of having conversed much with the poor. This accusation, of want of converse with the poor, is hardly consistent with the activity which this lady shewed; and is one to which ladies of that class are not generally much exposed. It appeared, however, clear to our author, '*that her language was the cant fanatic language of the conventicle*.' Of course he did not venture upon this disparaging manner of speaking of the language of the conventicle without being well acquainted with the language used at the conventicle, and current amongst the frequenters of such places: if, however, the list (p. 308) of strange words which, by the help of our author's suggestions, Mrs. Somers remembered, be taken as the criterion of the cant and fanatical language of the conventicle which the lady made use of—such as *predestination, election, regeneration, assurance, final perseverance*—we may be at a loss to decide to what places of worship he ascribes the term conventicle; whether any of the consecrated churches of our land might be so designated, or not: for in what place of worship, where the Scriptures are read, shall we not meet with all these expressions, except the last; and in which of them, if the Minister knows any thing of his work, shall we not hear those doctrines expounded scripturally?—excluding, if the author pleases, the one expression, 'final perseverance,' as not being a scriptural phrase. Whether these topics are the general subject of conventicle preaching or not, the writer of these remarks has no means of judging: that they do not constitute the general ministry of a very large proportion of those whom the author terms the Evangelical Clergy, he has abundant opportunity of knowing; unless an exception be made in favour of *regeneration*, which, without controversy, it is extremely important for every member of the Church of England well to understand." Strict. pp. 71—73.

The author appears greatly displeased at the arrogance of certain preachers in the Church, who, as he affirms, "*claim* the title Evangelical Preachers exclusively to themselves; and call all the rest, *contemptuously*, Moral Preachers." Had this, remarks the Clerical Member, been mere tittle-tattle between the author and this poor woman, it would deserve no

notice; but when written for publication, when published and sent abroad under the sanction of the Society for promoting Christian Knowledge—of which these said Evangelical Preachers form no inconsiderable portion—it may claim a little attention.

"Such an attack as this, upon a very large body of the Ministers of our Church, published by such a Society at this time, is very little calculated to promote the interests, either of the Society or of the Church; and is very little in accordance with liberality of sentiment and courtesy of conduct, or even with candour and truth: for, were the end in view the eradication of these notions from the Church of England, such puny flippant gossip as this, with a few poor old women, would never effect it; and every candid and intelligent reader must be disgusted with the spleen and bigotry exhibited, and the shallow and glaring misrepresentations and false inductions with which the whole chapter teems.

"The Evangelical Clergy are accused of *assuming* to themselves the title of 'Evangelical Preachers.' Did they, or did they not, themselves assume the title? Suppose there be proof, which may well be doubted, of any one of them assuming to himself the title, in any exclusive sense; is that sufficient ground for accusing them all of this assumption? Did not society at large impose the title upon them, whether they would or not? their friends, as a title of honour; and others, as a term of scorn and reproach, as synonymous with Methodist, or Ranter, or Fanatic, or any other opprobrious title which the children of this world have in all ages appropriated to the zealous servants of God." Strictures, pp. 74, 75.

Dr. Warton, in the above extract, reproaches what he invidiously calls the Evangelical Clergy with speaking contemptuously of Moral Preachers. If by Moral Preachers be meant those who preach the blessed results of Christianity, as well as its doctrines; the fruits of faith, as well as the root from which they spring; then no man is an Evangelical Preacher who is not a Moral Preacher: but if by the expression Moral Preacher be meant preachers who do not preach the morals which flow from the Cross of Christ, but the morals of Seneca and Epictetus, then no term of scriptural reprehension—"contempt" is not a Christian feeling—can be too strong to apply to their preaching. Dr. Warton must assuredly have been dead many years, or he would have outlived the unfounded and uncharitable notion that the class of Clergymen accused by him do not inculcate whatsoever is lovely and of good report in the Christian life—do not teach that Christ gave himself for us expressly to purify to himself a people "zealous of good works." We will not call the insinuation calumnious, because that is a harsh word; but we confidently call it untrue, baseless, uncandid, and party-spirited, because that expresses the fact in the least offensive phrases equal to the occasion. The Evangelical Clergy may be comforted by remembering that the Apostle Paul was exposed to the self-same charge for the self-same reason.

It is not requisite, on this occasion, that we should discuss all the serious points of doctrine on which the "Evangelical Preachers" differ from those of the school of Dr. Warton. We have done it so often that our readers would probably think it superfluous: otherwise we might easily shew, from Scripture, and from the scriptural formularies of our Church, how very defective, to say the least, are the views of Dr. Warton respecting the effects of the Fall, the corruption of the human heart, its spiritual incapacity, the need and nature of conversion to God, and the whole of what are, with much meaning, notwithstanding Dr. Warton's sneer, called "the doctrines of grace." The Clerical Member has done this at some length, and our readers may easily refer to his little work, which is published very cheaply.

We cannot, however, but notice the narrow-minded, and not very generous, spirit in which Dr. Warton urges his charges against the Evangelical Clergy. Was it becoming his character to go to all the silly old women in the parish alms-house, to pick up or retail groundless accusations against his brethren? Why did he not refute, point by point, their own avowed

writings, instead of exhibiting his theological prowess before these poor ignorant creatures? Mrs. Somers, Mrs. Vinicomb, and the rest of his bedes-women, were little able, or perhaps willing, to quote Scripture, much less the Articles or Homilies of his own Church, in reply to him; so that he might conscientiously think he had obtained a very decisive, because a very easy victory. Who would have thought of a Doctor of Divinity carrying the discussion of the intricacies of Calvinism or the Baptismal question to the parish poor-house? Happy Mrs. Vinicomb and sisterhood, to have found so sagacious and condescending a pastor! thrice happy Mrs. Holmes, to have "pinned her faith," as she judiciously expressed it, "to his sleeve!" and to have recoiled so properly from the horrors and monstrosities of Calvinism, which he so skilfully depicted for her edification. Her faith-pinning was not, however, an unrequited virtue, if it answered as well as her disinterested renunciation of Presbyterianism, which gained her a qualification for the alms-house.

But we have further to complain of unfairness and party spirit in the representation of incidents and characters. Is it either just or candid to attribute to "Evangelical Preaching" the property of driving men to melancholy, despair, madness, and suicide, when, after all this declamation, the author's gossiping stories are wholly apocryphal, and may be just as fictitious as his fictitious name and fictitious prefaces, or his solemn averment that he is himself dead and buried; and since, whether fictitious or not, they prove nothing as to the truth or falsity of the doctrines objected to? The Evangelical Clergy must preach strongly indeed upon the subject of human guilt and spiritual weakness, to get beyond the language of Scripture, or of the Ninth and Tenth Articles and the Second Homily of our Church (which see); and if Dr. Warton is pleased to attribute anonymously two cases of suicide to their preaching, he should beware of publicly reading the Bible or the Church Services, which are certainly not less forcible; and still more ought he to have abstained from ever making any allusion to the retributive justice of God in another world—that most awful of all subjects, and which might well reduce any man to despair, if a remedy had not been provided in the Gospel. The author of the Strictures has not omitted to notice this unfair system, of making an opponent's sentiments odious by adducing ex-parte anecdotes, and dressing up illustrative characters.

"Of all the alms-women, our author has represented only one as at all favourably disposed to receive the Evangelical Lady's visits, and to fall in with her religious opinions; and that is Mrs. Milton; and, by way of shewing the natural tendency of the dreadful sentiments of the Evangelical Clergy, which with our author are synonimous with Calvinism, this old woman is described as every thing odious in her temper and disposition,—scornful, arrogant, ungrateful, and morose; the object of hatred to all about her, and a disgrace to any religion which she might profess. Were this a fact and not a fiction, even then one instance of the kind proves nothing; and adduced as our author adduces it, is calculated to excite undue prejudice against the doctrines which he opposes. If, as a body, those who hold the notions which he reprobates could be proved to bring forth such bitter fruits, then something like a *primâ facie* case would be made out against the soundness of their views: but if, on the other hand, many of them are conspicuous for active benevolence, attachment to that Church of which they are members and ministers, and zeal in promoting the knowledge of the Gospel at home and abroad; if their lives are unimpeachable, and the respect, which, as ministers, they secure amongst men, be at least equal to that enjoyed by our author and his fellows; then it must be allowed that he has acted most unfairly and disingenuously in saddling these principles with the odious illustration furnished by the case of Mrs. Milton. That true candour and ingenuous feeling which always distinguish the enlarged, enlightened, and liberal from the party zealot and pledged advocate, would have scorned to take advantage of an opportunity like this, for bringing into ridicule and contempt those views which are entertained by a very numerous and enlightened portion of that Church which is established in these realms: not that any set of men would be willing to be judged on that representation of their sentiments which their opponents might choose to make, much less would they be willing to leave it to the candour of our author to state for them what they do or do not hold.

Were the author living—as, indeed, report says that he is, though he shrinks from acknowledging the calumnies which he has uttered—it would be well to challenge him to adduce instances of preaching such as he has reprobated, or want of discretion and consistency such as he ascribes to the lady whom he introduces; for, though any servant of Christ would be justified in endeavouring to correct the misapprehensions of others on spiritual subjects, any duly humble and pious woman would speak with respect of her minister, when conversing with others, though she might with all faithfulness expose the unsoundness and defectiveness of the doctrine of many of those who hold the awful situation of teachers of men. Had our author introduced another character pursuing her avocations in the parish of one of these Evangelical Preachers, she would doubtless have been described as full of modesty, respectfulness, and propriety. It appears, however, that no woman would be employed, with our author's consent, in any spiritual services amongst the poor; for he reminds Mrs. Milton (p. 353) that 'St. Paul in his Epistles is very strong and decisive against the meddling of women in these matters.'" Strictures, pp. 86—88.

Dr. Warton is very angry at this "meddling of women;" and doubtless both women and men may occasionally meddle in what is not their business; but—so far from a Christian lady being out of her place in visiting the cottages of the poor, supplying them with Bibles, Prayer-books, and religious books; instructing them; assisting them in their difficulties, and watching over their welfare—we know of no office more becoming or more useful, the pastoral office only excepted, and to which this cottage visiting is a valuable auxiliary.

"It would have been a great favour conferred upon the Christian public, who in these degenerate days have learned to employ females to a considerable extent, in populous parishes, in visiting the sick, the aged, and infirm, and ministering to their temporal and also spiritual wants, if the author had explained to us in what way those good women of old were employed, of whom this same St. Paul said they 'laboured with me in the Gospel' (Phil. iv. 3). We might have been glad, also, to learn how Phebe was employed, who was 'a servant of the church which is at Cenchrea' (Rom. xvi. 1), and whom some commentators have taught us to consider as engaged in visiting sick and aged women. We find, also, very respectful mention made of Tryphena and Tryphosa, of whom the Apostle says that they 'laboured much in the Lord:' but our author, according to his own statement, would probably have called them meddling, silly women. We would not, however, do the author the injustice of supposing that the whole female race would be excluded by him from visiting the poor, and endeavouring in a quiet way to inculcate religious principles, and to support the teaching which they receive from their minister in the pulpit: he has only in this case fallen into a snare, through his incautious zeal against what he conceives to be new-fangled doctrines; some of which may, after all, be found much more ancient than his own cold and formal and heartless principles. No candid man will deny that individuals holding any peculiar doctrines may urge them to an undue extent, may misapply and pervert them: nay, ministers of the Gospel may so preach as sometimes to be misunderstood. This may prove that much caution is required in handling these subjects, but it does not prove that the doctrine preached is not scripturally true. Let, then, the incautious reader not submit himself too implicitly to our author's guidance, in forming his opinion of these things from the example here adduced. Let him be reminded, that—though the author is pleased to represent the doctrines which he disapproves as having a tendency to produce all evil consequences; though he may insinuate that they have not unfrequently failed the believers of them, and left them in their time of need to the bitterness of despair, terminating in their laying violent hands upon themselves (vol. i. p. 363)—there have been eminently pious, holy, and learned men, who in all the troubles of this changeful life have experienced in those doctrines a consolatory, life-giving power, bestowing a peace which has passed all understanding; which has alone sustained them in their conflicts with sin, and prevented them from sinking in that despondency which would otherwise have overwhelmed them." Strictures, pp. 88—90.

We will only add in quitting this matter of "the Evangelical Clergy," that one great turning-point between that body and Dr. Warton's school of divinity, is the doctrine of Conversion. We cannot conceive how any man who takes the word of God for his guide, can do otherwise than maintain that every human being, having by reason of transgression original and actual wandered from God, needs to be restored; that it is not merely Baptism, or the participation of the Lord's Supper, or the nominal reception of Christianity, or the force of moral virtue, that constitutes any man spiritually

and practically "a new creature in Christ Jesus;" that there is required a change of heart, a renewal in the spirit of the mind, a being turned from darkness to light, and from the power of Satan unto God. The very characteristic of the preaching of those clergymen whom Dr. Warton blames is, that they zealously inculcate this important doctrine; that, believing all mankind to be such as God has described them, they do not cease to call upon a careless, thoughtless world to repent and be converted; that they do not hesitate to classify their hearers, amidst every minor distinction, into two descriptions of persons—those that serve God, and those that serve him not;—and that, with their strong and cogent views of the sinfulness and weakness of mankind, they dwell much upon the infinite importance and efficacy of the atonement of Christ, and the renewing and sanctifying influences of the Holy Ghost. Whether this statement, or the following dialogue with Mrs. Vinicomb is the more scriptural, let the reader judge for himself. We only premise, that the Evangelical Clergy would not have called Mrs. Vinicomb "a heathen;" for that is merely Dr. Warton's unfair, party-spirited invention; but they would certainly have told her, that, notwithstanding her boasting, she might, to all spiritual purposes, be no better than a heathen; for that many a person "born of Christian parents, in a Christian land, and baptized at a proper age, a constant church-goer, and a partaker of the sacrament whenever it is administered," has been as utterly ignorant of true religion as any Heathen, with the additional aggravation of being, in name and by profession, a Christian. Has Dr. Warton never known a heartless formalist, a self-righteous Pharisee, nay, an arrant hypocrite, or even a person living in habitual vice, who could urge all that Mrs. Vinicomb does in proof of not needing conversion? Yet her pastor, for the reasons, he says, which she herself states, "is perfectly satisfied," though those reasons do not prove the slightest trace of true religion; for a person might do all that she did as a mere form, just as blindly as a Papist bows to a relic; or might even do it to get into an alms-house, and receive Christmas bread and Maundy bounty. The following is the dialogue.—

"'Surely, sir, I am not to be called a Heathen; having been born of Christian parents, in a Christian land; and having been baptised at the proper age; and being a constant church-goer; and taking the Sacrament whenever it is administered.'—'No indeed,' I said warmly; 'such a term can never be applied justly to *you*, for the reasons which you yourself have stated; and if it might be called conversion, when a very profligate sinner, almost dead in sin, and having little sense of it, and a downright slave to the devil, is roused out of his perilous slumber, and turns from Satan to God, and flies to that Saviour whom he has despised and blasphemed before—for so great a change may, perhaps, be called a conversion—yet what has *this* to do with *you*, my good old friend? It is true you are not entirely without sin: who is? but you are endeavouring, at least, to walk humbly and blamelessly in all the commandments and ordinaces of the Lord, and therefore you need no conversion. You need to be enlightened, perhaps; and you need to be strengthened, that you may go on your way with more speed, with more courage, and with more certainty. Improvement might be advantageous to us all; but conversion is not wanted either by *me* or by *you*, Mrs. Vinicomb.'" Strictures, pp. 96, 97.

If a woman, thus lulled into self-righteousness by her pastor, solemnly assured by him, that, though "improvement might be advantageous"—even this slight admission being cautiously measured: "improvement," not *renovation*; "might," not *is*; "advantageous," not *necessary*—nothing more was required; and as for the conversion of the heart to God, it was a matter wholly superfluous:—if, we say, a woman, thus deceived, perished in her delusion, on whose head would lie her blood? We had not thought there was any Clergyman in the kingdom, who professed the least spiritual anxiety for the souls of his flock, whether called Orthodox or Evangelical, who would go to the length of the above statement. "Conversion"—that is, turning to God—Dr. Warton says, with much com-

placency, "is not wanted either by me or by you, Mrs. Vinicomb." How strangely, then, must he distort the Scriptures, before he applies them to his own case! He can have no need of "the law of God," which is to "convert the soul;" he requires not to pray "turn Thou me, and I shall be turned;" or to listen to the invitation, "Take with you words, and turn to the Lord;" or to feel the slightest interest in the inspired declaration which he reads from the desk, for the edification it may be of persons at the beer-house or gin-shop, but not for church-goers like Mrs. Vinicomb and himself, "When the wicked man *turneth* away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." How different the language of the Apostle Paul from that of Dr. Warton! "Lest, having preached to others, I myself be a cast-away:" "I was with you in weakness, and fear, and in much trembling;" with scores of passages to the same effect. Is Dr. Warton greater than St. Peter, to whom our Lord said, "When thou art *converted*, strengthen thy brethren?" or does he think our Lord ought to have said, or our translators to have translated, "When thou art improved," not "converted?"

The Clerical Member winds up his "Strictures" with some miscellaneous remarks upon Dr. Warton's book. He complains of the littleness, and egotism, and sickening affectation, which display themselves throughout its pages; the pastor always appearing to be thinking of his own tones and gestures, and the theatrical effect which they produced upon his patients. He complains also of what we have before noticed, the unfair dressing-up of anonymous anecdotes and odious characters, as specimens of those whose doctrines he ought to refute by Scripture, and not by such unworthy artifices. Not only have his brethren in the Church great reason to complain of this injustice, but still more, if possible, the Dissenters. A sick woman's "Methodistical aunt" is represented, like Mrs. Milton the almswoman, as a compound of all that is odious in temper and conduct. A young woman is made to pick up an improper acquaintance at a Dissenting Meeting, and to say that this could not have happened at Church, because she should not have been bold enough to have walked home with a strange man by day-light; which is untrue, since there are evening services in churches as well as in meetings, and uncharitable as respects either; for though immorality may unhappily be found in every town and village, we do not believe that evening services have added to it, but quite the contrary, by subtracting from the number of those who would otherwise have passed the evening in idleness, evil company, and unseemly conversation.

We will add from the Clerical Members "Strictures" another flagrant instance of this species of injustice to the Dissenters:—

"'You know, I dare say, Mr. Perkins the grocer.' She answered, that she knew him by name, but that she was not acquainted with him. 'Well, but,' I inquired, 'you know him by sight as well as by name; do you not?' 'Yes,' she replied, 'I have seen him sometimes.' 'Have you not seen him very often at Sion Chapel?' I inquired again. 'Yes,' she said; 'he attends there certainly.' 'He is one of the converted; is he not?' I inquired once more: 'he has gone through the new birth?' 'It is so said,' she answered, shortly and angrily. 'Well then,' I rejoined, 'it is notorious throughout the whole parish that he is perpetually in the alehouse, and drunk almost every day. Nor is Mr. Perkins the only instance of the same thing, as you very well know.'

"In the first place, as the author sees fit to write anonymously, the case of Perkins we are at liberty to regard as fictitious, dressed up to suit his tale. At all events, the assertion, 'Nor is Mr. Perkins the only instance,' is so general, that nothing can be more unfair than to take such an advantage in attacks upon a respectable body of Christians, supposing they may be misguided in their views; for it is not very easy to discover any denomination of Dissenters whose Ministers would sanction an Antinomian System like this: and when the author taunts them with What becomes of their new birth? it might well be retorted upon him, What be-

comes of regeneration, or the new birth, in the case of the many profligate persons who, because they have been baptized, are of necessity, in your opinion, regenerate, or partakers of the new birth?" Strictures, pp. 100, 101.

The Dissenters have not failed to notice these unfair proceedings, or to utter their mind very plainly upon them; as we gather from the second publication upon our list (the anonymous Letter to the Archbishop of Canterbury), the production of a Dissenter. Having already expressed, as strongly as the writer of that pamphlet can do, our disapprobation of the Death-bed Scenes, we need not go over the ground again; but we will quote a few passages from the Dissenter's Letter, by way of warning to such writers as the late Dr. Warton, if any such survive, as to the injury they are doing the Church of England by their labours. The Dissenter will, we trust, in candour, do justice to the Society for promoting Christian Knowledge in withdrawing the work from its catalogue. This acknowledgment of error ought to go far towards making peace. The Dissenter states as follows his reasons for noticing the work:—

"He who should endeavour to classify and adjust the sad delinquencies which occur in every page, would close the last volume with the painful conviction, that he never read a book in which less attention was paid to truth; in which Christian charity was more disregarded, or by which the laws of controversial fairness and courtesy were more completely trodden under foot. We are not certain, however, that these delinquencies would of themselves have been sufficient to induce us to call the attention of our readers to the work before them. It might have been said that it was to all intents and purposes anonymous; that it was not even certain that its author was a Clergyman; in a word, that all this might have been done by an enemy, with the design of exasperating the existing differences between the Church of England, and such persons as are not of her communion. Should our strictures fall in the way of the author, (if he be a living man,) or of the editors, they will perhaps be surprised to learn, that we have really suspected, in some parts of the work, that the whole was neither more nor less than a very clumsily executed satire on the temper and pretensions of the High Church party. But all doubts of this sort must give way to the authority of an *imprimatur* which the work now possesses, and which, like a respectable endorsement to a bill of very dubious signature, affixes a character of which it was before destitute. Be it known to our readers, then, that the editors of this work believe themselves to have obtained a distinction 'which, in point of credit, leaves them nothing further to expect, or even to wish.' This distinction, it seems, consists in the insertion of these 'Death-bed Scenes' on the catalogue of the Society for promoting Christian Knowledge. Nor is this a mere form, a sort of unmeaning matter of course. We are told that 'it is not to be obtained by partiality, purchased by bribes, nor is it ever granted without the most deliberate and scrupulous caution.' (Preface, by the editors.) They now, therefore, boast of possessing a 'a decisive proof of the good opinion of that venerable body,' to whom it seems, 'the book appears well calculated to advance the religion and morals of the community.' And, in the preface to the Second Series, they inform us that 'the work has been greatly encouraged, not only at home, but even in foreign countries.' Under all these circumstances, we believe that we are justified in directing the attention of our readers to a work which, however originally insignificant, becomes important when regarded as a book which the Society for promoting Christian Knowledge believe to be well calculated to advance the religion and morals of the community, and which, for that purpose, they both patronize and recommend. What Dr. Warton, or his sons, believed or thought, may be a matter of very trivial interest; but when the Christian Knowledge Society adopts the work, it does become of some consequence to know what are the views and feelings of this (usually called) venerable body." Observations, pp. 4—6.

The Dissenter then gives us to understand what impression the work has made upon himself and his brethren. We hope that its "recal," though not perhaps as "public and explicit" as he might wish, will lead him to regret that he has spoken with so much asperity of the Society for promoting Christian Knowledge; more especially when he comes to learn that the "deliberate and scrupulous caution" which Dr. Warton takes credit for, had not in this instance been exercised, but that the book was placed hastily and inadvertently, not upon the regular, but only upon the supplemental catalogue, without that minute examination of its contents

which is at all times desirable. We ought perhaps to add, that this discretional power in the Standing Committee should either be revoked, or at least exercised under the salutary responsibility of an elective system. A Standing Committee, like a perpetual self-appointed Parish Vestry, is always liable to fall into errors, by commencing with itself rather than with what ought to be its constituents; so that it eventually comes to take the prevailing sentiment of the Committee for the opinion of the Society; and hence too often there grows up a considerable obstacle to improvement. Dr. Benson has discerned, with a discriminating eye, that the weak point in the Society is the absence of an elected and responsible Committee. The open Monthly Board is indeed a most beneficial regulation, and we have often expressed our satisfaction at the fairness and patience with which objections candidly urged are heard and discussed at that meeting; but at the same time we cannot refuse to see, that if a Standing Committee is to pre-arrange every thing, and to bring forward or keep back what it pleases, it might, if it wished, misapply this power, so as often to make the General Board an assembly to ratify its decisions, rather than to deliberate upon them. Much gratitude is due to those Committees and Sub-committees of Societies, the members of which really do the business of our religious and charitable institutions—a very different matter from the easy task of parading on a field-day. Committees are also necessary to prepare, with the assistance of the Secretaries, the business for the General Board, and to offer well-considered suggestions and recommendations; for it is impossible, in a large society, to read every letter and go into the minute details of every subject at a public meeting. But in proportion to the value of these unostentatious and too often ill-requited labours, is it essential that a Committee shall fairly represent the feelings and opinions of the subscribers; so that there may be no jealousy in listening to its suggestions, and for the most part, as will usually happen in a well-constituted society, acting upon them, as the result of the diligent inquiries of the best friends of the institution. But this confidence can never be secured but by means of the system of election. This election will not indeed be of a rigorous character, in any rightly ordered voluntary society, because, in general, the persons proposed for membership by the Committee will be those whom all parties acknowledge to be the individuals most able and willing to carry on its designs with advantage. In the Bible Society, the Church Missionary Society, and many other institutions which we could name, there has never, in any instance that we can recollect, been a single dissentient voice at the Annual Meeting against the nomination of the officers proposed by the retiring Committee: but, still, the check of election is salutary: it prevents a Society growing into a close corporation, and being subject to prejudice even where it has acted rightly; and from the honest differences of opinion which must be found among the members of the Committee, the subscribers have a guarantee that nothing will be kept back that ought to be brought forward.

In the case of the Society for promoting Christian Knowledge it would be right so far to modify the elective system, as that there should be a considerable number of *ex-officio* members—including, at the very least, all the Right Reverend members and some other Dignitaries, whenever they might be able to favour the Committee with their presence—but the remainder of the Committee ought to be elected annually, by shew of hands or ballot, at a public meeting of the members of the Society. Mr. Benson's intended motion went to something of this kind; and though with much delicacy of feeling he withdrew it at the last meeting of the Society, in consequence of circumstances which arose at the moment, we trust the object will be substantially gained at the suggestion of the

Standing Committee itself. Of one thing we are certain: that as there must occasionally be differences of opinion in every Society, it is usually far better that such matters should be discussed and adjusted in Committee, than amidst the hurry and excitement of a public meeting. Had the business of the Christian Knowledge Society been transacted by an elected, instead of a standing Committee, we feel confident that the book now withdrawn from the list would never have been placed upon it.

But we are digressing from our purpose, which was to quote the following passages from the Dissenter's Letter, as shewing the effects which such works as those of Dr. Warton produce out of the pale of the Church.

"Common prudence, had it been consulted, would have advised that at any rate Dr. Warton should have gone forth alone, and not been thus accredited as the chosen champion of high church orthodoxy. We are serious. Do the members of the Christian Knowledge Society see nothing alarming in the signs of the times? Is this a season when not only all who are not of the communion of the English Episcopal Church, but all, even in that Church, who are guilty of Evangelism, that high crime and misdemeanour, are to be exasperated by works of this sort? Do they call it courage, thus to dress up some hideous image as an exact resemblance of 'evangelicals and sectaries,' and then, thus to pillory, and hoot, and pelt them in effigy? Have these unhappy Quixotes no friends who will restrain them from a course of proceeding which, sooner or later, must be visited with its proper and inevitable consequences? If the Dr. Wartons of the day will hoist the black flag, is it prudent—we say nothing about its Christianity—in the Christian Knowledge Society, actually and openly to give them a commission? We cannot help giving it as our decided opinion, that the recommendation given to these volumes is one of the strongest instances of infatuation we have ever known. Is it given irrevocably? But we fear that its recal, its public and explicit recal,—for less will not satisfy the justice of the case,—is not to be expected. With 'deliberate and scrupulous caution' a book has been adopted and recommended, which not only declares war against all evangelicals, and sectaries, and Bible-Society men, but which so carries on that war, as, that were reprisals made in the like manner, the aggressors would be driven out of the field in a manner equally honourable to themselves as their first entrance into it." Observations, pp. 7, 8.

"In return for the abuse so liberally bestowed on us, in common with our sectarian and evangelical brethren, we will venture to offer the authors, or editors, or patrons of Death-bed Scenes, a *little sectarian advice*. If they are determined to persevere in their non-intercourse plan, be it so: but let them, for their own sake, refrain from more active hostilities; let them depend on it, that their bitterest enemies can desire nothing more than the frequent publication of volumes like these. Do they indeed believe the Church to be in danger? They may rely on it that the recoil of their own ill-directed, overcharged artillery will injure their cause far more than the most violent assaults which Dissenting hostility could prompt. If they knew the real state of the public mind, they would know that such declarations of unchangeable bigotry as they thus favour us with, will do far more to alienate the country from the Church than could be done by a whole host of Micaiah Towgoods." Ibid. p. 17.

"And are these the times for exasperation? Can the Church thus afford to alienate her friends, and convert neutrals into foes? Is not Popery exulting in the hope of approaching triumph? Are not infidelity and Socinianism, and that spurious Liberalism which proclaims all religions to be alike, exulting too? Nay, among the portentous aspects of the day, is the union between superstition and infidelity to be overlooked? Nor ought it to be forgotten, that among the Dissenters there certainly are some who regard themselves as the hereditary foes of the Church; and that these, differing as they do in other points from the superstitious Papist, and from the philosophical infidel, are yet agreed with them both in hostility to the ecclesiastical establishment of the country. We ask again, Are these the times for exasperation? Is it at this moment, of lowering gloom, that the Christian Knowledge Society chooses to give the sanction of its name and character to a work like that before us? a work which only manifests ignorance, both of the real doctrine of the Church itself, and the actual state of the separatists from her communion: a work which carefully selects the most disgusting features of enthusiasm, fanaticism, and Antinomianism; puts them together in connexion with the most vulgar pertness; and then calls on the public to recognise, in these hideous distortions, the exact representation of the sectarians and evangelicals: a work, in short, the uncharitable falsehood of which will be obvious to all but the Wartonians of the day, who persist

in their resolution to let their hatred of the separatists be only equalled by their ignorance of them." Ibid. pp. 19, 20.

The Dissenter, however, adds, and we feel thankful for the admission,—

"*We can distinguish between the school of Dr. Warton and the Church of England.* With the latter we have no quarrel. With the former, so long as its members retain their present spirit, we care not how little intercourse we have. They choose to stand aloof from us; be it so; we beg to assure them, politely, but very sincerely, that we can do very well by ourselves: we have our own work to do, and only want to be allowed to attend to it quietly. Once or twice, indeed, Dr. Warton talks very rhetorically about toleration, and tells us that the Church of England will never interfere with our consciences. We tell him plainly that we would not trust him; and that we take all such flourishes as mere nothings. What year passes by in which the party from which this book emanates does not shew what would be done, were the days of Laud and Sheldon to return? If, therefore, they resolve to keep within their own enclosure, and to have no intercourse with others, let them refrain, at least, from throwing stones and calling ill names. If, when the Lord of the harvest cometh, their own field should be found in the highest state of cultivation, and shall send more abundant supplies of wheat to the heavenly garner, they shall have their 'well done.' We, also, to whom perhaps less is committed, shall have, we trust, ours; as having been faithful over the fewer things. We are not ambitious of polemic fame. 'He that winneth souls is wise;' and this is the wisdom in which we desire to excel. Strongly are we convinced, that in proportion as Christian Ministers feel the worth of immortal souls, whom Christ has redeemed with his most precious blood, and are constrained by his love to spend and to be spent in the salvation of man, in that proportion must the feelings of a really sectarian jealousy subside, and those of a truly catholic charity supply their place." Ibid. pp. 21, 22.

There are a few other things which the "Clerical Member" notices in Dr. Warton's book—and particularly the gross indelicacy of some of his descriptions and conversations, which, however virtuously intended, render the volumes in some parts wholly unfit for family reading. We might notice other things also of an exceptionable kind, which have occurred to us in perusing them; but we have said enough, and probably more than enough, of this particular work. We shall have occasion to advert, in a future Number, to some other publications on the list of the Society, with a view to shew the imperative necessity of a general revision of the Society's catalogue.

(*To be continued.*)

REVIEW OF PUBLICATIONS ON CHURCH REFORM.

(*Continued from* p. 375.)

We have not forgotten our proposed notices of Works upon Church Reform, or what the respective authors are pleased to consider such. We proceed with a few more of the publications upon this subject, numbering them from our last series of notices.

XVI. *The Curates' Plea; by L. L. B.*

L. L. B. shews that in many ways the poverty of curates impedes their pastoral usefulness, and is anxious that in any intended measures of Church Reform their condition should be bettered.

XVII. *Second Letter on Church Reform; by the Rev. C. Girdlestone, A. M.*

Mr. Girdlestone, in this short but excellent pamphlet, has not dishonoured his own high character, or his other valuable publications. He vindicates those friends of the Church who ask for reform, from the charge of making common cause with its enemies, and endangering its stability. The objection supposes, what is not the fact, that there is no abuse, no evil, which we are bound in conscience to abate, both for the glory of God and the

spiritual welfare of the people. The advancement of Christ's kingdom upon earth, he remarks, is the matter really at issue. Non-residence and pluralities, he contends, are not merely theoretical anomalies, but defects productive of gross practical mischief. He considers that the holding of two livings, on one only of which the incumbent can reside, is a serious evil and public offence, according to the declaration and resolution of the venerable Bishop Wilson, who included the practice among those things which he determined, by God's grace, "at the beginning of his days," to renounce by anticipation; "that I may not," he says, "be tempted to sin against God, do violence to my conscience, scandalize that holy profession of the ministry to which it has pleased God to call me, nor bring a curse upon what it shall please him to put into my hands." The good Bishop's resolutions are all well worth quoting, but it is to the third that Mr. Girdlestone chiefly refers.

"'1st. I resolve never to give any person any manner of bribe or gift, nor make any manner of contract or promise, for a church preferment, though never so good, and the consideration how inconsiderable soever it be.

"'2dly. That I will never give a bond of resignation upon any consideration whatever; being fully persuaded, that when God sees me fit for such an employment, he can bring me into it without subjecting me to these conditions, which I verily believe are unlawful: and if I can never have any ecclesiastical preferment but upon these terms, I am satisfied it is God's will I shall have none.

"'3dly. Considering the scandal and injury of pluralities to the Church, I resolve never to accept of two church livings with cure of souls, if such should be ever in my choice, though never so conveniently seated.

"'4thly. I resolve, that, whenever it shall please God to bless me with a parish, and a cure of souls, I will reside upon it myself, and not trust that to a curate which ought to be my own particular care. That I may not ensnare myself by residence; I mean such as the bishop of the diocese shall determine not only to be consistent with the laws of the land, but such as an honest conscientious man may venture his salvation upon, because, for aught I know, some such cases there may be.'" pp. 7, 8.

To the honour of the excellent Prelate who formed these resolutions it ought to be added, that he never broke them, though he had many golden opportunities of so doing. Every person venerates Bishop Wilson for his conscientious self-denial, but how few Clergymen have been found to imitate his conduct. Mr. Girdlestone would at once put it out of their power to do otherwise.

"The augmentation of small livings is desirable for the sake of doing away with pluralities. BUT-WHY NOT DO AWAY WITH PLURALITIES THE FIRST? Had we not better first correct what is grossly and manifestly wrong; and then afterwards consider how we may remedy the inconvenience which may possibly ensue? This is the plan I would now urge on church reformers. Let there be exception by law, subject in each instance to the bishop's approbation, for cases where two parishes are actually contiguous, and so small, both in population and in income, as to form no more than one small benefice, With such exception let us press to have it enacted without delay, that presentation to a second living shall vacate the first; that no man henceforth shall hold two at once.

"Such is the conclusion to which I have myself arrived. Such is the plan to which I am now anxious to invite all who wish well to our Zion. And thus I would set forth its advantages:

"It strikes at the root of the evil. It removes from us the sin. And though some benefices might for a time be extremely poor, it is better to be poor and do uprightly, than to do wrong and to be rich.

"It is so clear and straight-forward a proposition, that it may be readily understood by all parties; and would defy that system of puzzling the question which has been successfully applied to augmentation.

"It would wonderfully facilitate the business of augmentation afterwards; all parties being more ready to relieve a distress existing, than a hypothetical case of destitution.

"It affords a considerable probability that the laity, especially impropriators, might largely help in this necessary work.

"It would make it more manifest, if possible, that for the large livings to assist the smaller ones, is honest no less than expedient, and not only charitable but just.

"It would make the Church a less desirable profession to the lovers of preferment, of whom the fewer there are in orders the better; and so much the more desirable for those lovers of souls, who wish, not to be shuffled from cure to cure, not to be starved in the outset for the chance of enjoying riches in the end, but to be settled once for all in their post of usefulness, there to serve their Master's cause, and to eat their bread in peace.

"Lastly, it would confound our enemies, rejoice the hearts of our friends, help to reconcile to us our Dissenting brethren, and help to draw down on our labours and our prayers the blessing of our Divine Master." pp. 14—16.

We honour Mr. Girdlestone for his faithfulness, and heartily wish that his proposal were carried into effect without delay.

XVIII. *Notes historical and legal on the Endowments of the Church of England; by W. Walters, Esq.*

Mr. Walters traces the rise and progress of the Anglican Church revenues, and denies the notion of a tripartite or quadripartite division of tithes, which certain church spoilers declaim upon as a prelude to the confiscation of ecclesiastical property. He maintains that the patron holds his advowson, and his authority to present a clerk to enjoy glebe and tithes, by as firm a right as any other property; and that if the tithes or other ecclesiastical possessions of the Church are subtracted, private property is invaded. He admits, however, the right of the Legislature to commute tithes, though not to diminish them; just as it can equitably grant a right to cut a road or a canal, upon compensation being made to the owners. But though Mr. Walters considers that lands and other endowments ought to be preserved, he maintains that an incumbent ought not to have a legal property in fees for Baptisms, Marriages, and Funerals; and Parliament, he says, ought long since to have declared that fees and offerings shall oppose no obstacle to the founding of churches and the division of parishes. The late Church-building Act has removed many obstacles; but the root of the evil—the right to fees and offerings though no duty be performed—Mr. Walters considers too sparingly touched in that, as in all other Acts. Our idea is very simple—that if a parish is too large or populous for the incumbent and his curate to attend to the spiritual duties, it ought to be divided, and the surplice-fees to go where the spiritual duty is performed.

(To be continued.)

OBITUARY.

ADMIRAL LORD GAMBIER.

We had hoped before now to have presented to our readers a memoir of our late much-esteemed and beloved friend Admiral Lord Gambier; but we the less lament the deficiency, as his Lordship's professional life is written in the annals of his country; his life after he retired from the duties of his profession, still more conspicuously in the records of our religious and charitable Societies—especially of that invaluable Society over which he presided with so much advantage to the institution, the Church Missionary Society;—and as the Rev. Edward Ward has afforded us, in his Funeral Sermon, such interesting particulars respecting his private character, and his last hours, as seem scarcely to leave any thing wanting to complete his portrait. Mr. Ward's name is so well known to our readers, who are doubtless familiar with his excellent Pastoral Letters, that we need add nothing to guarantee the correctness of his portraiture of his lamented friend; and we have much pleasure in extracting the greater part of his statement, and thus preserving it from the rapid oblivion of Funeral Sermons.

"There are some, of whose future state we cannot speak with the confidence we could wish. We can only say of them, we hope the best. But there can be no reasonable doubt, that he, whose removal has saddened so many hearts, is blessed! Of him, it has been declared by one, who has well defined the distinction between nominal and real Christianity, that he knew no one, more habitually prepared to receive his Master's summons.

"Amidst severe bodily pain, and with death full before him, his mind was kept calm, tranquil, and even joyful; he was enabled to rest his soul upon his Saviour, to commit all his concerns into His hands, and thus to be free from every disquietude both for time and for eternity! Hence the composure which distinguished his last hours; hence the serenity, with which he received the intimation of his extreme danger, and the calmness, or rather holy joy, with which he spoke of the change that awaited him. Indeed, long before his last illness he had expressed his readiness, and even his desire, to depart and to be with Christ; and the death of a believer he ever regarded as a subject, not of condolence, but of devout congratulation.

"It cannot be uninteresting, I trust it will not be unprofitable, if I communicate to you some fragments of the conversations I was privileged to hold with this dying saint, shortly before his departure.

"On Easter Day, he had said to a member of his family, 'I trust, dear Mr. Ward is now preaching on the glorious subject of our Lord's resurrection'—and when on the following evening I quoted to him that cheering declaration of the Saviour, 'I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live;' adding to the quotation, 'Believest *thou* this?' he instantly rejoined, '*That* I believe most faithfully, most heartily.'

"In one of my early interviews he said to me, 'My confidence in the Lord Jesus Christ is unshaken'—and then repeated after me, with peculiar animation, those plain and precious promises, which he ever grasped with so firm a hand: 'Him that cometh to me I will in no wise cast out.' 'I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' 'Neither death nor life, nor things present nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

"Speaking of his enjoyment of the Scriptures he exclaimed, with something of rapture, 'Those glorious Psalms! and that blessed Gospel of St. John!' and in reference to a Bible Meeting in the neighbourhood, at which he had usually presided, he said, 'Tell them, they have my best wishes! and tell them, that, while I was able, I felt it my bounden duty and my delight to support that blessed cause to the utmost of my power, assured that in so doing I was advancing the kingdom of the Redeemer.'

"On my expressing my grateful recollection of the spiritual communion I had enjoyed with him, and my hope, that it would be renewed in a better world—he replied, 'Yes, amongst the spirits of just men made perfect, and where all tears shall be wiped away.' He then in a very distinct and solemn manner said: 'When I am deposited in the ground, *you* will have to perform the service: *you will say something over me; pray, let it be as concise as possible;* but remember those words, 'God so loved the world, that He gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.' THAT is my hope: THAT is my Rock of Ages, in the Father, and the Son, and the Holy Ghost.'

"His sufferings, which were severe, never extorted from him the slightest murmur, nor even a look of repining: 'They interrupt my quiet,' he said, 'but they do not disturb my peace.' 'I cannot say, in my debilitated state, I have a lively exercise of faith, but I have constant communion with my Saviour.' And when on a subsequent occasion he had repeated the assurance, that his mind was kept in peace, and I had prayed, that his 'peace might be as a river,' he cried out with joyful emphasis: 'Amen: so be it: and so it will be, to God's glory, and to my peace.'

"A few days before his decease, the Holy Sacrament was administered to him, together with his sorrowing family. He partook of the sacred rite with marked devotion, audibly repeating a large portion of the service, and adding an expressive 'Amen' at the close of almost every prayer; and on my retiring he said, in his exquisitely kind and endearing manner, 'Thank you most kindly, most kindly, for this!'

"At length the time of his departure drew nigh, and his relatives, shortly to be bereaved of one so inestimably dear, assembled for the last time, late in the evening, around his dying bed; and prayer, earnest prayer, was offered up, commending his soul into the hands of his Redeemer, and beseeching Him, who has promised never to leave nor to forsake those who trust in Him, to be graciously present with his dying servant, and to 'let him depart in peace according to his word.'

"Before the morning dawned, his spirit had winged its flight from this land of darkness and of death, and had become partaker of the inheritance of the saints in light.

"And now let us briefly glance at the *character* of him, whose well-regulated and well-spent life was crowned by such a peaceful death!

"And first, let me beg you to remark his real unaffected humility, a humility which shed a pleasing lustre over the other excellencies of his character.—Though he had attained the very highest rank in the naval profession, and had received a royal token of distinction, very

rarely granted (Bâton Maréchal): and though he had, on more memorable occasions than one (First of June, 1794—and at Copenhagen), exhibited proofs of prowess and of skill of no common order, no one ever heard him speak of himself or of his achievements in any but the most modest terms. His deeds, and not his words, spoke for him. They stand recorded in his nation's history, and in his Sovereign's grateful remembrance, who, while condoling with his bereaved family, deeply lamented the loss of 'so meritorious an officer, and so excellent a man.' Applauded for his public services—and admired and beloved by all who knew him in private, on account of his amiable temper, his unwearied benevolence, and his extensive usefulness—he was enabled utterly to renounce himself, and all that he was, and all that he had done, and simply and unreservedly to rely for acceptance with God on the atonement, the righteousness, and the intercession of the Lord Jesus Christ. His lesson of humility he had learnt at the foot of the Cross, that Cross to which he constantly repaired as a lost sinner, and where he remained to the very last, disclaiming all dependence save on the finished work of the Redeemer.

"His views of Divine Truth were remarkably simple. Christ was all in all in his scheme of salvation. He was not, like many in the present day, carried about by every wind of doctrine: his mind was mercifully kept free from the strange and startling novelties, by which the Christian world has of late been agitated. Leaving the points, that were above his comprehension, to be solved in a future world, he implicity believed that God 'had given him eternal life, and that this life was in his Son.' Thus building his hope and trust, in simplicity and singleness of heart, on the only sure foundation, he had, in the trying hour, little of the 'wood and hay and stubble' of human device to part with: all was sound, and scriptural, and substantial: Jesus was 'all his salvation and all his desire,' and no cloud of unbelief or doubt seemed to intercept the vision of his Saviour.

"While firm in maintaining what he believed to be the essential truths of the Gospel, he laid no stress on minor differences in religion, but was ready to extend the right hand of fellowship to all, of whatever denomination, who 'loved the Lord Jesus Christ in sincerity and truth.'

"*Firm* did I say, in maintaining the truth? Yes, my brethren, and *he did maintain it*, through evil report and good report; he bore the burden and heat of that day, when he stood almost alone in the British navy as the bold unshrinking Professor of the Truth as it is in Jesus! And many were the shafts of ridicule, and bitter were the taunts of scorn, that were levelled at him for his then unprecedented zeal in his Divine Master's cause: but these fiery darts were quenched by the shield of faith: he bore them with the same calm fortitude, which he is said to have displayed when engaged in the fiercest of the hostile fight, or when in imminent danger of shipwreck. And when adverting to the obloquy, which had been heaped upon him by the enemies of the Cross, his only expression of regret was, 'Oh that I had indeed been worthy to suffer shame for His name!' Thank God, the reproach of irreligion is now being wiped away from the navy of Great Britain, and, he, whose bright example we are contemplating, lived to see a goodly number of that gallant profession, men of prayer, men of one book, living in the fear of God, and glorying in the Cross of Christ.

"Whether at sea or on shore our departed friend duly and devotedly observed the day of the Lord, that day which is so awfully desecrated in this Christian land. During the thirty years that I had the happiness to number him in my congregation, his attendance in the sanctuary was uniform. Whoever was absent, he was there, as long as the state of his health would admit. Nor did he think it sufficient to come once to worship on the Sabbath: this pious servant of God made conscience of attending both the morning and evening services; and whenever the Lord's Supper was administered he was a regular guest at the sacred table. His devout and fervent manner there—and indeed throughout the whole of Divine worship, when impressively repeating the responses, or singing with glad voice the praises of the Lord—strikingly evinced that his heart was deeply engaged in the delightful work, and, we doubt not, he often found 'the house of God to be the gate of heaven.'

"But his piety, we have seen, was not confined to stated seasons of devotion: he lived under its hallowing influence, and discovered its happy effects in every part of his conduct. His faith filled his mind with peace and joy; raised him above the anxieties of life; sustained him under its various trials; and animated him with the hope of a blessed immortality.

"And here I feel it right to mention, lest I should be thought to present one of those faultless characters that the world never saw—and I do it to the glory of God's grace—that his temper is said to have been naturally very warm and irritable and impatient—but, that the genuine influence of religion had so softened and sanctified it, that he became eminently mild, and gentle, and forbearing, and kind—so that in very many years scarcely an instance occurred of his being in the slightest degree ruffled by passion, or of his giving vent to any angry or unkind expression. Those who were privileged

to enjoy his friendship will long remember the peculiar suavity of his manners, the grace and gentleness of his demeanour, his lively participation in the joys and sorrows of his friends, and that Christian courtesy, which gave such an indescribable charm to his social intercourse."

Mr. Ward goes on to mention his habitual kindness, his tenderness for the reputation of others, and his liberality in distributing to the wants of the indigent, and in assisting religious and charitable institutions; but these particulars are too well known to require that we should dwell upon them. We will only add, in the words of his medical attendant as he saw him expire,—"Precious in the sight of the Lord is the death of His saints."

VIEW OF PUBLIC AFFAIRS.

Mr. Peter has relinquished his very inadequate and illusory Bill for the Observance of the Lord's Day. The measure, if carried, would have done harm rather than good, as, besides not going far enough in providing against offences, it actually, for the first time, legalized some of the worst violations of the day, and introduced the vicious distinction between Church hours and other hours, thus abridging the Sabbath, instead of giving to it its Scriptural dimensions of a whole natural day. Mr. Peter has found that nothing can be done in this matter without legislating upon principle; and that every departure from the Scriptural ordinance, with a view to conciliate the violators of the Sabbath, only led to new difficulties, which obliged him to throw aside the Bill. We did not approve of every clause in the Petition against this Bill inserted in our last number; but we repeat, that, in substance, its objections were fatal to the measure. Sir A. Agnew purposes renewing his exertions next Session, and we trust the friends of religion throughout the land will be prepared to assist his efforts.

The Jew Emancipation Bill has passed the House of Commons. We look upon it with great apprehension, not from the fear that many Jews will find their way to Parliament, but as it is a dereliction of the principle that we are a Christian nation. With what consistency do we exclude Hindoos or Mohammedans, if we admit Jews? The Roman Catholic Question stood on grounds wholly different.

The Bill for the Extinction of Slavery justly meets with much opposition, on account of two most exceptionable features in it,—the protracted system of modified slavery, called apprenticeships, and the relegation of the whole measure to the colonial assemblies. The enormous compensation of twenty millions of money, is also objected to, by some persons upon principle, and by others upon the score of improvidence; but we believe that most well-judging men are willing to sacrifice even this large sum to have this great work of humanity completed; but it is not just to be taxed and yet not to secure the intended object. Ministers have hitherto been inflexible upon the subject of the twelve years' apprenticeship, but we trust they will eventually feel obliged to yield this point, and some others which are requisite to render their great measure safe and satisfactory.

The Irish Church Reform Bill is proceeding through the House of Lords. The members of the Right Reverend Bench are divided in their votes, but only on one of the clauses has there been a majority against Ministers. We have so often expressed our opinion respecting this Bill, and various other measures now before the Legislature, that we cut short our remarks for the present; but purpose during the recess of Parliament taking a retrospective view of some of the chief features of this very remarkable and important session. They are of unspeakable moment, as respects the future moral and religious, as well as political, condition of our beloved country. May the Infinite Disposer of events, who can bring good even out of evil, direct them to His own glory, and the advancement of His kingdom. We are not alarmists, but it is impossible not to discern in the spirit of the times much that must cause every seriously-disposed and religious man to look with considerable apprehension to the course of public affairs in this country.

ANSWERS TO CORRESPONDENTS.

J. L. E.; Amicus; Epenetus; E. D.; E. B.; Oceanus; J. E. G.; and A Constant Reader; are under consideration.

The Reverend Professor Burton's Letter in our next Number.

The Legislature having diminished the amount of Duty upon Advertisements, our Publisher will make the requisite deduction from the scale of charges.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

1. BRITISH AND FOREIGN BIBLE SOCIETY.
2. SOCIETY FOR PROMOTING UNIVERSAL PEACE.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE CHOLERA AT BILSTON.

For the Christian Observer.

AT the time when that fearful pestilence, the Cholera, was beginning to appear upon our shores, and when the public anxiety was intensely arrested in fearful expectation of its ravages, we endeavoured, as Christian Observers, viewing the signs of the times, to turn the visitation to religious account, by setting before our readers some of those lessons of spiritual wisdom which appeared to us appropriate to the occasion. We also introduced a variety of interesting details connected with former visitations of pestilence, partly from the more popular sources of information, and partly from the forms of prayer and humiliation drawn up on those melancholy occasions. Our series of extracts from these formularies will be of permanent value, as the documents are now most of them very scarce, and some of them, perhaps, almost unique; and are not likely either to be reprinted, or another collection of them made with as much research and industry as were expended in bringing together, from ecclesiastical archives and worm-worn parish-chests, the mass of them to which, by the favour of the Reverend collector, we had access.

The visitation passed over us more lightly than we had any reason to expect, and infinitely more leniently than our national transgressions deserved. It pleased God to hear and to answer the prayers of his people: He saw the nation bowed before him in solemn humiliation, and he commanded that our British Nineveh should not be destroyed. As compared with the capital of a neighbouring kingdom, and many other towns and villages in various parts of the world, our metropolis suffered little, and in very few places did the scourge seem to be let loose with its accustomed violence. Should it be permitted to return in its strength—and who, that considers either physically the character of the distemper, and its still lingering insidious lurking among us, or morally and spiritually our offences against God, aggravated by the absence of national amendment after He heard our vows and ceased to smite us—can venture to say that such a second visitation is improbable? we shall have ample need for all the foresight and experience to be derived from the former incursion: and well will it be if it meet us better prepared than before to welcome its approach—better prepared, we mean, in relation to that only source of true repose, confidence in God as his reconciled children in Christ Jesus; to whom all things work together for good; to whom to live is Christ, and to die is gain.

But though the visitation was upon the whole lenient, there were

some places where it was far otherwise. In some of these it remained for a considerable period, and made up in duration what it abated in virulence; but in others it was a rapid and an overwhelming attack, such as recals to memory the appalling scenes of what is still emphatically styled "the Great Plague." Among the places thus circumstanced, the town of Bilston, in Staffordshire, stood painfully prominent, and justly excited the intense sympathy and benevolent assistance of the public throughout the kingdom. The incumbent of Bilston, the Rev. W. Leigh, has furnished a most interesting and instructive account of the circumstances, dedicated to "the Royal, Noble, and generous Benefactors who came forward so promptly and so charitably to the relief of the inhabitants of Bilston," and whose welcome donations at that season of peril amounted to upwards of eight thousand pounds. Such a sum, contributed spontaneously, and with but little solicitation, for the relief of a single township, and at a time when the public liberality was likely to be locally needed to an unprecedented extent in every part of the kingdom, speaks most honourably for the largeness and promptitude of British benevolence. But not merely the magnitude of the sum, but the excellent manner in which it has been appropriated, is well worthy of admiration. At a time when, in spite of experience and common sense, pecuniary liberality is often so mismanaged as to do far more harm than good, the town of Bilston is likely to derive permanent benefit from its temporary calamity, by the judicious use made of the funds raised for its relief. Marseilles had its "good bishop," and Eyam its good rector, and Bilston appears to have been not less happy in its spiritual pastor. It is due to him, and to the public, whose liberality so bountifully assisted his efforts and those of his fellow-labourers in the Board of Health in his parish, to record his own detail of the chief facts of the case. The narrative will thus be rescued from its present detached shape and limited circulation, and remain on record, as "a story of the Cholera," in a form easily accessible, and be read perhaps, years hence, with the same curiosity and interest as we now read those stories of the Great Plague to which we have before alluded. We shall feel gratified, also, if our insertion of the narrative gives pleasure to any of the numerous subscribers to the Bilston fund, who might never otherwise have heard of the benefits conferred by their bounty. We have only to add, that, though this particular narrative comes before us in a more detailed form than any similar one that we have met with, and is entitled to a painful pre-eminence from the peculiar violence and destructiveness of the attack in proportion to the population; it is by no means a solitary instance of the exercise of those humane and Christian virtues, on the part of clergymen and others, which were called forth in a most extraordinary and self-denying manner under the pressure of this providential visitation. In many instances within our own knowledge, and doubtless in more beyond it, the benefits conferred upon parishes suffering under the affliction, by the zealous and prudent exertions of pious and indefatigable clergymen, were such as will not soon be forgotten by their flock; and if we wanted a new argument in favour of an Established Church and a resident ministry, we should find it in the immeasurable benefits which, by the blessing of God, resulted from the labours of many beloved and valued pastors on this occasion. We fear specifying the names of any, though several are ready to flow from our pen, lest we should pass by others equally deserving of commemoration. Mr. Leigh's name of necessity appears in the present narrative, and we have much pleasure in recording it as it deserves; but we doubt not, that, had it pleased God to render similar exertions necessary in every village of the land, he would have endued thousands of his servants with wisdom and strength and Christian sympathy to go through their arduous labours

with that affectionate steadiness which is to be derived only, through the influence of the Holy Spirit, from the imitation of Him who has left us an example that we should follow his steps*.

At the period when the Cholera was expected to visit our shores, and after it had commenced its ravages, the most persevering efforts were made in some quarters to turn the matter to a jest, and, in particular, to ridicule the precautions of the Legislature and Government, and of many parishes and individuals, to check its progress. Had the clergyman and leading inhabitants of Bilston been among those who thus despised precaution, the affliction which befel them must have awakened feelings of self-reproach from which they were happily exempted; for as early as March, 1832, about five months before the attack, a public meeting of the inhabitants was held at the school-house, at which it was ascertained that the general health of the township was then good; but the medical gentlemen were requested to give the earliest information, should the Cholera unhappily present itself in the neighbourhood; and Mr. Leigh was authorized to call a public meeting of the inhabitants by handbill, immediately after the receipt of such information. The surveyors of the turnpike-roads and highways, and all other public officers of the township, were earnestly requested to use their utmost endeavours to remove filth, and all other nuisances which might come under their notice.

Such was Bilston in the month of March 1832; "and, God be praised," says Mr. Leigh, "it is generally in the same healthy state." Situated in a part of the country abounding with valuable mines of lime, coal, and ironstone, and in the very centre of them, it is completely enveloped with fire and smoke arising from the numberless coke fires, furnaces, and other erections necessary for carrying on the important and extensive operations connected with them. The population within the distance of five miles cannot be computed at less than 150,000 persons, Bilston itself containing 14,700, nearly all of whom gain their daily bread by their daily labour. Nevertheless, epidemic or malignant diseases seldom make their appearance, and both men and women live to a good old age. There are several circumstances to which this favourable condition of the inhabitants may in some measure be attributed. The town is built upon a rising ground, and, from the water having been drawn off for the purpose of draining the mines, is perfectly dry; the streets for the most part are wide and open; and the houses, even in the courts and back yards, with a few exceptions, not so closely crowded together as might be expected in a manufacturing district. The Birmingham and Staffordshire canal passes through the whole extent of the township, and a narrow brook runs across it. There are other advantages enjoyed by the poor which must not be forgotten. Amidst the frost and snow of winter, they may keep themselves warm at the lowest possible expense; and when the coal and iron trades flourish, those who are disposed to work may have employment, with wages amply sufficient

* It might be well if clergymen, or other persons, would draw up a record of any remarkable circumstances in their respective vicinities connected with the visitation. These local narratives would form valuable notices towards a history of this mysterious disease. It would not be uninteresting to compare the memoranda, moral and physical, of an inland manufacturing town like Bilston, suffering under the affliction, with those of a scattered rural district, or a sea-port population such as that of Plymouth, which the disease visited with almost unexampled rigour, calling forth those overwhelming labours of Christian charity in which the name of the Rev. J. Hatchard stood honourably conspicuous, and which gained him the affectionate thanks and memorials of his grateful parishioners. But it is lamentable to see how soon the human heart, after the most alarming judgments of God, like the wave riven for a moment by the keel, closes, and leaves no trace behind; and such has been the result, in too many places, after the passing away of the terror caused by this alarming pestilence.

to feed them well and make them comfortable, and, if they are sober, prudent, and industrious, to enable them to lay up something against the wants and infirmities of their declining years. This was not the case in March 1832, trade being then in a most depressed state, labour scarce, and wages very low. But even at that time the poor were, beyond all comparison, better off than in the years 1816 and 1817. Of the moral condition of the people, Mr. Leigh says that among the very lowest classes vice and profligacy, immorality and impiety, present themselves in all their dreadful varieties; but not more so than in the neighbouring towns.

From the 8th of March till the first week in August, the general health of the inhabitants continued good, and it was hoped that the pestilence would not visit the place. On the 29th of July was Bilston Wake. Mr. Leigh thinks, that, although these rural festivals are attended with many serious evils, they are not unproductive of real good. We confess, that, if matters were always as well managed on these occasions as they appear to be in Bilston, our apprehensions would be much abated. The preparation for them amongst the labouring poor, remarks Mr. Leigh, is conducive to their health and comfort: their dwellings are thoroughly cleansed, and for the most part white-washed; they work hard for several previous weeks, to purchase for themselves new clothes, new furniture, and an additional supply of food, to regale their children, and relatives and friends, who never fail to visit them at this particular time. On the Sunday, sermons, in support of the Sunday Schools belonging to the Established Church, are preached, and collections made to defray the necessary expenses of the current year; in Bilston there is no other fund besides this, although the scholars, boys and girls, exceed six hundred. On this day especially, children are brought to the house of God to be baptized, and received into the membership of Christ's visible church. Throughout the week there are processions of the different Benefit Societies, of which there are many in this district, and they are found very useful. The members are arrayed in their best apparel, and each club is attended by a band of music. After parading the principal streets, they repair (without a single exception, Mr. Leigh believes) to some place of worship. But he laments to add, that these holy services are too frequently followed by scenes of gross iniquity; by profaneness, drunkenness, and licentiousness; and by the brutal and disgraceful practice of bull-baiting, which is the opprobrium of Staffordshire, but is now confined to the very refuse and outcasts of society.

The depressed state of trade occasioned the wake to be attended by fewer persons than usual; but still great numbers were congregated together. The reflecting part of the community, knowing that the pestilence prevailed in some of the neighbouring parishes, dreaded the consequences, and anxiously awaited the event. On the 4th of August, one of the medical practitioners (Mr. Procter, who afterwards died of the disease) waited upon Mr. Leigh with the melancholy intelligence that it had made its appearance in the parish, in the person of Elizabeth Dawson, a married woman living in Temple Street, aged 35. There was some faint hope, however, that this was not the dreaded disorder; but this hope soon vanished; for within an hour information came of two other victims of the disease; persons living in close and confined situations, about 200 yards from the brook, and about 400 from each other. The families were very poor, and their dwellings in a filthy state; but there was no reason to suppose that they were leading a profligate life, or that they had had any communication with persons from the neighbouring parishes where Cholera prevailed.

The disorder, thus introduced, soon began to spread, and no time was lost in forming a Board of Health, which was confirmed by the Privy Council. Mr. Leigh immediately arranged with Mr. Fletcher, the minister

of St. Mary's, to set apart a certain portion of the burial-ground belonging to that chapel for the interment of persons dying by Cholera. The melancholy and fearful task of consigning to this spot upwards of 400 bodies was performed by Mr. Fletcher, to whom, and to many of the parishioners, Mr. Leigh pays a warm tribute of gratitude, for their valuable advice and assistance throughout the visitation. The poor inhabitants little knew how many hours were daily spent in devising plans for their benefit, what pains were taken to supply their wants, to avert the pestilence from their dwellings, and, when attacked, to promote their recovery.

On the 7th the Board of Health held its first meeting, which was attended by most of the respectable inhabitants; it having been very prudently stated by Mr. Leigh, that although every thing official must be considered as the act of the members named by his Majesty's Privy Council, yet the advice and assistance of all persons at all times would be thankfully accepted. This had a most beneficial result, causing a numerous attendance daily, and enabling the Board to do much that otherwise must have remained undone.

On the 8th and 9th the pestilence gradually increased, though not to a very alarming extent. On the evening of the 9th the heat from eight o'clock till twelve was most oppressive. On the 10th there was a death in Wynn's Fold, being the first in that part of the town, the disease taking a westerly direction. On this day the death of George Guest, a miner, aged 57, was attended with the following circumstances:—His wife, Margaret, was staying at Birmingham when he was attacked; it was in the night, and his landlady, Elizabeth Share, living at the next door, and hearing the poor man fall out of bed, went to assist him. The next day she was seized, and died on the 12th. Ann Ames, Elizabeth Share's neighbour, went to visit her; on the 15th she was seized, and died on the 18th. Ann Holmes, a neighbour of Ann Ames, went to nurse her; she died on the 26th. Margaret Guest was attacked, but her life was spared.

On the 11th died Jane Thornton, the wife of William Thornton, a furnaceman. The case of this unhappy family is most affecting. On the 9th the father and mother and six children were all well. On the 11th the mother died; on the 12th, the father; on the 13th, a son named John, aged 11 years; on the 16th, a daughter named Ann, aged 6 years; on the 20th, a daughter named Mary Ann, aged 4 years. Another daughter, Susannah, aged 17 years, was attacked and taken to the Cholera hospital, where, after remaining ten days, she recovered. Two others—Eliza, aged 8 years; and an infant, Selina, three weeks old—escaped. Eliza found a place of refuge in the house of Joseph Wilcox, a labourer, where she still remains: he was a neighbour, but no relation whatever to the family, and had children of his own; the kindness, therefore, of this poor man to a helpless orphan merits a higher meed than the passing record here given of it. The preservation of the infant is still more interesting. A young woman, by name Sarah Cherrington, the wife of a labouring man, came to Mr. Leigh to tell her wretched tale. An infant was at her breast, for whom she wanted assistance. She had lost her own infant in her confinement, and had adopted Jane Thornton's. "I heard," said she, "that Jane Thornton had left a baby only three weeks old;—it was brought to my bed, and I have nursed it ever since as my own." I could not help exclaiming, says Mr. Leigh, "God does indeed temper the wind to the shorn lamb!" "I looked," he adds, "at the friends around me; the tears of sympathy rolling down their cheeks shewed what were their feelings at that moment. The poor but noble-hearted woman, and the little innocent hanging at her bosom, seemed the only persons unconscious

of what was passing." Sarah Cherrington was not a relative, and had a family of her own.—Various other noble acts of benevolence are recorded at this season of alarm, when it might have been feared that terror and self-love would have tended to harden the heart. For instance:—On the 12th Mary Corbett died, aged 47; on the 13th, her son Kenias died, aged 6; and on the 17th her husband, John Corbett, a labourer, aged 42. By this visitation four orphans were left entirely destitute—namely, Leah, aged 12; Caroline, 8; William, 3; and Jemima, six months. The first three were wandering about the street in search of a place of refuge from the pestilence and from famine, when God, in his great mercy, put it into the hearts of several humane persons to give them shelter. They were all neighbours, but, except one of them, in no way related to the deceased, and in such circumstances of life as to require their utmost exertions and industry to support their respective families. "It is delightful," says their pastor, "to lay before the public these undeniable proofs of kindly feeling and disinterested benevolence amongst the poor, in this rude, and as it is sometimes called uncivilized, district. They are examples worthy of imitation by the most enlightened, and are, I am happy to add, of frequent occurrence amongst us. This will scarcely be credited by those who have merely seen the swarthy faces and uncouth dresses of these honest people in travelling across the country; but I, who have been in daily and constant intercourse with them for the last twenty years, am sensible of the fact, and, knowing how much of my comfort and happiness I owe to their civility and kindness, am glad of an opportunity to acknowledge it."

The deaths now began rapidly to increase. The weather was sultry; and it was noticed on the 16th, that no swallows were to be seen, which Mr. Leigh thinks may be accounted for by the singular fact that there were no flies. They returned simultaneously, he says, when the extreme violence of the disease had subsided. Similar observations are stated to have been made elsewhere; but we should much doubt whether there is evidence sufficient to trace the alleged phenomenon to the Cholera. Persons are very apt, under peculiar circumstances, to notice, and record as memorable, what otherwise would have escaped their observation. Mr. Leigh is, however, well justified, as a philosophical historian, in narrating whatever may have occurred as remarkable during the visitation of this incomprehensible distemper; as by a large induction of facts, those which are really of importance in connection with the malady will be ultimately ascertained.

On the 17th there was a very melancholy visitation in the family of a poor man named Phillips, a blacksmith. He, his wife, a son, and a daughter, attended the funeral of another son, named Walter, seven years of age. On the 20th, the mother perished, aged 48; on the 21st, the father, aged 55; and on the 24th, John, the son, aged 19, A destitute orphan, Elizabeth, aged 16, is left behind. On this day the pestilence commenced dreadful havock in a row of five houses called Sparrow's Works. It first attacked a blacksmith named John Clarke, aged 51; William Clarke, his son, aged 29; John Dunn, aged 26: they all lived in the same house, and died the same day. In another of the houses there were also three deaths, and in each of the others one. The respective families were in comfortable circumstances, but there were three tubs close to the houses at the time, filled with hog-wash, and very offensive, and a branch of the canal runs near them. On the 18th, the report at the Board of Health was most alarming: coffins could not be made fast enough for the dead; one of the medical practitioners had been attacked; and the rest were sinking with fatigue from their professional exertions. In this distressing condition Mr. Leigh was requested to go instantly to Birmingham, to endeavour to get a supply of coffins,

and to consult with Dr. Johnstone as to the best means of obtaining additional medical aid: he was also solicited to address His Majesty's Privy Council, and to implore them to send help without delay. In all these sad commissions he happily succeeded.

On his return home he found the number of cases greatly increased, and every thing growing worse. His situation that day, as the spiritual guide and adviser of his afflicted people, and as a Christian Minister, was truly afflicting. The morrow was the day of holy rest; the day when the rich and the poor "take sweet counsel together, and walk in the house of God as friends;" the day when Christians throughout the world kneel at the Throne of Grace, and with united voices, in the name of their common Saviour, supplicate for support, and protection, and forgiveness. And he was about to close the doors of the sanctuary against his dying parishioners in an hour like this; in an hour when human skill and human aid were utterly powerless; when, if ever, it might be hoped the most hardened wretch alive might be prevailed upon to fly to the Cross of Christ for refuge, and for pardon. "Was it," he says, "at such a time, that I could refuse to my flock, even for a single Sabbath, the consolations of public worship? I will not attempt to describe what it cost me to come to such a determination. I seriously considered the step I was about to take; I paused long before I decided." At length, at eleven o'clock at night, having offered up a fervent prayer to God to direct him aright, he sent to the press a letter to his parishioners, announcing the necessity of this painful determination, and exhorting them to keep the day with holy solemnity in their respective abodes, and with united prayers and supplications to implore the God of all mercies to turn away from them this grievous calamity. The Dissenting ministers generally took the same precaution; and the Board of Health entreated the Lodges and Benefit Societies not to attend, for the present, any funeral whatever of their members.

The minister's address produced an extraordinary sensation amongst the inhabitants. From this time they were impressed with the belief that the pestilence was contagious, and, consequently, with the necessity of avoiding all unnecessary risks. This had not been the case previously; but Mr. Leigh has no hesitation in stating, that such an impression was very important. "Upon the disputed question," he says, "of the contagiousness or non-contagiousness of this tremendous scourge, it is not fitting that I should enter; still, the duty I owe society bids me declare, that not the smallest doubt remains upon my mind as to its contagiousness in a place where the epidemic exists." From this time, the clubs and benefit societies consented to forego the custom of attending the burials of their respective members; crowds of people were no longer collected to see the funerals pass along the streets; the relatives and friends of deceased persons were content to have them interred as soon as possible after death; and in numberless instances they refrained from performing the last sad office of affection, and did not follow them to the grave at all; or, if they did, acceded without a murmur to the regulations suggested for their observance: having seen the bodies consigned to the earth, and covered with lime, they left the burial ground, not waiting to hear the solemn service of the Church, which from that time was read only three times daily—early in the morning, at noon, and late in the evening.

The Board of Health had great difficulty, at first, in inducing the poor to attend to the now well-known premonitory symptoms of the disorder, which, when observed, and judiciously treated at a very early stage, the fatal attack was in numerous instances prevented; but an inattention to the premonitory symptoms rendered recovery, in its more advanced stages, almost hopeless. The difficulty of impressing this truth upon the minds

of the poor was not removed till a Dispensary had been opened, where they might apply for instant relief, free of cost, in case of any suspicious indications.

On the 19th, Sunday, the anxious pastor rose from his bed with a heavy heart, and only to hear distressing tidings. One of the medical gentlemen who had arrived from Birmingham had been at the hospital, where he found every thing in the utmost confusion; the person in charge, appalled by his situation, had run away; and the nurses could not direct the stranger to find what he wanted for the patients. The condition of the medical gentlemen of the town was such, that from them no help could be expected. The bells of the church were silent; the gates of the house of God were shut. It was indeed a sad beginning of a melancholy day. But the hour of family prayer proved a solace to many a heart, and Mr. Leigh found, upon diligent inquiry, that this memorable day was observed in the most devout and reverential manner.

It would enlarge the narrative too much to notice many individual cases, but the following may be mentioned as an illustration of the appalling celerity of the disorder. Ann Shepherd, in the absence of her husband, who had gone to seek employment at Newcastle-upon-Tyne, and in the laudable endeavour to help him in supporting herself and two young children, engaged herself as a nurse at the hospital. On the 19th, she asked permission to attend the funeral of Hannah North, a particular friend; when she reached the house, finding that the body had not been put into the coffin, and that the neighbours were afraid to go near it, she ventured to perform the fearful office. Immediately after the burial she returned to the hospital, and complained to the surgeon in charge that she was ill. He ordered her to be bled, but she said she would first go home and take off her mourning. She never left her home again, and before morning was a corpse.

On the 21st, Mr. Leigh sent a letter to the Editor of the Wolverhampton Chronicle, in which he says: "The state of Bilston continues frightful in the extreme, without any abatement of the disease whatever. Our distress has been increased by want of medical aid, all our professional gentlemen having been worn out by fatigue and exertion. So long as they had the strength they were most active, and we feel much indebted to them. Since Saturday, by the kindness of some of the medical gentlemen in Birmingham, especially Mr. S. Cox, we have had aid from that place. We have also written to the Central Board, and the Lords of the Council will send us a physician from town. When, and where, this most awful visitation will end, God only knows: here it is unhappily increased by the wretched condition of the poor. We help their starving state in the best way we can. We relieved last week, from a subscription raised amongst the inhabitants, 814 families, and we are still proceeding with the same good work, our fund amounting to 200*l.* It has been quite impossible to transmit a correct list of cases to the Central Board, the medical gentleman not having had time to make them out. But this I may say with truth, and I tremble whilst I give you the statement, that from the third of this month up to this morning there have been 1,200 cases of Cholera, and 240 deaths, within the township of Bilston*. In this wretched situation I earnestly implore the prayers of your readers to Almighty God on our behalf."

On the 22d, at the meeting of the Board of Health, the death of

* The whole number of cases ultimately amounted to 3,568, and of deaths to 742. The average number of all the deaths in the place, during the same time in the four preceding years, was under seventy.

Frederick Charles Procter, one of the surgeons, was announced. This gentleman was a widower, 29 years of age, in full health and vigour, and he fell a victim to his humane exertions amongst the poor, to none of whom he refused his services so long as his strength remained, whether they were likely to pay him or not. This is the more worthy of being recorded, because his circumstances were far from good; and he left behind him an interesting little girl, seven years of age, without a single relation able to assist in supporting her. She has since found an asylum at Christ's Hospital, by the nomination of Sir John Key, Bart., to whom the Rev. T. Dale had mentioned the afflicting circumstances of the case. The ladies of Mr. Dale's congregation at Denmark Hill, Camberwell, have taken charge of another orphan, Rebecca Sutton, whose parents died within a few days of each other, leaving eight children, five of them under twelve years of age, entirely destitute.

The death of Mr. Procter, joined with the alarming situation of the other medical men, threw a deep gloom over the meeting of the Board of Health, which was increased by an announcement that the disease was making fearful havoc at the parish poor-house. Between that and the hospital there was an open yard; but, to prevent any unnecessary communication, a separate road had been formed, at some expense, by which the patients were admitted to the hospital without going through the yard at all; and orders had been given, forbidding any intercourse between the one place and the other; but they were not observed as they ought to have been, the bed linen of the sick having been imprudently taken from the hospital to the poor-house to be washed. From that date every attempt to stay the progress of the pestilence amongst the wretched inmates had been in vain; and eighteen out of forty-three perished within a few days. To prevent all communication in future, a partition-wall was erected between the poor-house and the hospital, and no case occurred in the poor-house afterwards.

The arrival of Dr. Macann, who had been sent from the Central Board in London, in some degree dispelled the general gloom. High and low, rich and poor, were soon led to regard him as having been sent by Providence for their safety and deliverance. From the hour he came to that of his departure he was incessantly employed in the faithful discharge of his duties, in prescribing and carrying into effect measures for arresting the progress of the disease, in unremitting attention to the sick and suffering poor, and, what was of the utmost importance, in restoring confidence to the trembling inhabitants. By night, as well as by day, these were his constant occupations; and the almost immediate change in the condition of the people proved how wise and salutary his arrangements were. Neither did he confine himself to Bilston; the whole of the surrounding district shared his advice, and reaped the benefit of his services. At Dr. Macann's urgent suggestion, a Dispensary was immediately established, where the inhabitants might receive instant advice and relief in case they should be attacked with the slightest symptoms of malady. A statement of the beneficial effects of this establishment is given in Dr. Macann's tables and observations.

Amidst many afflicting circumstances, there were two peculiarly distressing to the mind of the anxious pastor. One was, the impossibility of visiting the sick, and affording them spiritual consolation. No human strength could have supported it, and the attempt was not made; indeed, he was called upon only once. The other regarded the burial of the dead. A particular spot, attached to St. Mary's Chapel, had been set apart for the interment of all persons dying by the pestilence; and to have departed from this regulation would have been dangerous; but

the continual solicitations of surviving relatives to permit the bodies of the deceased to be interred in what they very justly termed their family burial ground were extremely distressing. "I knew," says Mr. Leigh, "the desire to be so natural, and so intimately connected with the best and dearest affections of our being; I remembered that passage in the word of God, 'when I am dead, lay my bones beside his bones;' I examined my own heart—I found the self-same feelings there; and yet a sense of duty bid me do violence to all these suggestions, and say *no* to every application. I generally succeeded in convincing the parties of the necessity of this painful denial, and they kindly yielded to my wishes without complaint. In one instance I failed; and the result shocked me so severely that I did not recover from it for many days. The friends of Mr. Procter were anxious that his remains should lie by the grave of his wife, who had died about four years before. I could not comply, and assigned my reasons as gently and as tenderly as I knew how. The request was repeated, and at length became so urgent that I was compelled to be peremptory in my refusal. The consequence was that the body (although Mr. Procter was a member of the Church of England) was interred in the burial ground belonging to the Wesleyan Methodists. I was alarmed by this intelligence; I trembled for the effect it might produce amongst the lower classes of my parishioners; I saw nothing in its train but discontent and danger. Happily, however, and providentially, the good sense of the people prevented them from following the bad example. This occurrence is introduced to shew how important it is, in any pressing emergency, that persons of every rank should acquiesce, without a murmur, in whatever regulations may be recommended for their observance. The good of all is the object; dissatisfaction and disobedience cannot fail to do serious mischief, and may possibly incapacitate those who are most anxious for the general safety, from doing any thing effectually to secure it."

The funeral of Mr. Procter was followed by the death of Mr. Waterhouse, another of the medical practitioners. This gentleman perished in the thirty-third year of his age, leaving a widow, with four young children, in circumstances of the greatest difficulty and distress. We mention the circumstance in order to add Mr. Leigh's anxious wish, that "some charitable Christian, who sees this melancholy list, would extend the hand of mercy to 'one of these little ones,' as Sir John Key so humanely did to the orphan daughter of Mr. Procter."

The pestilence was now sweeping every thing before it; neither age, nor sex, nor station escaping. The number of cases and deaths on the 23d exceeded that of all previous days; of the former there were 148, of the latter 50. Manufactories and workshops were closed; business was completely at a stand; women were seen in a state of distraction running in all directions for medical help for their dying husbands, husbands for their wives, and children for their parents; the hearse carrying the dead to the grave, without intermission either by night or day; those inhabitants who possessed the means quitting their homes, and flying for safety to some purer atmosphere; those who remained, seeing nothing before them but disease and death.

Among the memoranda of the 24th we find the following:—"I have to record on this day acts of tenderness and regard on the part of a poor woman, Mary Bayley, which are an honour to our nature, and confirm my previous statement of the kindly and humane feelings which the poor in this district evince towards each other. Elizabeth Bayley, sister-in-law of the above, and wife of William Bayley, a miner, perished, aged 28; on the same day a daughter, Rebecca, aged 12; on the 27th, William, the father, aged 34; on the 30th, Elizabeth, another daughter, aged 5; and

on the 3d of September an infant, Mary, aged 5 months. Mary Bayley, upon the death of her sister-in-law, seeing the helpless condition of the little babe just mentioned, made an effort to save its life. She had an infant of her own about the same age; without a moment's hesitation she became the mother of the motherless; she took it to her own bosom, and nursed it at her own breast, with her own offspring, till it died. But this was not all. There was one, and only one, spared out of this sorely smitten family, an orphan boy, William, three years old; and he instantly found a home, a father, and a mother, under the roof and in the persons of this Mary Bayley and her husband, Thomas Bayley. The history is not even yet completed. Whilst the pestilence was raging in this house of woe, no person except Mary Bayley ventured to approach the dwelling; she 'made all their bed in their sickness,' and actually laid out each of them on the bed of death. At length she was attacked by the disease herself, but recovered, and, by the mercy of Almighty God, is still alive,—an example of Christian kindness and Christian fortitude rarely to be met with in the world."

"On this day also perished, aged 56, Elizabeth Rowley, a most respectable neighbour and highly respected friend. She had been preparing, like many others, to leave the scenes of desolation by which she was surrounded, and, with her husband and her children, seek, as she fondly hoped, some safer spot. The clothes were packed up; every thing was in readiness for the journey. At that hour the destroying angel entered the dwelling, and in that very night the children lost a kind and indulgent parent, and the husband a faithful and affectionate wife."

Mr. Leigh and his affectionate partner, who had shared his arduous labours, were at length worn down by fatigue and illness, and considerable fears were entertained for their safety; but it pleased God in his mercy to preserve them from the pestilence, and they soon recovered.

On the 27th there were 270 applications for relief at the Dispensary, the beneficial effects of which began to be manifest. The hospital also, and the house of recovery which had been fitted up, were in a most efficient state; and the provision-house was supplying thousands of the starving population twice a week with food. But how were these expensive establishments to be continued? The funds were already exhausted, and the town was unable to furnish more. Yet to stop these works of mercy was certain death: such a course presented not only the terrors of the pestilence, but of famine for its companion. As a last resource Mr. Leigh determined to make an appeal to the public benevolence, with earnest prayers to Almighty God for its success. He accordingly addressed a letter to the Editor of the Wolverhampton Chronicle, in which he says: "With a heart full of anguish I send you the following statement:—The pestilence continues its ravages amongst us in a frightful manner. Since its appearance on the 3d instant, up to the present hour, 530 of the inhabitants have been swept away, which is, as nearly as possible, *one twenty-seventh part of the whole population*. Well might I implore, last week, the prayers of your readers to Almighty God for our deliverance! I earnestly implore them still; but, sir, my parishioners crave pecuniary aid also.....Our necessities are increasing every hour, and our resources are fast failing us. Three hundred pounds have been granted to the Board of Health out of the poor-rates, *but this sum will not pay for the coffins of the dead.* All kind of business is at a stand. Nothing reigns here but *Want and Disease, Death and Desolation!* If I had strength, I would send this tale of woe to the editors of other papers; but I have not, and must leave it to their well-known humanity to copy it from yours. Once more I implore your readers to offer up their prayers to Almighty God for our support and our deliverance; once more I implore alms from all who have the means."

Mr. Leigh's was not the only appeal; the wretched situation of the inhabitants was made known to the public in a similar way by some of his neighbours; and the result of their united applications was waited for with the most anxious solicitude. In the mean time they proceeded without any reference to the cost, trusting that God in His mercy would put into the hearts of those on whom He had bestowed the means, to send us help in our great distress. "And blessed," says Mr. Leigh, "be His Holy Name, we were not disappointed."

About the beginning of September the disease began to relax. We find Mr. Leigh writing, September 3,—"I have the satisfaction to state, that the mortality in Bilston parish from Cholera has been reduced during the last week to less than one half what it was during the preceding. For this happy change—and happy it is, comparatively—we are, I have no doubt, mainly indebted to the beneficial influence of the public dispensary for the bowel complaints; upwards of *eleven hundred* personal applications having been made and attended to at that institution, for such affections, during the last eight days. From this fact the public may at once perceive the extent to which disease, and disease, too, connected with Cholera, prevails in this district, and at the same time be enabled to form some accurate notions of the advantages to be derived from placing within reach of the poor the means of obtaining prompt and proper relief for bowel complaints, in times like the present: for I have no hesitation in saying that a large proportion of the cases above alluded to would, under existing circumstances here, have passed into Cholera, if neglected; and that of the Choleric a large proportion would have died."

The appeal to the beneficence of the public had by this time been responded to most liberally. Remittances were received daily, and to such an amount that the benevolent distributors were enabled to extend relief to all who were really in want. The town was divided into twenty-seven districts, which fifty-four respectable inhabitants (two to each district) visited with unwearied exertions from day to day. Every post brought in munificent proofs of the public commiseration. Mr. Leigh wished to answer every letter with his own hand, and made the attempt, but failed: for they amounted to *upwards of seven hundred*. He has preserved them, as an invaluable record of British benevolence. The amount received, including local donations, was 8536*l*. Mr. Leigh was very unwilling to make such an appeal, as other places were distressed also; but the circumstances of the case amply justified his so doing, as his parish was pre-eminent in suffering.

The disease having, by the mercy of God, abated, the 12th of September was set apart, by the voluntary concurrence of the people with the suggestion of their minister, to be kept holy throughout the township by all denominations of Christians, as a day of humiliation and prayer and thanksgiving. When the day arrived, the shops were closed, business was suspended, and the different places dedicated to God's service were crowded with worshippers.

Mr. Leigh concludes his narrative with stating the manner in which the bounty of the public was applied. No case of suffering was neglected; and in the distribution of the funds no preference was given to his own parishioners. The Committee are still supplying, weekly, necessitous widows and their families with money, and are preparing to supply the poor orphans with the benefits of a Christian education. A school, called "the Cholera Orphan School," was erected, and opened on the 3d of last month, the anniversary of the day upon which the pestilence made its first appearance in the place, and by its ravages deprived 450 helpless

children, under twelve years of age, of one or both their parents. Not a single expense, it is stated, has been incurred without the unanimous approval of the Committee; not a single bill has been paid without a certificate of its correctness by two of the members, nor even then, without a further scrutiny by the treasurer.

As Christian Observers, the question has frequently occurred to us, in reading the preceding narrative, what effect this awful visitation of Divine Providence had upon the survivors. We were not sanguine in our hopes; for, judging by experience, the hearts of men are not easily moved to serious and permanent thoughts of the soul and eternity, either by the most alarming judgments or the most gracious mercies; and it is only as the Holy Spirit softens them that they become susceptible of religious feeling. Mr. Leigh's statement is as little hopeful as we had anticipated. "With shame and sorrow," he says, "I confess, that I can see nothing like proof remaining of religious impression, or religious improvement. Whilst the pestilence was raging in all its deadly violence; whilst 'the hand of the destroying angel' was doing its appointed work, and our fellow-mortals were falling by our sides on the right hand and on the left; I willingly admit there were, in every class, a seriousness of demeanour and correctness of conduct befitting the awfulness of our situation; and how could it have been otherwise? The mariner, when the storm is up, and the thunders roll, and the lightnings flash, and death stares him in the face, whatever may have been his former life, calls upon his God for mercy and deliverance. It may then be said of him with perfect truth, 'Behold, he prayeth.' But when the Lord 'rebukes the wind and the sea, and there is a great calm,' then the tempest, and the Ruler of the tempest, are alike forgotten. I fear it was thus at Bilston. With the terrors of death and judgment before our eyes, we were ready to recognise the power of the Most High, and fly to Him, and the Saviour, for protection and forgiveness. But when the pestilence had ceased, then the God who sent it in 'His wrath,' and removed it in 'His mercy,' was no longer in 'all our thoughts.' The same indifference to 'heavenly things' as heretofore, was soon visible amongst all ranks—the rich and the poor—and the message from Heaven seemed disregarded. It is painful to make this representation; but in a matter of such moment I cannot, and I dare not, withhold the truth. Of the adjoining parishes I am solicitous to say as little as possible; but it is a melancholy fact, that, during the many years I have acted as a magistrate in this populous district, there never have been brought before my valued friend and colleague, the Rev. J. Clare, and myself, at our Petty Sessions at Bilston, so many cases of iniquity, from all quarters, as within the last six months! My heart sickens at this humiliating recital, and I tremble to think what must follow, if we thus 'despise the riches of God's goodness, and forbearance, and long suffering' towards us."

PROFESSOR BURTON IN REPLY TO REMARKS ON HIS TRACT.

To the Editor of the Christian Observer.

Your correspondent Ελαχιστος, in the Number for January of this year (pp. 9, 10), has objected to some expressions used by me in a little tract which I wrote for my own parishioners upon the Sacrament of the Lord's Supper. The expressions are in the following passages:—"When they (our

first parents) died, they had *no power of rising again from the dead:* and all their children were born in the same state—that is, they were all certain to die, and had *no power of rising again* from the dead. Every child of Adam is certain to die. If he dies in his infancy, and before he has had time to commit sin, still he has *no power of rising again:* he lost this power by the sin of his first parents. We all deserve to die, and should have *no power of ourselves to rise again;* but Jesus Christ having died for us, we are enabled, by the goodness of God, *to rise again.*"

Your correspondent is undoubtedly right in objecting to one of these expressions, which contains a verbal inaccuracy. I ought not to have said that we lost the power of *rising again* by the sin of our first parents; for your correspondent rightly observes, that "death was not known before that sin, and how could there be any rising again where there was no death?" What I meant to say, and what I have said in other passages, is, that when Adam sinned he lost the power, which God had bestowed upon him, of *living for ever:* from whence it appears to me to follow, that, unless God gave him an express promise of returning to life, neither he nor his descendants could be said to possess this power: but it was conveyed to them by the death and resurrection of Christ.

Your correspondent asks whether the analogy of Scripture warrants such a conclusion: and you have yourself asked, in the Number for July (p. 395, note), "in what passage of Scripture does Dr. Burton read that if Christ had not died we should not have risen again from the grave, or have lived for ever?" I shall content myself at present with producing only one passage of Scripture, and that is 1 Cor. xv. 21, 22: "*For since by man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive.*" I shall really feel much obliged to your correspondent, or yourself, if you will explain to me what is meant by the words "*By man* (that is, by Jesus Christ) *came the resurrection of the dead.*" Do they not expressly say that the resurrection of the dead was given to man by Jesus Christ? and is not this the very doctrine which I have stated in my tract?

The latter part of your correspondent's letter contains an objection which I really do not understand. He quotes from my tract the following extract, in which the Italics are of his own placing:—"The bread and wine which are placed upon the Lord's table are signs of his body and blood: *every time that we eat and drink them, we shew our faith* in the death and resurrection of Christ; *we shew that we believe* the body of Christ to have been given for us, and the blood of Christ to have been shed for the remission of sins: and *he that has this faith may feel certain that he is in covenant with God.*" Upon this your correspondent remarks: "In this passage, the mere profession of faith, the mere receiving the bread and wine, appears to be stated as affording us the *proof* of faith, and also as conveying to us an *assurance* that we are in covenant with God." How this assurance can be said to be conveyed by the mere receiving of the bread and wine, when I have expressly limited it to him "that has this faith;" and how the words "he that has this faith," can be taken to mean "he that *professes* to have this faith," is really more than I can comprehend. Our Catechism says, that "the body and blood of Christ are verily and indeed taken and received by *the faithful* in the Lord's Supper." Nothing more is added; but it would surely be very unjust to say that the expression "the faithful" allows us to understand those *who merely profess* to have faith. My expression, "he that has faith," is exactly equivalent with that of the Catechism, "the faithful." I was writing for plain, unlearned villagers; and I am quite certain that none of them will take the

words "he that has this faith," to mean "he that *professes* to have this faith:" but if your correspondent thinks it safer, I will put, in another edition, "he that *really and truly* has this faith."

EDWARD BURTON.

THE LIFE AND WRITINGS OF EUSEBIUS OF CÆSAREA.

To the Editor of the Christian Observer.

THOUGH to divinity students any extracts from a work so generally read by scholars as Eusebius's Ecclesiastical History, are superfluous, the public in general are not acquainted with that work, nor likely ever to become so, unless they read it by small portions at a time in a miscellaneous periodical publication. For this reason, possibly, you may be disposed to admit what I now send, into your pages.

I premise an abridgment of Dupin's account of Eusebius (Bibliotheque, vol. ii. page 1, edition of 1690, Paris).—Eusebius, surnamed Pamphilus, was born in Palestine about the end of the reign of Gallienus. He was ordained priest by Agapius, Bishop of Cæsarea, in Palestine, and set up a school in that city, which was in good repute. In the Dioclesian persecution he exhorted the Christians there to suffer courageously; and was eminently useful to his friend Pamphilus, who was put to death after having been two years in prison. Eusebius was himself imprisoned, and was accused of having sacrificed, in order to obtain his liberty; but Dupin thinks that the accusation was groundless, and that his constancy in the faith was never shaken—at least, that this is the more probable side of the question.

Immediately after the persecution, Eusebius was chosen Bishop of Cæsarea, in the room of Agapius, A. D. 313 or 314. He protected Arius, as did other bishops of Palestine, thinking him ill-used by his Bishop, Alexander of Alexandria, to whom he wrote in Arius's favour, but without effect. He even allowed Arius and his followers to communicate with the church of Cæsarea, and to retain their rank in it, notwithstanding Alexander's excommunication: for he *then* thought that they allowed the *Logos* to be eternal. He afterwards discovered his mistake—namely, at the Council of Nice—and therefore concurred with the other bishops in condemning them; and at the same time produced a confession of faith, which was very orthodox: however, to the Nicene Fathers it did not seem sufficiently explicit in abjuring Arianism: they therefore inserted in it the term "consubstantial," a term which Eusebius disapproved, but, after some explanations, submitted to. He at last affixed his signature to the confession drawn up by the Council of Nice; nor does it appear that he ever openly contradicted that subscription, though he had a constant and intimate friendship with the bishops of the Arian party. He concurred with them, in the year 330, in deposing their enemy, Eustathius, Bishop of Antioch, at a Council held in that city; though he prudently rejected the offer of being made his successor. He uniformly adhered to Eusebius of Nicomedia, the head of the Arian party. Both in the Council of Tyre, A. D. 335, held expressly for the purpose of crushing Athanasius, and in that of Jerusalem, held at the time when the church there was dedicated; but more especially in his journey to Constantinople, as one of a deputation of bishops commissioned to defend, before Constantine, the proceedings against Athanasius; he appears as a decided partisan, falling into the ranks of those who opposed the Consubstantialists—though, probably, he was the most moderate of his party. During the above-mentioned visit to Constantinople he pronounced a panegyric upon the Emperor at a public

festival appointed to celebrate the commencement of the thirtieth year of his reign, which was also the last of his life. Eusebius did not long survive the emperor, who had honoured him with the most friendly attentions, for he died about the year 338.

The Ecclesiastical History, it is well known, is the most considerable of his works. In it he cites continually the ancient authors or records from which he drew his information; and most of them having been since lost, we are under great obligation to Eusebius for preserving these fragments. Indeed, but for him we should have had scarce any knowledge of the history of the first ages of the church, and of the authors that lived at that time; for the subsequent historians, Socrates, Sozomen, and Theodoret, begin where he left off. Nicephorus, who lived so late as the fourteenth century, does indeed introduce narrations not found in Eusebius; but they are for that very reason uncertain and fabulous, especially as coming from so late an author, and in so dark an age. It must be confessed that Eusebius's Ecclesiastical History is not always exact (of which Dupin gives instances); that it is diffuse where it ought to be succinct, and the contrary; but, notwithstanding these defects, and the disagreeable verbosity of its style, it is still a work of great value.

Dupin gives an abstract of the contents of Eusebius's Demonstratio et Preparatio Evangelica, and concludes with observing, that more ample testimonials, proofs, and arguments in favour of the Christian religion, are to be found in this work, than in any other ancient author.

Eusebius having been represented above as an uniform adherent of the Arian party, it is necessary to add, that in his five books against Marcellus of Ancyra, Dupin observes, that he several times calls the "Word" "God" and "Son of God," and denies that He was made out of nothing, or created in time: he does *not* put the Son in the rank of *creatures*, but allows Him to be begotten from all eternity of the substance of the Father. He seems, however, to insinuate in some places, especially in book ii. chap. 7, of this work, that the person of the Son is not equal to that of the Father. Hence St. Jerome said of him, "Vir doctissimus Eusebius; doctissimum dico *non* Catholicum." But Dupin says of him, "He was desirous of reconciling the two parties." His name was inserted in the list of Saints in some ancient martyrologies, but he has not continued in peaceable possession of this spiritual dignity; "though, in my opinion" (adds this most learned and moderate Catholic), "it would be great temerity to judge him entirely unworthy of it."

Having premised these matters, I proceed to offer to your readers a translation of his Preface to his Ecclesiastical History.

Chap. I.—stating the subjects he means to treat of.

I propose to write the history of the period that has elapsed since the coming of our Saviour, down to our own times, with an exclusive reference to ecclesiastical affairs. I shall therefore have occasion to speak of the Apostles and their successors; of the principal events and transactions that have occurred in their congregations; of the most eminent persons that presided over them in places of note; and of the chief preachers and writers who successively propagated the word of God. I shall also take notice, from time to time, of those innovators, who, professing philosophy, falsely so called, fell into great errors, and ravaged Christ's fold like grievous wolves. The calamities also, that soon overtook the whole Jewish nation for their hostility to our Saviour; the periodical persecutions of his Gospel by the Pagans; and the long train of sufferers who endured torture and death in defence of it, including the martyrs of our own times; but, above all, our Saviour's merciful and gracious interpositions in our behalf; will

furnish materials for this work; and there is no subject so suitable for me to begin it with as the Divinity of our Lord and Saviour Jesus Christ.

But I must first entreat the indulgence of all candid readers; for to accomplish such an undertaking as I have now proposed without defects and imperfections, is confessedly beyond my power. For, being the first that has attempted to treat of the subject, I am like a traveller entering a pathless desert: I must look up to God to be my guide, and pray for the power of the Lord to co-operate with me; for as to human aid, not the slightest vestiges can I find—scarcely a single footstep of any one who has gone over the same ground before me, with the exception of a few historical fragments, which dropt incidentally from the pen of writers of different ages, and lie scattered here and there in their works, far apart, like distant fire-beacons on mountains and watch-towers, admonishing me which way to steer my course amidst surrounding danger and perplexity.

Selecting, therefore, from these scanty and widely dispersed materials, such as are to my purpose, I will endeavour to incorporate them into a regular historical narrative; and shall think myself fortunate if I can preserve entire the succession of the most eminent apostles in those churches which still retain their celebrity. The undertaking appears to be more especially necessary, because no ecclesiastical author has, so far as I can discover, laboured in this department; so that I hope it will be thought of considerable use, by all who take an interest in the study of history. There is indeed an epitome of it, or general outline, in my Chronological Canon*, but the narrative will in this work be more circumstantial, and as complete as possible. I shall begin it, as I before observed, with that part of the Divine dispensation which relates to the person of our Saviour Christ; though it is, indeed, of a sublime nature, beyond the comprehension of human reason; for since we derive our distinctive appellation from Christ, whosoever would write the history of His Church, must of necessity begin with that economy concerning himself personally, which is more Divine than many suppose.

Chap. II.—The Pre-existence and Divinity of Jesus Christ.

There being two natures in Christ, the Divine and human—one of which may be compared to the head of a body, the other to the feet—to begin with that which is pre-eminent and essential, will make the series of the narrative more perfect: it will also convince those of their mistake who deny that this religion has any thing ancient and divine in its original; asserting that it is absurd and unprecedented, nothing of the kind having ever appeared till very lately.

No words can give any adequate explanation of the generation, the dignity, the substance, and nature of Christ. Accordingly, the Holy Spirit says, in the books of the Prophets, "His generation who shall declare?" (Isa. liii. 8.) "As no one knoweth the Father except the Son; so, on the other hand, no one can know the Son perfectly but the Father only, who begat him." (Matt. xi. 27.)

That Light which was before the world—that spiritual, essential Wisdom, which was prior to all ages and periods of time—that living Word, the Logos, which was God co-existing with the Father in the beginning, who but the Father can comprehend; being prior to every created being, visible or invisible; the first and only offspring of the Godhead; supreme commander of the spiritual and immortal host of heaven; the Messenger

* This is a work of prodigious labour and erudition. It is preserved in a translation by St. Jerome; which translation, with some fragments of the original Greek, are to be found in Scaliger's Thesaurus Temporum.

of the Great Council *; the executor of the ineffable decree of the Father; coadjutor of his Father in the creation of all things; the second cause of the universe, next after the Father; the genuine and only-begotten Son of God; the Lord and God and King of all the creation; who received from the Father authority and dominion in the same Godhead, power, and glory.

According to that mysterious description of his Divinity which we find in Scripture (John i. 1, 3), "the Logos, or Word, existed in the beginning; was with God, and was God; all things were made by him, and without him was not any thing made." And Moses, that most ancient and inspired prophet, does likewise inform us, in his account of the creation, that the Supreme Author of all things committed the making of inferior beings to no other than this very Christ, his Divine and first-begotten Word; and that he communed with *Him* about the formation of mankind: for thus he writes; "God said, Let us make man in our image, after our likeness" (Gen. i. 26): which testimony is confirmed by another prophet, in the Book of Psalms (xxxiii. 9), when describing the attributes and works of God: "He spake, and they were made; he commanded, and they were created." Here the Father is introduced, as paramount and supreme Lord, issuing his imperial command, and the Son acting as administrator under his Father; the next to him in station, the Divine Logos, the very same whom we preach. But even from the beginning of the world he was acknowledged by all that were eminent for integrity and piety: not only the great minister Moses, but Abraham, long before him, and Abraham's descendants, a succession of righteous men and prophets, apprehended him by the distinct vision of the mind, and paid him the worship that was due to him as Son of God. And he himself, by no means neglecting the reverential piety which he owed to the Father, is appointed to be to all a teacher of the knowledge of the Father.

Now we are expressly told that the Lord God appeared in the likeness of a man to Abraham, as he was sitting under the oak at Mamre; for though with his eyes he saw nothing but a man, he immediately fell down and worshipped him as God, and made supplication to him as to the Lord. That he knew who it was, appears from his (afterwards) addressing him in these words; "Wilt not thou, the Judge of all the earth, do right?" For since no reasonable man can think the transformation of the uncreated, unchangeable essence of Almighty God into the likeness of man to be admissible doctrine; nor, on the other hand, that it is allowable to deceive the eyes of spectators by any apparition of a created being; nor that the Scriptures contain fictions of this nature; whom can we suppose this to be, that appeared in human form, yet as God and Lord and Judge of the whole earth—*the first* Cause of all things being necessarily excepted—what other person can be meant but his *Word* only, the same who existed before all things; and in the Psalms (cvii. 20) is thus spoken of: "He sent his *Word*, and healed them, and delivered them from their destructions?"

The Lord, who holds this second place next to the Father, is distinctly acknowledged in these words of Moses: "The Lord rained upon Sodom and Gomorrah brimstone and fire *from the Lord*." And when he appeared to Jacob, he again assumed the human form, and is then called *God* in the Holy Scripture; for it represents him as saying to Jacob, "Thy name shall be no more called Jacob, but Israel shall be thy name; for (as a prince†) thou hast power *with God* (and hast prevailed)." At which time, also,

* Perhaps alluding to Zech. vi. 13: "The counsel of peace shall be between them both."

† Alluding to the emblematic wrestling, in which Jacob had just before prevailed over this mysterious Personage in human form; alluding also to the new name, Israel, which is compounded, in Hebrew, of a Prince, and God.

Jacob called the name of the place Peniel, the face or vision of God; saying, "for I have seen *God face to face*, and my life is preserved." We cannot fairly interpret these appearances of God, here described, as if they were appearances of such angels only as were servants and ministers of God; for when any of these did appear, the Scripture does not obscurely, but expressly, declare that angels, and not God, nor the Lord, were the bearers of the sacred message; which may be easily proved by many passages.

Moreover, Moses's successor, Joshua, considers this same (Divine Person) as presiding over angels and archangels, and all the host of heaven; as being the Power and Wisdom of the Father; entrusted with the second post in the government of the universe. For which reason he denominates him "Captain of the Lord's host," though he saw him in no other form or dress than that of a man; for thus it is written (Josh. v. 13—15): "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes, and looked, and, behold, there stood *a man* over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for *us*, or for *our adversaries?* And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did *worship*, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for *the place whereon thou standest is holy.*" Here it is evident, from the (last) words (of this quotation), that he who appeared to Joshua was the same Person who delivered the Divine oracles to Moses, because the Scripture applies the same language to *him* (Exod. iii. 4, 5): "And when the Lord saw that he drew nigh to see, the Lord called to him out of the bush, saying, Moses, Moses: who answered, What is it? And He said, Draw not nigh hither: put off thy shoe from off thy feet, *for the place whereon thou standest is holy ground.* Moreover, he said, *I am the God of thy fathers*, the God of Abraham, and the God of Isaac, and the God of Jacob."

Now that this Person is a Being living and subsisting before the world, Administrator to the Father and God of the universe in the work of creation, denominated the *Word* and *Wisdom* of God, may be learned from what this Wisdom utters in its own person in confirmation of the preceding arguments; for thus it unfolds the mysteries concerning itself in these perspicuous words of Solomon (Prov. viii. 12, &c.): "I Wisdom dwell with prudence, and find out knowledge of (witty) inventions....By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." Ver. 22. He proceeds thus: "The Lord possessed me (in) the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was: when there were no fountains abounding with water; before the mountains were settled, before the hills was I brought forth.....When he prepared the heavens, I was there .....when he strengthened the fountains of the deep.... then I was by him, as one brought up* with him: and I was daily (his) delight, rejoicing always before him; rejoicing in the habitable part† of his earth‡." This may be sufficient to prove that the Divine Logos did exist before all things, and did appear to some, though not to all.

Now (the reason) why he was not preached formerly to all men and all nations as he now is, may be thus explained. The manner in which men

* So the Hebrew: but the Septuagint and Eusebius ἁρμοζουσα, 'arranging.'

† 'Circuit of the earth,' Gesen. Lexicon; but Eusebius and others, 'rejoicing *at the finishing* of the earth.' Our English translation is copied in this quotation throughout.

‡ It is surprising that Eusebius should break off at these words, when the next were so much to his purpose: "And my delights (were) with the sons of men."

lived in those early ages disqualified them for receiving doctrine such as Christ's, so pre-eminent in wisdom and virtue. For the first man, when he had enjoyed a short life of perfect felicity, did very soon after his creation disregard God's commandment, and fall into our present state of mortality and corruption; and exchange his former delightful and divine abode for this earth, which lies under a curse. And when his posterity had spread themselves through every part of our world, they became very degenerate, and, with the exception of here and there one, adopted a mode of life but little above the brute creation, and scarce worthy to be called life: neither city nor civil polity, neither art nor science, ever entered their imagination: for law and equity, for virtue and philosophy, they had not even appropriate names: they wandered in wild pastures and deserts, passing their time as savages and barbarians: with the most wilful and excessive depravity, they perverted their reasonable nature and eradicated every seed of intelligence and humanity, giving themselves up to a variety of iniquities, to mutual contamination, shedding the blood of their brethren and devouring their flesh. They dared to make war with heaven itself, as in the celebrated battles of the Giants; vainly imagining they could build walls on earth impregnable to the host of heaven*. To such an extreme of absurdity and madness did they proceed, as to wage war with the supreme God of the universe. Wherefore, as noxious matter infecting the whole earth, that watchful Inspector of all things assailed them with floods and fires, and cut them off by frequent famine and pestilence, by wars and thunder-storms; arresting by those sharp correctives the progress of this direful and most obstinate disease of the soul. When this superfluity of wickedness had overspread nearly all the earth, and besotted the minds of men as by a grievous intoxication, that first-begotten Wisdom of God, the pre-existent *Word*, out of his great love to mankind did sometimes reveal himself to these subjects of his, by visions of angels; sometimes by himself personally, as the saving power of God arrayed in human shape (which was the only possible way†); a privilege this, however, confined to a few of the ancient saints and friends of God. But when, by the instrumentality of these, the seeds of piety had been widely diffused, so that one whole nation, sprung from the ancient race of the Hebrews, had this knowledge of God and his worship established among them—to *that* nation, as having much of their former corrupt institutions and manners still adhering to them—this Divine *Word* delivered, by the prophet Moses, certain emblematic and mystical institutions—such as the Sabbath, circumcision, and other typical ordinances—which did not exhibit the very image of the Prototype (but only the shadow thereof, or imperfect outline).

And when this legislation of theirs had become generally known, and like a fragrant odour had been widely diffused among mankind, there was transmitted from them to many nations, through the intervention of their respective lawgivers and philosophers‡, a civilization and humanity that corrected their rustic, ferocious, and brutal temper, and produced profound peace § and friendly intercourse. (At this stage in the progress of human affairs) the other nations of the world having received these preparatory benefits (from the Mosaic economy, through Pagan legislators and phi-

* He seems to refer to the tower of Babel, but he here blends Pagan mythology with Scripture history.

† An indefensible limitation of the power of God.

‡ For they in their travels became acquainted with the institutions of Moses, as Plato did in Egypt, and Solon before him. In the Præparatio Evang. of Eusebius this subject is largely treated, viz. that the Pagan Philosophers borrowed much from Moses.

§ All history contradicts this.

losophers), and being thereby made capable* of knowing the supreme Father of the universe; then (there came forth from him) that Teacher of every virtue, the Executor of all his Father's gracious purposes, His divine *Word* (who had before so frequently interposed in human shape, but was) now really invested with the very same nature as ourselves: in which nature he appeared at a time when the Imperial government had been lately established at Rome: in which nature also he did and suffered all that the Prophets had foretold he should; accomplishing all those wonderful works which became one who was to visit the earth both as God and man, and who was to be manifested to all nations as their Teacher in the religion and worship of the Father. The supernatural birth, also; the new doctrine and the miracles of the Messiah; the manner of his death; the resurrection from the dead; and, finally, the glorious return to heaven; were foretold in those prophecies, to which the history of this Divine Person does accurately correspond.

That he is to receive an universal kingdom at the conclusion (of this mystery), Daniel assures us in the following description of his vision, wherein heavenly things are depicted in such imperfect imagery as the human mind could furnish. "I beheld till the thrones were set†, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire: a fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened," &c. [Here Eusebius passes over two verses]. "I saw," says the prophet, "and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him: and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. vii. 9, 10, 13, 14). It is evident that this prediction can be applied to no other but *our* Saviour, God the Word, who was in the beginning with God; who is here called the Son of man because of his incarnation in these latter ages. But, as I have already composed works‡ more expressly on this subject, in which I have collected all the prophecies that bear testimony to our Saviour Jesus Christ, the short abstract here given may suffice for our present purpose.

Chap. III.—That the name of Christ, and that of Jesus also, were known long ago, and honoured by inspired Prophets.

It will now be proper to demonstrate, that ancient prophets, men beloved by God, held the names of Jesus and Christ in great honour.

Moses was the first who made known the name "Christ" as worthy of the utmost veneration; for, after having delivered the types and symbols and mysterious emblems of heavenly things, in conformity to that command of the Oracle, "See thou make all things after the pattern shewed thee in the mount;" and after having assigned the office of God's high priest to a man (so far as that could lawfully be done), he gave that man the title of Christ, or Messiah, The anointed One. As he considered this dignity of the high-priesthood to be above every other degree of pre-eminence among

* But the Apostle Paul says "the world by wisdom knew not God."

† So the Seventy, whom Eusebius quotes accurately: our translation renders the word "cast down:" this is a material difference, but the only one in the whole passage.

‡ His books de Præparatione et Demonstratione Evangelica. De Valois justly observes, that the Ecclesiastical History of Eusebius is hereby proved to be one of the latest of his works, which makes it the more valuable. Eusebius had before told us that the Chronological Canon also was composed before this history.

men, therefore he annexed to it the appellation of *Christ:* so he must have understood that there was something Divine in that name.

The same writer (Moses), having by the Spirit of prophecy some foreknowledge of the name *Jesus,* bestowed upon that, also, a mark of pre-eminent dignity: for this appellation, which had never been in use before the time of Moses, that lawgiver assigned to the man who was to succeed himself in the supreme authority, and to that man only—he being the first that bore it—for he knew that there was a typical and symbolical meaning (both in his appointment and change of name). He had hitherto been called Oshea (or Ause), the name his parents gave him; but now Moses called him Jesus*; and he gave him this name (more honourable than any royal diadem), because he (Jesus the son of Nun) was to bear a typical resemblance to that Saviour who alone—after Moses, after the symbolical worship of Moses, terminated—was to succeed to that supreme dominion which is founded in truth and in the purest worship of God. Thus did Moses confer, as a very great honour, these two names of our Saviour Jesus Christ on the two most eminent personages for virtue and dignity among his contemporaries—the high priest, and his own immediate successor.

The later Prophets, in their predictions respecting Christ, do expressly call him by that name; including in the same prediction the conspiracy of the Jews agaist *him* and *his* calling in the Gentiles (to receive their forfeited privileges): for thus Jeremiah writes (Lament. iv. 20), "The Breath of our nostrils, the anointed Lord, was taken in their wicked (snares): He of whom we said, Under his shadow we shall live among the heathen†." And David, foreseeing the same conspiracy, thus expresses the anxiety of his mind (Psa. ii.): "Why do the heathen rage, and the people imagine a vain thing? the kings of the earth set themselves, and the rulers are gathered together, against the Lord, and against *his Christ.*" And a little further on he says, personating the Messiah, "The Lord hath said unto me, Thou art my Son; this day have I begotten thee: ask of me, and *I shall give thee the heathen* for thine inheritance, and the uttermost parts of the earth for thy possession."

It was not to the high priesthood only that the title of Christ was applied among the Hebrews, though that office had a mystical oil exclusively appropriated to it: it was applied to their kings also; some of whom the prophets anointed by immediate order from Heaven, and so made them symbolical Christs, and they became in their own persons types or emblematic representations of the supreme imperial power, which belonged to the true Christ alone, the Lord of all, the Divine Word. We are assured, also, that some of the prophets themselves were anointed, and thereby became Christs typically. So all these (prophets, kings, and priests) bore some analogy or resemblance to the true Christ, the Divine and heavenly Word, the only High Priest of the universe, the only King of the whole creation, the only Supreme Head over all the prophets of the fathers.

What sufficiently proves his vast superiority to those who had received a typical unction, is this fact, that none of these anointed priests, kings, or even prophets, did ever possess virtue and power so energetic, so God-like, as appeared with the clearest evidence in Jesus our Lord and Saviour, the only true Christ. Certainly none of *them,* how illustrious soever among their countrymen for the high offices they had sustained through many generations, did ever assign to their subjects or dependents a denomina-

* So the Seventy render Jehoshua.

† This is spoken of Zedekiah, and can only very remotely refer to Christ. The Seventy translate the Hebrew word by διαφθορα, but our Bible renders it "pits;" which is Gesenius's rendering in his Lexicon.

The other passage here quoted, from the Second Psalm, is fairly applied.

tion derived from their own typical unction, and call them, as he did, Christians. Neither was the same adoration ever paid to any of *them* by their subjects; nor after their deaths were men disposed so highly to value any one of them, as to be willing to die for him; nor can an instance be found, among all the nations of the world, of any other but Himself who did ever excite so powerful a movement in the minds of men. The power of the type was not able to effect so much in them as the prototype, the Truth itself, could, when exhibited by our Lord; who, having received from no one a symbolical high-priesthood—not even deducing his lineage from those who had been consecrated—not being advanced to the kingdom by guards and satellites—nor made a prophet in the same manner as preceding prophets—nor being possessed of any official rank whatever, or any right to precedence in his own nation, was nevertheless invested by his Father with—not any shadowy representation of grace and dignity, but—the very substance itself. Wherefore, though destitute of any thing like those above-mentioned prerogatives, he was acknowledged as Messiah far more than any who had ever been anointed; and, as being himself the only true *Christ* of God, filled the whole world with the venerable and sacred name of Christians; delivering to those that were initiated, not the emblem of virtue, but virtue itself—not the typical image of heaven, but a heavenly life more clearly exhibited, by doctrine and example; a truer resemblance of the Divine original. And as to his anointing, it was not the application of any material compound; it was something Divine, (imparted) by the Holy Spirit: he received it by a participation of the self-existent Godhead of the Father. Isaiah teaches the same doctrine, when he says, speaking in the person of Messiah, "The Spirit of the Lord is upon me, because the Lord *hath anointed me* to preach the Gospel to the poor: he hath sent me to heal the broken-hearted, to proclaim liberty to the captives, and recovery of sight* to the blind" (Is. lxi. 1). Not only Isaiah, but also David, speaks to the same effect, addressing Messiah personally: "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God hath anointed thee, thy God, with the oil of gladness above thy fellows:" in which passage the sacred writer gives him the name of *God* in the first line, but in the next adorns him with a royal sceptre; and then, after this Divine and royal dignity, descending by a regular gradation, in the third place declares him to be the Christ—anointed with oil; not material, but divine, the oil of gladness—whereby is signified his great superiority to those who had received a corporeal and typical unction. And elsewhere (Ps. cx. 1) the same prophet thus describes his dignity: "The Lord said unto *my Lord*, Sit at my right hand, until I make thine enemies thy footstool;" and (ver. 3, latter part) "from the womb, before the morning star, I begat thee." (Ver. 4) "The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedec." Now this Melchizedec is introduced in the sacred writings as "priest of the most high God;" but not as one consecrated with oil prepared for the purpose, nor as belonging to the priesthood of the Hebrews by lineal descent; and it is for this reason that our Saviour is made a Priest according to *this* man's order, and not after the order of those who adopted symbols and types; having an oath also superadded to *his* consecration, and his only (conformably to these prophecies). We find no account in his history of his ever having been anointed by the Jews, or of his being descended from the sacerdotal family; but that he derived his Essence from God himself, before the morning star†—

* So the Seventy, but our Translation is different.

† This application of Ps. cx. 3, to the eternal generation of the Son of God, depends

that is, before the creation of the world—and retains an imperishable priesthood for ages to which no bound can be assigned.

Now one great and clear proof of his possessing this incorporeal and Divine power, is this, that he alone, of all that ever existed hitherto, has been called Christ by all men, in every part of the world; and has been acknowledged and borne witness to among *all** under that name; and has had mention made of him as such both by Greeks and Barbarians: and at this present time he is still honoured as a *King* by the initiated members of his congregations in every part of the world, and admired as superior to all other *Prophets*, and glorified as the true and only *High Priest* of God; and, what is much more, as God's *Word*, pre-existing, and possessed of a distinct essence, before all ages; invested by the Father with reverential dignity, and worshipped as God: and, what is most wonderful of all, that not with the voice only, and empty sound of words, do we, his devoted servants, honour him; but with the undivided affections of the heart, as men who had rather die than deny him.

Chap. IV.—That it was not a novel or strange religion which this Divine Person disseminated among all nations.

What I have stated above was necessary as an introduction to my History, because our Saviour and Lord, Jesus the Christ, might otherwise have been considered as being himself of very recent origin, his incarnation having been confessedly so. Now, lest any one should suspect that his doctrine, at least, was novel and strange, as much so as if it had proceeded from some modern sophist, not at all different from other men, I will briefly discuss this point also.

Mankind, as we have already acknowledged, having been but recently illuminated by the advent of our Saviour Jesus Christ, there suddenly sprung up, at a time appointed by inscrutable Foresight, *a new*, confessedly, and peculiar race, distinguished from all others by bearing his venerable name;—a race neither few in number nor hidden in obscure corners of the earth, but more numerous, and more religious, than any other; and one that has proved inextinguishable and invincible, for no other reason but because it has received continual succour from God.

One who looked into futurity with the prophetic eye of inspiration, foreseeing the rise of this peculiar people, was struck with so great admiration that he exclaimed, "Who ever heard such things? and who ever spoke the like? Has the earth brought forth in one day? is a nation born at one single birth?" (Is. lxvi. 8). He did also indirectly signify the appellation they should hereafter receive, when he said, "My servants shall be called by a *new name* (Is. lxii. 2), which shall be blessed upon earth‡." But though we are clearly a modern sect, and this *new name* of Christians has but lately been known among all nations, nevertheless, our way of life and discipline, regulated as they are by doctrines according to godli-

on the version of the Septuagint, which is contrary to the Hebrew, and *entirely omits* two Hebrew words; one signifying "to thee," and the other "the dew." As a very little knowledge of Hebrew would have prevented this misapplication of Ps. cx. 3, we are obliged to conclude that Eusebius was ignorant of it. Some render this difficult verse (3) very literally thus: "Thy people!—*free-will offerings* in the day of thy power—in the beauties of *holiness*—beyond the womb of the morning to *thee*—the dew of *thy* progeny: i. e. more numerous than the drops of dew which the morning engenders." (See Lowth, Prælection 10.)

* These over-statements (as they may appear to some), and the numerous epithets, circumlocutions, and repetitions in this Preface to Eusebius's History (which others may think tautology), are translated with scrupulous fidelity, without omission or abatement. If here and there a sentence is shortened, by relieving it of a load of synonymes, still the sentiment is every where that of Eusebius; nothing is taken from it or added to it, under the presumptuous notion of improving the author.

‡ This last member of the sentence I cannot find.

ness, are no recent invention of ours, they are established on the common principles of godly men of all ages, even as far back as the Creation. And this we can prove: for the Hebrew nation is well known to all men, and generally honoured for its antiquity; and writings in their possession give an account of men at a very remote period, who were eminent for piety, justice, and every other virtue, though few in number; some of them before the Flood; others after it, being descendants of the sons and grandsons of Noah: among whom was Abraham, that patriarch so greatly revered by the Hebrews as the founder of their nation. And if any one should say, concerning this venerable succession of saints from Abraham to Adam, that they were Christians in effect, though not in name, he would not much err from the truth; for the name of "Christian" signifies a man who through the knowledge of the doctrine of Christ has become eminent for temperance, justice, patience, and fortitude; and publicly professes the worship of one, only, supreme God. Now these (holy patriarchs) diligently observed all these things no less than ourselves, yet did not practise circumcision, nor keep the [Jewish] Sabbaths, any more than ourselves; nor abstain from several kinds of food; nor make distinction in other indifferent things (which peculiar discipline Moses first introduced at a later period, for with him originated * that mysterious form of worship which had a typical meaning). These ceremonies, as they are now disregarded by us Christians, so were they [most of them] unknown to those who lived under the Patriarchal dispensation. And yet these patriarchs well knew the Christ of God; for we have before shewn that it was *He* who appeared to Abraham, and conversed with Isaac and Jacob, and held communication with Moses †, and the Prophets after him: and we also find these devout men distinguished by the same appellation as himself, in this passage (of the Psalms), "Touch not my anointed (my *Christs*), and do my prophets no harm." So we must conclude that this first and most ancient form of religion—that of Abraham and the pious patriarchs his predecessors and contemporaries—is [for substance] the same as is now disseminated among all nations by the Christian doctrine. If it be alleged, that Abraham, after the lapse of many years, did himself receive the rite of circumcision, (we should remember) that he had been declared a righteous man *before that* ‡, one previously justified by faith, as the Scripture testifies: "Abraham believed God, and it was imputed to him for righteousness." Moreover, when he had been thus justified before circumcision, the Oracle—the God who appeared to him, which was Christ himself, the Divine Logos—made him a promise respecting those who should in a future age be justified in the same manner; a promise couched in these express terms: "In thee shall all families of the earth be blessed;" and again: "He shall become a great and mighty nation; and all nations of the earth shall be blessed in him." And that this is applicable to us Christians, and has received a full accomplishment, is obvious; for the faith whereby he had been justified was *faith in* that Word of God which appeared to him, which was *Christ:* moreover, he had forsaken the idolatry of his forefathers, and the errors of the former part of his life; had acknowledged the only supreme God, and served him by works of piety and virtue, not by the religious ceremonies which Moses afterwards

* Yet sacrifice and circumcision are an exception, being both symbolical, and anterior to Moses.

† This seems irrelevant: for he is proving that the Christian religion is the same as that which subsisted from Adam to the institution of circumcision, in the one hundredth year of Abraham's life.

‡ Fourteen years before, at least, as the age of Ishmael proves.

established. Of such a man as this was it said, "*In him** shall all families of the earth, and all nations, be blessed." And by deeds, which are far more convincing than words, is it now made apparent that the Christians are the only persons in the world among whom the practice of such piety as Abraham's has been preserved, so that there is no just reason why we should not maintain that the Christian life and worship are substantially the same as those of the saints in the Patriarchal age. We have therefore demonstrated that our religion is not new nor strange; but, to speak the truth, is the aboriginal and only genuine worship.

End of Chap. iv. *which finishes Eusebius's Preface.*

It may be inquired, To whom does Eusebius, in the above preface, address his arguments?—Not to the Pagans; for he grounds them on the authority of Moses, which they reject;—not to the Jews; for he throughout depends on what they also reject, the great miraculous facts of the four Gospels: he quotes as authority John i. 1, 3, and Matt. xi. 27, which to a Jew is no authority;—nor yet does he very distinctly address the Christians; for he makes greater use of the Old than the New Testament, from which he produces but one single passage as inspired Scripture; namely, John i. 1, 3. Eusebius, therefore, appears defective as a logical defender of his religion, if one property of such a defender it be to have a clear view and constant recollection of an opponent's system. The three classes seem always present to his imagination; but confusedly, so that he passes from one to the other without any distinct limitation of his arguments. And yet, on the whole, this Preface is the work of an erudite and eloquent writer; and an argumentative one too, to those who believe both the Old and New Testaments; with this exception, that in proving the Divinity of the Logos he prefers the less clear arguments of the Old before those of the New Testament; and seems to forget, that, without the aid of the reflex light of the Gospel, these arguments of the Old Testament would be scarcely admissible. R.†

* This, though spoken of Christ, the son of Abraham, seems to imply fairly (as Eusebius argues) that the Evangelic faith and piety dwelt in Abraham at that time—viz. before his circumcision.

† As our correspondent in the above original translation makes no reference to former English versions of Eusebius's Ecclesiastical History, it may be as well that we should enumerate them, for the sake of any of our readers who may wish to look further into the writings of that historian, but who have not the means of access to them in the original text. There was a translation by Meredith Hanmer, of the Ecclesiastical Histories of Eusebius, Socrates, and Evagrius, printed in London in 1517, 1607, and 1636. A fifth (what date was the fourth?) edition was published, with the addition of Eusebius's Life of Constantine, in 1650. This was republished, with Valesius's Annotations, at Cambridge, in 1638 and 1692. Samuel Parker published, in 1703, the Ecclesiastical History "faithfully translated and abridged from the original," with an Account of the Life and Writings of the Author. This was reprinted in 1749; but Mr. J. B. Clarke, the learned continuator of his lamented father (Dr. A. Clarke)'s Concise View of Sacred Literature, to whom we are indebted for the above dates, says, that no person, who has access either to the original, or to a translation published in 1709, in the "Chronological Index of the Popes and Emperors taken from Cabassutius," can be satisfied with the work of Mr. Parker. A new translation of the Ecclesiastical History, with the Notes of Valesius, Lardner, Jortin, and others, Mr. Clarke considers would be a valuable present both to religious and literary students. We are happy in thus incidentally alluding to the elaborate and highly useful work of Dr. Clarke and his son, for the sake of recommending it in the very strongest terms to all readers of Ecclesiastical History. It is a most valuable dictionary of Sacred Literature, from the invention of alphabetical characters to the year of our Lord 1445, and must have cost incredible labour in compiling.

ON THE CAUSES OF THE REJECTION OF THE GOSPEL.

To the Editor of the Christian Observer.

In reference to an article in your Number for June, "on the causes of men's rejecting the offers of the Gospel," I fully agree in opinion with H. C. that there is nothing that can be called *system* in the minds of the generality of those who refuse or neglect the offers of the Gospel. The doctrines of grace, standing connected with self-denial, spirituality of mind, and all that is repugnant to the unregenerate man, must appear unlovely in his eyes; and the *narrow path* which he is invited to pursue, seems dark and gloomy. If the acknowledgment of the Gospel doctrines involved no necessity for a change of life—if we might serve God and mammon too—it is probable that few persons (comparatively speaking) would refuse to give them their assent; but when that *hard saying* follows, "*Sell all* that thou hast, and follow me," many, alas! "go away sorrowful."

These remarks have reference to those who have had anxious thoughts on the subject of salvation; who have heard the Gospel, and to a certain degree understood it; and yet have continued to follow the course of this evil world: for the present, at least, they have therefore *rejected it*. But a far greater number rather neglect than reject the Gospel, and, I believe, chiefly from the causes assigned by H. C.—namely, "The lowness of their desires after any salvation at all, and their want of acquaintance with its necessity." There is such a *depth* of levity in the heart, that a serious impression, if such has been for a moment produced, is quickly effaced; and the world has such a hold over the senses, that eternity, and all the awful considerations included in that word, are seldom present to the mind; or if for a moment a thought of death and its consequences may occur, it is quickly banished by the more important concerns of time,—"What shall we eat, and what shall we drink," &c. &c.

There are likewise some (as the Scripture has told us, and probably our own experience), whose proud self-righteous hearts refuse to admit the humbling doctrines of the Cross. Blind as they are, and ignorant of their own depravity, and the true nature of sin, they melt not with gratitude at the offers of mercy and forgiveness, for they feel not the *need* of a Saviour; and the preaching of the cross is *foolishness* to them. But I would not say such men acted from system, any more than the careless multitude; for system supposes a *plan*, and I believe that all who are not renewed in heart simply follow the bent of their own inclinations—which are *all* sinful, however varied they may be; and all originate from the same source, alienation, yea, enmity of heart towards their Creator—and their end must be utter ruin, except prevented and arrested in their fearful course by the all-powerful Spirit of grace and truth. I would not have a preacher spend his own time, or that of his hearers, in attempts to trace out, or confute, the supposed prejudices of man against the revealed Word of God: it is their part, first, to declare the Gospel, in all its fulness, grandeur, and simplicity; and next, to expound the Scriptures to the unlearned, as God shall enable them, with all wisdom. Let them "reason of righteousness, temperance, and judgment to come," and Felix will tremble. Knowing the terrors of the Lord, let them persuade men to flee from the wrath to come—for now is the accepted time. And, because "God so loved the world that he gave his only-begotten Son that whosoever believeth on him should not perish, but have everlasting life," let them, as ambassadors of God, beseech men, "Be ye reconciled unto God."

It may be a subject for curiosity, but not, I think, for edification, to dive into the secret workings of man's rebellious heart: it is sufficient to

bring to his charge the *one* grand accusation, to which few will refuse to plead guilty, That the Almighty God is not in all his thoughts, and that he loves the creature more than the Creator. And *there* (as I said before) lies the *root* of the whole evil,—the *natural heart* is at *enmity* with God. The various Parables, which are familiar to all who live in a land where the Bible is read, contain all that can be said to illustrate or explain the *mysterious fact* why men reject the Gospel; and to every man's own conscience I would leave the application.

W. A.

ON ASSOCIATING WITH WORLDLY-MINDED PERSONS.

To the Editor of the Christian Observer.

IT has occurred to me, more than once, to hear the question debated, "how far a Christian is justified in mixing among the unregenerate." Among my religious acquaintance, some carry their ideas on this point so far as to say they will go no where except where *all* the family are serious, and where they are likely to meet none but Christians. Others take a different view of the subject, and, without entering into any of the gaieties of the world (to which, of course, I do not allude), endeavour to recommend religion by their cheerful piety; and at times visit some who are not to be called serious Christians, but to whom, by their conversation and example, they may hope, through God's blessing, to be useful. I am myself so circumstanced as seldom—very seldom—to be able to enjoy the society of the Lord's people; and at the same time, being under the controul of others, I am frequently obliged to associate with the worldly-minded. This, you will readily believe, affords me no gratification, but is rather a cross than otherwise. Perhaps some of your correspondents will give me their opinion on the subject, and tell me whether I should be justified (were it in my power) to give up entirely *all* "those who are without," but to whom I may have been attached, from family connections or other causes, before it pleased the Lord to reveal himself unto me.

J. L. E.*

ON THE DEFECT OF PASTORAL VISITS.

To the Editor of the Christian Observer.

I ADDRESS you, as one of the supporters of our revered Establishment, upon a subject of much interest to its welfare—namely, the paucity of pastoral visits to the middle classes of society;—an evil which is much lamented in the large town wherein I reside, and which is detaching many from the

* The questions proposed in the above paper have been more than once discussed by our Correspondents; but as new readers are constantly rising into life, to whom they are of great importance and interest, we readily admit J. L. E.'s queries. We would, however, seriously ask the writer, why it is that he (query, from the penmanship, *she?*) adopts a system of phraseology, which we will not call by an offensive term, but which is far removed from simplicity and plain English. We would urge religious persons who addict themselves to this singular style, to consider whether they are not increasing the prejudices of worldly-minded men against scriptural truth, by raising offences of diction, which are not of necessity the offence of the cross of Christ. This style has not always the recommendation of being copied from our vernacular translation of the Bible—(we do not, for example, read of the disciples being first called "serious Christians" at Antioch)—but even when it professes to be so copied, it may often happen that a phrase torn from its context, and introduced as the writer's own dialect, instead of as a scriptural quotation, may be greatly misapplied. Nothing is more generally distasteful than a certain *knowingness* of style, which some persons affect in speaking on religious subjects, and which renders it requisite to translate their words into a new dialect before their meaning can be popularly understood.

Church; as family afflictions open the road for the Dissenting minister, in consequence of the systematic absence of their appointed shepherd; whom they love for his faithful preaching, but whom they seldom or never see in the private walks of pastoral intercourse. Our religious societies also are upon the decline; for the coolness (I feel I use a strong term) of the minister to the personal concerns of his people has a contagious character, so that little of Christian communion is perceivable among us; or if a few of the middle ranks of society unite to keep alive their mutual zeal for the heathen, their ministers have too many engagements to be with them, and it would be contrary to order to meet without them. Our young people, too, know nothing of a minister's friendly admonition; so that, if their hearts appear opening to religious impression, there is no man that is anxious and able to direct them aright. I have known, in days gone by, the benefits arising from a happier state of things, when, if I had not found an adviser in my Clergyman, I should scarcely have had one on earth. We are social beings, and pastoral visits will often effect what neither books nor sermons can accomplish. How painful is it to hear it said by regular communicants, "I know not how your minister acts, but mine has not called upon me, to participate either in my joys or sorrows, for the last three years." Is it, then, to be wondered at "if grievous wolves enter in, not sparing the flock?" I hope that those in whose name I write fail not in prayer for those who are set over us.

ONE OF THE SUBSCRIBERS TO THE CHRISTIAN OBSERVER *.

* Our Correspondent has touched upon an afflicting topic, and we shall rejoice if his expostulation should prove the means of stirring up any of our Clerical Readers to a more diligent discharge of the important duty of pastoral visiting. We believe he is quite correct in his statement, that the middle classes of society, including a large number of pious and regular communicants, seldom or never see their minister at their own habitation, except he is expressly sent for in the hour of sickness; and that in this respect persons of this description are far more neglected than the very poor, or the children of our National and Sunday Schools. But, then, our Correspondent should, in candour, consider whether the privation arises altogether, as he supposes, from negligence on the part of the Clergyman; or whether in too many cases it is not from mournful necessity—from the physical impossibility of his doing what he earnestly wishes but cannot achieve. We cannot reconcile to our minds a "systematic" neglect of this duty with really "faithful preaching." It may be that the pastor does not all that he might do, with greater zeal, exertion, self-denial, and redemption of time; and it may be, also, that he has not considered sufficiently the importance of this particular means of usefulness, or that he has been too easily deterred by difficulties from prosecuting it more vigilantly; but to neglect a known duty "systematically," involves guilt of so heinous a character that we would not impute it without very conclusive evidence. We know not to what place our correspondent alludes, but he says that it is a "large town;" and we are acquainted with large towns in which pious and faithful clergymen, who are working far beyond their strength, find it impossible to keep pace with the many claims upon them; and who, while sinking under their burden, find the greatest aggravation of it in the consciousness that what they do bears but a small proportion to what they are obliged to leave undone. Thus circumstanced, in the midst of a dense population, and with daily demands upon them far beyond what they can comply with, so far from being able to volunteer frequent pastoral visits, as they would gladly do, to all their communicants, they cannot keep up as fully as they desire their visits even to the poor and the ignorant, the sick and the dying. We say not this to excuse culpable negligence, or to prevent the due effect of our correspondent's remonstrance, where appropriate; but in order that we may not bring an unjust accusation, or "make the heart of the righteous sad, whom God has not made sad." In the present condition of many of our large parishes, adequate pastoral visiting from house to house is utterly impracticable: this is indeed no excuse for not doing what is within a minister's competency; but it ought to cause his labours to be looked upon, to say the least, with an indulgent eye. His parishioners cannot tell in what manner he spends every hour; and though not with them personally as much as he wishes, he may be not the less engaged in their service. It is, however, an unanswerable reason for dividing large parishes into convenient pastoral districts; and, till this is done, for encouraging visiting societies, to supply in part the clergyman's inevitable lack of service.

ON EXPOUNDING THE CHURCH LESSONS.

To the Editor of the Christian Observer.

WILL you be good enough to inform me if there exists any canon or law forbidding expounding the Lessons for the day, or any difficult passage in them? A short exposition, or paraphrase, would greatly assist the unlearned in some things "hard to be understood;" but if there be any prohibitory statute, "Obedience is better than sacrifice."

EPENETUS.*

MEMORIALS OF PIOUS NEGROES:—CORNELIUS OF ST. CROIX.

A VERY interesting Moravian missionary station for more than a hundred years has been that of St. Croix, one of the Danish West-Indian islands, which was captured by Great Britain in the year 1801. We might relate many remarkable facts relative to this mission and its pious and zealous conductors; one of whose greatest afflictions was to witness the barbarities exercised upon the Negroes, many of whom suffered bonds and imprisonment and stripes for their adherence to the Gospel. But, passing by these general narratives, we turn our attention for the present to the edifying life of a humble convert, once a poor degraded slave, but even then Christ's freeman; and now an inhabitant of that blessed world where oppression is unknown, and sorrow and sighing have for ever fled away. The following is the account left upon record of him, in the Annals of the Moravian Missions.—

"Towards the close of the year 1801 the mission in St. Croix was deprived of one of the most intelligent and useful native assistants, who for more than fifty years had walked worthily of his calling by the Gospel—namely, the Negro Cornelius. This man was in many respects distinguished among his countrymen, which will render the following brief sketch of his life interesting.

"Above fifty years ago he became concerned for the salvation of his soul, and felt a strong impulse to attend the preaching of our missionaries, and their private instructions. However, he could not at once forsake his heathenish customs. It happened once that he attended the merry-making of his countrymen. Even into this house of riot the good Shepherd followed this poor straying sheep. The late brother Frederic Martin passing by, and being made attentive to the uproar, looked in at the door,

* If Epenetus means expounding from the pulpit, he is unquestionably at full liberty to do so, and much benefit would arise from the practice: but if he means from the desk, in the course of the appointed services for the day, he is not so permitted, as he then acts as the organ of the Church, and cannot utter a sentence beyond what is appointed, not even to publish an unprescribed notice, without the express permission of the Ordinary. When he ascends the pulpit, he usually lays aside the surplice, the official vestment of the Church, and addresses the congregation in what ought to be his own ordinary dress—his cassock, and the gown appropriate to his degree—as if to shew, that, although licensed by the Bishop to preach, he does not speak from the pulpit in the same capacity as from the desk. We merely state the fact, that exposition from the desk is irregular and unauthorized; but we believe that an interjected comment would often be highly useful; and some clergymen have adopted the practice of offering a few explanatory remarks on the Lessons, Epistle, or Gospel, from the pulpit, where they appeared specially to require it, before commencing their regular discourse. This plan might, perhaps, answer the purpose of our correspondent.

and immediately espied his scholar Cornelius. He beckoned to him to come out, and, in a friendly but serious and emphatic address, represented to him, that it was not becoming for one who had declared that he would give his heart to our Saviour, to attend such meetings as these. 'Here,' said the missionary, 'the devil has his work, and you have assured me that you will not be his slave. But now I discover that your heart is still in his power; for you love the vanities of the world, and the company of the children of disobedience, in whom he rules. It would therefore be better that you left off coming to our meetings, and to the school.' This offended him greatly, and he thought, 'What is that to the White man, and what do I care for him?' However, his amusement was spoiled for that time; he went home much displeased, and resolved never more to visit the missionaries, or attend their meetings. But his heart was not at rest, and his convictions grew so strong that he could not sleep at night. The address of the missionary sounded continually in his ears, and made so strong an impression upon him that he altered his mind and visited him. Being received, not, as he feared, with displeasure, but with great cordiality, he was exceedingly affected, and with tears described the distress of his mind during the preceding days.

"In 1749 he was baptized, and ever after remained faithful to the grace conferred on him. He had an humbling and growing sense of the depravity of his heart, but he also made daily progress in the knowledge and grace of his Lord and Saviour Jesus Christ.

"God had blessed him with a good natural understanding. He had learned the business of a mason well, and had the appointment of master-mason to the royal buildings, in which employment he was esteemed by all who knew him, as a clever, upright, and disinterested man. He laid the foundation of each of the six chapels belonging to our mission in these islands. He was able to write and speak the Creol, Dutch, Danish, German, and English languages; which gave him a great advantage above the other Negroes. Till 1767 he was a slave in the royal plantation, which afterwards belonged to Count Schimmelman. He first purchased the freedom of his wife, and then laboured hard to gain his own liberty, which, after much entreaty, and the payment of a considerable ransom, he effected. God blessed him and the work of his hands in such a manner, that he could also by degrees purchase the emancipation of his six children.

"In 1754 he was appointed assistant in the mission. After his emancipation, he greatly exerted himself in the service of the Lord, especially among the people of his own colour, and spent whole days, and often whole nights, in visiting them on the different plantations. He possessed a peculiar talent for expressing his ideas with great clearness, which rendered his discourses pleasing and edifying, as well to White people as to Negroes. Yet he was by no means elated by the talents he possessed. His character was that of an humble servant of Christ, who thought too meanly of himself to treat others with contempt. To distribute to the indigent and assist the feeble was the delight of his heart, and they always found in him a generous and sympathizing friend and faithful adviser.

"While thus zealously exerting himself in promoting the salvation of his countrymen, he did not neglect the concerns of his family. We have already seen how sedulously he cared for their temporal prosperity, in working hard to purchase their freedom. But he was more solicitous for the welfare of their souls. God blessed his instructions, and he had the joy of seeing his whole family share in the salvation of the Lord. Being found faithful, they were employed as assistants in the mission.

"The infirmities of old age increasing upon him, he ardently longed to depart and be with Christ. A constant cough, and pain in his side, checked his great activity, caused occasional dejection of mind, and seemed at times to shake his faith and fortitude. He now and then complained of a declension of his love to the Lord Jesus; and once, while meditating on that text, 'I have somewhat against thee, because thou hast left thy first love,' he exclaimed, 'Ah! I too have left my first love!' A few days before his end, being visited by one of the missionaries, he said, 'I ought to have done more, and loved and served my Saviour better: yet I firmly trust that he will receive me in mercy, for I come to him as a poor sinner, having nothing to plead but his grace and righteousness through his blood.' His children and several of his grandchildren having assembled round his bed, he addressed them in the following very solemn and impressive manner:

"'I rejoice exceedingly, my dearly beloved children, to see you once more together before my departure; for I believe that my Lord and Saviour will soon come and take your father home to himself. You know, dear children, what my chief concern has been respecting you, as long as I was with you; how frequently I have exhorted you not to neglect the day of grace, but to surrender yourselves with soul and body to your Redeemer, and to follow him faithfully. Sometimes I have dealt strictly with you, in matters which I believed would bring harm to your souls, and grieve the Spirit of God; and I have exerted my parental authority to prevent mischief: but it was all done out of love to you. However, it may have happened that I have sometimes been too severe. If this has been the case, I beg you, my dear children, to forgive me; oh forgive your poor dying father.'

"Here he was obliged to stop, most of the children weeping and sobbing aloud. At last one of his daughters recovered herself, and said, 'We, dear father, *we* alone have cause to ask forgiveness, for we have often made your life heavy, and have been disobedient children.' The rest joined in the same confession. The father then continued: 'Well, my dear children, if all of you have forgiven me, then attend to my last wish and dying request. Love one another! Do not suffer any quarrels and disputes to arise among you after my decease. No, my children,' raising his voice, 'love one another cordially: let each strive to shew proofs of love to his brother or sister. Nor suffer yourselves to be tempted by any thing to become proud, for by that you may even miss of your soul's salvation; but pray our Saviour to grant you lowly minds and humble hearts. If you follow this advice of your father, my joy will be complete, when I shall once see you all again in eternal bliss, and be able to say to our Saviour; Here, Lord, is thy poor unworthy Cornelius, and the children whom thou hast given me. I am sure our Saviour will not forsake you; but I beseech you do not forsake *him*.' He fell gently asleep in Jesus on the 29th of November, 1801, being, according to his own account, eighty-four years of age."

For the Christian Observer.

SEE A CHRISTIAN DIE.

ANGELS, as ye wing your way
From the realms of endless day,
Deign to grace our lower sky:
Come, and wonder;
Come, and see a Christian die.

Ye who tempt the heirs of glory,
Ye who hate Redemption's story,
See your leader vanquish'd lie:
Come, and wonder;
Come, and see a Christian die.

Ye who mock at revelation,
Ye who scorn your soul's salvation,
Try its truth this touchstone by:
Come, and wonder;
Come, and see a Christian die.

Ye who search creation o'er,
To exhaust kind nature's store,
See a balm all yours outvie:
Come, and wonder;
Come, and see a Christian die.

Ye who still unwearied pore
On the page of classic lore,
Feast your mind, and feast your eye:
Come, and wonder;
Come, and see a Christian die.

Kinsmen, do ye love your friend?
To his death-bed hither wend:
Hear the dying Christian cry,
Come, and welcome;
Welcome, friends, to see me die.

Ere the silver cord be broken,
Ere the last farewell be spoken,
Ere the spirit soar on high,
Come, and wonder;
Come, and see a Christian die.

Blessed Jesus! while we live,
All that's needful freely give;
When we on a death-bed lie,
Come, and teach us,
Teach us, Saviour, how to die.

E. D.

REVIEW OF NEW PUBLICATIONS.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

(*Continued from p.* 503).

1. *Strictures on Death-bed Scenes.*
2. *Observations on the same, in a Letter to the Archbishop of Canterbury.*
3. *Stanley's Letter to the Bishop of Bristol.*
4. *The Record Newspaper.*

It would be performing an important service, if any person, who has leisure and ability for the task, would read through the whole of the works upon the list of the Society for promoting Christian Knowledge, and set forth in a brief form the good and evil of the series, so as to reduce to a few leading principles the great points in which they are defective or erroneous. We hear from time to time of a discussion respecting some particular publication, which ends in its being withdrawn, restored, or modified, as the circumstances may happen; and then the matter blows over till another exceptionable publication is discovered, and a new controversy arises; and the Society only emerges from one difficulty to plunge into another. There must be something wrong in the constitution or proceedings of an institution, to cause this frequently recurring disturbance of equilibrium; and it were well if its members would, with mutual candour and brotherly kindness, seek out and repair the weak points of their citadel. It was announced several years since, that a revision of the whole Catalogue was in progress, with a view to such alterations and corrections as should appear requisite. The Report for 1825 said that "the Society would gladly avail itself of the best new tracts which might be submitted to its choice; especially of such short and plain expositions of Christian doctrine and duty as might appear calculated to arrest the attention and to reach the hearts and understandings of a busy and inquisitive age." At the beginning of the year 1829, the laborious task of revising the books and tracts on the permanent Catalogue was nearly completed, and a new classification of them prepared, from which it appeared that there was a great want of short and plain tracts. With a view to meet this exigency, the Standing Committee was empowered to recommend and receive recommendations, subject to the decision of a General Meeting. This arduous duty was pursued by the Committee with great diligence, and the Report of 1829 stated that "*the Society will not desist from its undertaking, until it has provided a stock of books from which members of the Established Church*

may supply themselves with all that is necessary or useful for the promotion of Christian knowledge."

We have premised these particulars with a view to shew that the Society is not insensible of its high responsibilities, or unwilling to exert its best efforts to rise to the full level of them; and what has been effected during the last five years affords most favourable indications of hopeful progress in that important undertaking. If any person will take the pains to compare the present list with the list ten years since, he will find both valuable additions and judicious omissions: among the last of which, we are bound to add, are some of those publications which have justly given offence on much the same ground as Dr. Warton's Death-bed Scenes—such, for example, as Sikes's Dialogues.

Still the question recurs, Is the revision adequate? To which we must add the important question, Is the frame-work of the Society so constituted as to offer a fair probability that improper admissions will not henceforth occur? To the last question may be adduced, as a two-edged answer, the circumstance that Dr. Warton's work was admitted *since* the general revision, but that it has also been subsequently withdrawn: so that in this case the bane and antidote are both before us; and from the altered circumstances of the Society there is ground to hope that no work will in future gain possession either of the temporary or the permanent list without careful scrutiny.

But then returns the other question, Was the revision adequate? We reply, Most certainly not; nay, far, very far from it. We could point out a considerable number of books and tracts, retained since the revision, which are grossly erroneous in doctrine, and by no means calculated to promote Christian knowledge. Should it eventually be requisite, we will not shrink from following up this declaration by ample proof; but in the mean time we will select what may be considered a fair average specimen of the style and spirit of the Society's tracts, both in matters of doctrine and practice. We take, then, a tract entitled "A Dialogue between a Churchman and a Methodist, by the Right Reverend Robert Gray, D. D. Lord Bishop of Bristol." A publication from so high a quarter, which has been long on the Society's list, has passed the ordeal of the revision, and has gone through numerous editions, is assuredly no unfair or unfavourable specimen of the Society's labours. We ought to add, that in selecting this particular tract from many others in our view equally exceptionable, we have not done so invidiously, but because the matter of it comes before us in our ordinary capacity as reviewers, in consequence of a recent pamphlet by a Mr. Stanley, a Methodist preacher, addressed to the Right Reverend Prelate, on the subject of this tractate. After perusing Mr. Stanley's animadversions, we thought it but justice to examine his Lordship's tract for ourselves; and we must say in truth, and with great sorrow, that, much as we disapprove of the style adopted by Mr. Stanley towards his Lordship, and diametrically as we dissent from his views of our Apostolical Church, the tract on which he comments is justly open to censure, and is not a little calculated to draw forth such a rebuke as it has met with. We were anxious thus to set ourselves right with his Lordship, with the Society, and with our own readers, by shewing that we have not gone out of our way to find fault with this particular publication, when there are others, probably, more exceptionable; but that we have been led to it in consequence of the notice it has attracted by some of the parties animadverted upon in its pages, and from our finding it well calculated to elucidate the average quality of the Christian Knowledge tracts. The highly respectable character of Bishop Gray will be the best guarantee, that, in freely remarking upon his Lordship's widely-circulated pages, we cannot possibly intend

any thing personally disrespectful: on the contrary, we should be disposed to receive with great respect any thing that bore his Lordship's name; and we can only account for the errors of this tract by remembering that it was written many years ago, and is, perhaps, almost forgotten by the author; though, as our copy is dated as recently as 1831, and is entitled "New Edition," it appears to continue in unchecked circulation by the Society.

The tract, in its full title, is as follows: "A Dialogue between a Churchman and a Methodist; in which the Grounds of Communion and Separation are fully examined, and the principal Points of Difference fairly discussed; with a Reference to Scripture."—This title is indistinct and unhappy. "Communion" with what? "separation" from what? "points of difference" between whom? What is meant by "a reference to Scripture?" Does the writer mean one particular reference only? or does he mean in general—"with reference"—without the article? We might also ask, whether it is not assuming too much to say that the important points alluded to are "fully examined," in a short popular tract; and as to their being "*fairly* discussed," that is a matter better left to the judgment of the reader, than asserted upon a title-page by the author. Mr. Stanley certainly, for one, considers that the examination and discussion are neither "full" nor "fair;" and though we are far from coinciding in all Mr. Stanley's statements, we think he is correct in this conclusion.

There is another ambiguity in the title-page, in the use of the word Methodist; which is not antithetical, in whatever sense it may be used, to the word Churchman. A dialogue between a Churchman and a Dissenter would have been more pointed. But it is clear that the author means to refer to the followers of Mr. Wesley, both from the general purport of his dialogue, and because neither his Lordship nor the Society could condescend to use the word Methodist in that popular sense in which it is often employed by vulgar minds, to stigmatize all religion, whether among the Dissenters or in the Church. But then, taking the word Methodist in its specific sense, never surely was a tract more singularly inapposite to its object. Let us examine its structure. It opens as follows:—

"*Churchman.* Well, neighbour, whither are you going so early this morning?

"*Methodist.* I am going to hear the Gospel preached.

"*Church.* To hear the Gospel preached! why church will not begin these two hours.

"*Meth.* That I know very well; but I don't go to church to hear the Gospel preached.

"*Church.* No! Why where else should you go? You do not frequent the Methodist meetings, I hope, and take all for Gospel that is delivered by the wild preachers who hold forth there. Your father and grandfather went to their parish church, and were taught by their pastor to live like good Christians; to shew forth the Gospel in their lives as well as by their lips. I fear that you will not get a better light from your new teachers.

"*Meth.* You may call them wild if you please; but I am sure that they have got the word, and have convinced me that I am in the right way to be saved, though I was once a lost sinner.

"*Church.* Don't be too sure of all this: if your preachers *had got the word,* as you call it, they would instruct you not to make schisms and divisions in the congregation; and they would also teach you not to be too confident in your own security, but to reflect that 'there is a way which seemeth right unto a man, but the end thereof are the ways of death.'

"*Meth.* They make no schisms and divisions in the congregation, but teach us union and harmony and peace." pp. 3, 4.

Now we must say that this is not worthy of his Lordship or the Society. The Churchman's reply, "To hear the Gospel preached! why church does not begin these two hours," if intended to be smart and witty, is a sad failure; and if a real mistake of the good Churchman, who actually did not know what the Methodist meant, it makes him too ignorant an opponent to be worth contending with. Then, again, there is not a word of argument

in the passage. The Churchman is indeed pleased to say that the Methodist preachers are "wild;" but the Methodists will say, that this is begging the question, and that a Bishop is not so likely to know what their preachers teach as themselves. Nor is there any argument in the application of the text, "There is a way that seemeth right unto a man," since the Methodist might have retorted it upon the Churchman. Such arguments are what is called in vulgar language "a good set down;" but they beg the question, and prove nothing. And this is a fault that is very common in the Christian Knowledge and many other controversial tracts: they virtually take for granted the matter in dispute: they urge assertions for proofs: they argue with a lordly air, and not with reciprocity; and hence they are not calculated to convince an opponent. It is easy to say to a Methodist or a Dissenter, "Consider how great is the sin of leaving a pure and Apostolical church—a church established upon scriptural principles—in order to addict yourself to schism, and to hear wild preachers hold forth at a conventicle." But the Methodist or Dissenter does not quail under such an argument, because he does not admit its conclusiveness: he does not believe one proposition, and scarcely one word or epithet, of the whole sentence. The purity, apostolicity, scriptural sanction, schism, wildness, and so forth, must all be proved point by point, or the whole argument fails. Such statements *take for granted* what the writer honestly believes, but what his opponent does not concede; and the latter is very apt to think himself not fairly dealt with by assumptions which place him below the level of his adversary.

Then, again, what argument is there in telling the Methodist that he ought to go to his parish church because his father and grandfather went there? The Methodist might reply, That we are not to follow a multitude to do evil; that we are to give up even father and mother for Christ; and that, if the argument avail any thing, the Churchman ought to frequent Mass, because his ancestors did so. He might also wax a little indignant at the insinuation that his preacher did not teach men to shew forth the Gospel in their lives, as well as with their lips; and might challenge the Christian Knowledge Society to prove that the great mass of the Methodists are not as virtuously disposed as their Church neighbours at the beer-shop or on the village green.

There is also another grievous impropriety in the above brief extract—namely, that of putting what is called "cant," or "slang," into the lips of a theological opponent. We never heard that the Methodists employ the phrase "got the word," which the Bishop of Bristol twice uses in order to overwhelm them with ridicule; and even if any of them do so, it is beneath his Lordship and the venerable Society to stoop to pick up the uncouth or elliptical religious phrases of devout persons in humble life, to raise a prejudice against them. There is nothing that renders controversy more galling and less convincing, than a sneer; and if we wished to confirm a Methodist in his Methodism, and to make him hate the Church of England, we would set him to read tracts couched in this very style. The tracts of a religious society ought to be utterly free from irritating matter, and to speak the truth in the meekness of wisdom, and with love unfeigned; both which forbid raising a laugh by imitating an opponent's phraseology.

The above remarks have forced themselves upon us in reference to the first few sentences of the tract; but to go through the whole with the same detail would be wearisome and unnecessary. Our further observations will be quite cursory, but sufficiently applicable to the general argument.

In the next sentence after the passage above quoted we read:

"Forgetting that Christ prayed for those whom the Father had given him, that

'they might be one,' and that in the pure age of the Apostles 'the multitude of them that believed were of one heart, and of one soul,' they (the Methodist preachers) seduce you to forsake the Church of England, which is settled upon the Gospel principles, by some of the wisest men and best Christians that this country ever produced." p. 4.

The Methodist (or rather the professed Dissenter, for his Lordship seems utterly ignorant of the sentiments of the Methodists) will answer, that the Bishop again takes for granted the very point in question—namely, that the Church of England *is* thus "settled upon the Gospel principles." Prove this, he would say, to my satisfaction, and you need give yourself no further trouble; but it will not do to set out upon this assumption.

Next comes the following argument:—

(Even) "if your preachers are qualified to teach others, (still) they ought to know that those who attempted to invade the office of the priesthood of Aaron were punished with death, and that under the Gospel, whoever 'entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber,' whom the sheep cannot follow with any just confidence." pp. 4, 5.

The Methodist would reply, that the whole is still assumption: he does not admit that his preacher is a thief and a robber; he believes him to be duly qualified and rightly called; and he views it as something worse than a bad argument, to remind him that those who attempted to invade the office of the priesthood of Aaron were punished with death, till it is proved to his satisfaction that the cases are parallel, and that toleration is a crime in England because the Israelitish government was a Theocracy. If the Christian Knowledge Society seriously expects either to convince or to terrify the Methodists by such assertions as the above, we fear the hope will be sadly frustrated.

A few lines after we read:

"None who depart from the rules laid down by Christ and his Apostles, and who violate the appointments of the Church, to which the promise of Christ's presence till the end of the world must be confined, have a right to expect the direction of his Spirit; neither can they be considered as empowered to preach the word, or to remit sins, since they are not commissioned by any authority which is acknowledged, or recommended by any manifestation of a Divine appointment. Your preachers enter on an office of great excellency and difficulty, without sufficient, and often without any, preparation, without having been examined, or having produced any testimonies of their character." pp. 5, 6.

Here the Methodist will still complain that his opponent takes for granted just what he ought to prove. The Methodist will agree with the Churchman in his statements, that "none who depart from the rules," &c.; but he denies that he is in the one category, or his opponent in the other; and therefore, in his estimation, the conclusion applies not to the case. And as to the assertion, that the Methodist preachers enter upon their office—and this not in one instance, but as a universal proposition—without examination, or testimonials of character, he will perhaps feel it difficult to maintain Christian charity, either towards his Lordship or the Society, upon reading so notoriously unfounded a statement. In nothing are the Methodists more remarkable than in the strictness of their discipline. No body of Christians require more frequent and vigilant examinations and testimonials as to character and conduct—they have classes, leaders, and we know not what—and their preachers in particular undergo a system of strict scrutiny for months, or years, through the gradations of that complicated machinery which Mr. Wesley invented with an express view to revision and controul, both among his preachers and the private members of the society. It is quite clear that the Bishop knows nothing of the discipline of the Methodists, upon which he animadverts; and we shall presently see that he knows as little of their doctrines.

It appears to us that some of his Lordship's arguments would recoil upon his own church. For example:

"*Methodist.* But preachers may have an especial call from God.

"*Churchman.* If they had an especial call from God, they would give proofs of their mission by 'signs and wonders, and mighty deeds,' as did Christ and the Apostles." p. 6.

Now we do not believe that any intelligent Methodists or Dissenters hold the call of their preachers to be especial, in any sense materially distinct or above that recognised in the Ordination Services of the Church of England. The followers of Mr. Irving believe in direct special manifestations, by which certain individuals have been by name recently instituted in London, at Albury, and elsewhere, apostles, angels, evangelists, presbyters, deacons, and so forth; but neither the Methodists nor the Dissenters have abetted these follies. But to deny that the minister of Christ has "an especial call from God," is to set aside the very spirit and letter of the Christian dispensation. The whole of the Ordination Services which his Lordship is called upon to administer, proceed upon this express principle, and even recognise it in a degree which has excited much apprehension in the minds of many pious candidates for Holy Orders, as to their being duly qualified to respond to the tests required by the Church: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?" Can any language be stronger than this; any thing more special? Would any Methodist desire language stronger, or more special? Again: "Mercifully behold these thy servants, now called to the office of the priesthood;" "Thou hast vouchsafed to call these thy servants to the same office and ministry," and so on, throughout the services. Might not a Socinian, ridiculing all this, quote the Bishop of Bristol's words, and say of the ministers ordained by his Lordship, as his Lordship says of the Methodist preachers, "If they had an especial call from God [in other words, were inwardly moved by the Holy Ghost], they would give proofs of their mission by signs and wonders and mighty deeds, as did Christ and his Apostles?"

His Lordship proceeds to compare the prayers of the Methodist preachers with the Liturgy of the Church of England:—

"*Churchman*.....It is the fault of individuals, if, instead of attending to their own prayers, they are employed in watching the conduct of others; and are not as fully engaged by the great and comprehensive objects of our Liturgy, by its diversified forms of exhortation, confession, thanksgiving, and supplication for the whole race of mankind, as by the wild and irregular flights of heated men; which hurry on their hearers to the expression of sentiments that they have no time to canvass and examine; which are often little calculated for addresses to the Supreme Being, and certainly are never so adapted to his attributes, or so concerted to produce amendment and virtuous affections, as the admirable prayers used in our Service.

"*Methodist.* But we join together in hymns and songs of praise, so as to gladden the heart.

"*Church.* There would be no harm, but, on the contrary, much reasonable and pious service, if all of the congregation who are able, would unite in singing psalms with a well-regulated decency in the church; and I believe that there are very few pastors of our church who are not willing to give all encouragement and commendation to the discreet exertions of those who are desirous of promoting a conjunction and harmony in the singing of praise to God." pp. 7, 8.

Our readers will as little suspect us of undervaluing the Liturgy as of defending the Methodists, because, in shewing the unfitness of this tract for its purpose, we are constrained to shew the inconclusiveness of its arguments. In the above passage the Bishop considers the Methodist prayers as "wild and irregular flights of heated men;" which, the Methodist will say, is another mere gratuitous assumption; and as we have not frequented Methodist meetings, we shall not profess to arbitrate between the parties. But it strikes us that his Lordship gives a very cold and insufficient description of our own prayers. They are "concerted,"

he says, "to produce amendment and virtuous affections." And even of the joyful congregational singing of psalms and hymns and spiritual songs, which, the Methodist justly says, "gladdens the heart;" his Lordship only frigidly allows, that there is in it "much reasonable and pious service," provided it be done with "a well-regulated decency," and with "discreet exertions." If a large body of our clergy and laity did not rise far beyond this gelid decency, and admit the heart and the affections—we had almost said the passions—yes, the very passions, renewed and sanctified, and elevated by the love of Christ—into the service of God, the Church of England would soon become an ice-berg in a tempest, and be shattered to atoms before it would melt. Could two terms more tame, more inadequate, and less evangelical, be found, than "amendment and virtuous affections," to describe what ought, by the blessing of God, to be the effect of the fervid, the impassioned Liturgy of the Church of England? "Heated men" are not likely to give up their "wild and irregular flights," for the Christian Knowledge Society's cool and philosophical musings upon "virtuous affections."

The tract proceeds:—

"*Churchman.* Zeal, my friend, is of no service, or rather it is productive of much injury, unless it be 'zeal according to knowledge,' which, I take it, that of your teachers is not, since it arises not in just reflections, and is not controlled in agreement with reason and truth. But does not your pastor shew zeal? Is he not punctual and warm in his devotions; earnest in his attendance and exhortations to the sick; anxious at all times to instruct you in what is beneficial; always striving to promote your present happiness as well as your future welfare; willing to intercede with your superiors to shew you any kindness; charitable to the poor; and friendly, indulgent, and hospitable to all?

"*Methodist.* Why, yes to be sure, I cannot deny all this; but then he is paid for it." p. 8.

All this, again, the Methodist will say, is assumption, not argument. The Bishop assumes that the Methodist preacher's zeal is of a very bad quality; that it does not arise in "just reflections," and so forth; but that the parochial Clergyman's zeal is both very warm and admirably regulated. This, the Methodist will say, is no argument; and, as in the fable of the Man and the Lion, if they exchanged pencils the picture would be very different; whether fairer, is another question. It is, however, an historical fact, that the zeal of the Clergy, when Methodism was founded, however it might abound in "just reflections," was not always as ardent as described in the above extract; for had it been, Methodism would have perished in the cradle, not by violence, but by the gentler death of inanition.

We may add, in allusion to the last remark in the extract, that the Methodists do not, like the Society of Friends, object to those that serve at the altar living by the altar. A Methodist would not have given such an absurd answer as, "Yes, to be sure, I cannot deny all this; but then he is paid for it." Why, his own minister is paid too. He would object to inordinately large or forced emoluments; but he would not consider it as any disparagement to his minister that he received a stipend for his support. A controversialist ought not to put words into the lips of his opponent which he would not himself have used, and which are contrary to his sentiments.

The disputants next discuss the subject of tithes; and though we believe tithes to be quite defensible (notwithstanding for peace sake we are anxious for their commutation), we should be sorry to put into the hands of an objector the following defence of them.—

"*Church.* If you do not like tithes, you should give good reasons for not liking them. You should recollect that God himself, in the instance of the Jewish nation, appointed that 'all the tithe of the land, whether of the seed, or of the fruit of the tree, or of

the herd, or of the flock, should be holy unto the Lord:' that all nations, from the earliest ages, have acknowledged the propriety of devoting some part of their possessions to the service of God: and that our blessed Lord approved the mode which had been established among the Jews." p. 9.

It is true that the Jews paid tithes by an express Divine command; but will any man say that this command applies to England? or does any clergyman ask his tithes upon that footing? It is enough that it is the law of the land, and that tithe is as just a claim as any other species of property. As for the example of Heathen nations offering gifts to idols, it would not go far, either with a Christian or an unchristian farmer. A bad argument prejudices a good cause; and we therefore lament that the Society for promoting Christian Knowledge defends tithes upon this untenable ground. The following addition to the argument, coming from a Clergyman and a Prelate, appears to us very likely to be misunderstood or misconstrued by the ignorant reader. A clergyman should be very delicate in telling his farmers that God will so bless them, if they duly pay their tithes, that they will have more corn after the deduction than if they had not been subject to the payment.

"So far from depriving you of the fruits of God's blessing, there is good ground to believe that the cheerful payment of a claim, sanctioned by such great considerations, may draw down the Divine favour to 'multiply your seed sown, and increase the fruits of your righteousness.' It was a proverbial precept among the Jews, 'to pay tithes and grow rich.'" p. 9.

His Lordship says, "No one has yet been able to propose any plan of supporting an Establishment which is not liable to more objections than tithes are." We can only say upon this statement, that this is matter of opinion; and though his Lordship makes it a matter of positive assertion, few persons would concur with his Lordship and the Society in this conclusion: at all events, however important it may be as a matter of church reform or political economy, it was not necessary to the purposes of a tract for promoting Christian Knowledge; in which especial care ought to have been taken, that, while the Churchman was professing to advocate the interests of Religion and of the Church of England, he should not be exposed to the retort of thinking chiefly of Tithes and Easter Offerings. We do not mean that these just and reasonable claims ought to be relinquished, or that they may not be abundantly advocated in proper time and place; but we would not make them prominent in a tract like this, which ought to be directed to the spiritual instruction of the Methodist, rather than to an assertion of the temporal claims of the Clergy. If we can make the Methodist a good Churchman on other and higher grounds, we have no fear respecting the payment of ecclesiastical dues.

The Bishop next proceeds to defend the preaching of the clergy:—

"If their discourses are perhaps sometimes composed in a manner more suited to the understandings of the improved part of the congregation, than to the ignorant and unlearned, who 'have need that one teach them which be the first principles of the oracles of God;' yet, if you will incline your ears with serious attention, and exert your impartial judgment, you will comprehend at least the chief part and drift of their sermons, and find that they teach excellent doctrine; that, indeed, which Christ and his Apostles taught, and which, if you do not like, only proves that you have 'itching ears, and will not endure sound doctrine.' It is moreover very presumptuous in you to sit in judgment on your teachers, and to pronounce them to be unfaithful 'stewards of the mysteries of God,' who having 'been tried, called, and examined, are known to have qualities requisite for their office, and to be meet for their learning and godly conversation.'" pp. 10, 11.

Here again all is mere assertion, and such assertions will never convince an opponent. The Methodist will reply, That he very much doubts whether he shall thus find that all the clergy "preach excellent doctrine;" that this is the matter to be proved, not postulated; and that for a man to say, I assure you, if you will exert your impartial judgment, instead of cherishing your present obliquity of mind, you will find every thing to be just as

I inculcate, is no better an argument than may be urged by the defender of any doctrine whatever, however incorrect, in religion, politics, or philosophy; and yet Clergymen wonder that their tracts and sermons do not convince men, when they thus deal in confident, and it may be true, statements, instead of solid reasons and scriptural proof. Bishop Gray, and the Christian Knowledge Society know little either of human nature, or of the workings of public opinion at the present moment, if, instead of appealing to the understandings and affections of the people, they hope to overawe them with solemn denunciations of the wickedness of their presumption in sitting in judgment upon the doctrines of their teachers. Presumptuous or not, they will continue to do it; and it might be better to meet the evil at once, if it be one, after St. Paul's fashion: "I speak as to wise men: judge ye what I say;" and not with "I speak to poor illiterate Methodists: believe ye what I say, but do not be so presumptuous as to pretend to judge of it." It is an invidious way of representing the matter, to state, that it is the Methodist's stupidity of apprehension, by reason of which he cannot understand his pastor's elaborate sermon, that makes him dissent from it; but that if he would only "incline his ears," and understand as much, poor man, as he can, all would be right, and he would see its truth and excellence—notwithstanding the very opposite doctrine might be preached from the same pulpit the very same day. This habit of quietly assuming that all that every clergyman says from the pulpit is *ex officio* Scriptural, and that the people have nothing to do but to listen and imbibe, is not the best means of convincing gainsayers.

The next argument is equally a begging of the question:

"In this country, where a free toleration is allowed to all, you certainly may frequent any place of worship which you please, without incurring human penalties; but you must remember that you are responsible to God, for deserting those guides who are ordained in a manner agreeably to the Apostolic rules; and preferring those who do not respect the instruction of their Lord; who have not received the approbation of those spiritual superiors that are appointed to govern the Church, established on sacred principles; and who 'have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.' You may learn from the prophet Malachi, that it is your duty to 'seek the law at the priest's mouth, for he is the messenger of the Lord of Hosts;' and to be careful that you are not included in the number of those of whom the Apostle foretold, 'that after their own lusts they should heap to themselves teachers.'" pp. 11, 12.

The Methodist, or rather the Dissenter, in reply to all this will say, that he does not consider that he *does* desert guides ordained agreeably to Apostolic rules, or prefer men who do not respect the instruction of their Lord. A few scintillations of argument to prove these points would have been better than reprehensions and warnings, which the individual does not think applicable to his case.

Again, take the next passage. Does any person think that a Methodist would be turned from his course by such statements as the following, which he would not admit to be either true or charitable? And as to the matter of suppressing the feelings in religion, he would wonder how it is that the sacred penmen wrote in so impassioned a style: "Whom have I in heaven but Thee, and there is none upon earth that I desire in comparison of thee;" "As the hart panteth after the water-brooks, so panteth my soul after thee, O God:" "To them that believe, He is precious:" "The love of Christ constraineth us:" "Whom not having seen we love;" with hundreds of other fervid exclamations.

"Your preachers address themselves to the passions of their hearers, and not to their judgments, while the regular clergy more properly appeal to the understandings, and endeavour to influence the convictions of men. Hence it is that the most extravagant declaimers captivate those who 'turn away their ears from the truth, and are turned unto fables.' They surprise you with 'strange and fearful relations,' with profane and old wives' fables; they introduce descriptions and

images more suited to common conversation, than to the solemnity of public instruction; they mislead you by figurative expressions, and texts partially selected; and address you in language, which, however it may awaken your feelings, and amuse your imagination, only tends to delusion and error. Religion is designed to guide our passions, by supporting the ascendancy of our reason; and its teachers should therefore be careful not to kindle any unrestrained fervors. Besides, I wish you to reflect, that the chief concern of all who resort to public worship should be prayer and attention to the Scriptures; and that if your preachers were indeed as superior to ours, as they are in reality, in all respects, unworthy to be compared with them, it would not justify you in withdrawing from the service appointed by public authority, in conformity to the regulations of the primitive church." p. 12.

We wonder it has never occurred to the Society, that it is in bad taste, if it were no worse, to make the advocates for the Church affect a mortifying tone of condescending superiority over their opponents. In this tract, for example, the Methodist is made to address the Churchman with a constantly recurring reverential "Sir;" while the Churchman, with great self-satisfaction and easy familiarity, opens the dialogue with "Well, Neighbour;" and lays down his positions with much magisterial gravity, in the spirit of "I wish you;" as if his wishes were argument sufficient. Tracts addressed to servants, labourers, and the poorer classes of society, are often felt by them to be insulting, because written with an air of dignity, as if issued from the chair of authority, instead of from the press. These remarks may seem trivial, but they are closely connected with the popularity and utility of tracts. In the best written tracts there is an air of respect, and even of deference, for the reader, which is very winning, and in which the tracts of the Christian Knowledge Society are peculiarly defective. If a tract do not interest the heart of the reader, it is of little value. A poor man never feels himself mortified and put down in perusing such a publication as the Dairyman's Daughter: he finds himself instructed and interested, and regards the writer as an affectionate friend and adviser, to whom he gladly yields respect, as being evidently far his superior in education, rank, and mental and spiritual endowments. No man probably knew better how to address the poor in private and pastoral intercourse than Mr. Legh Richmond; and he always spoke to them with a respectful courtesy, which civilized the most rude, and won upon the most hardened.

But we now come to far more important matters than those which we have hitherto considered—namely, to the views of Christian doctrine exhibited in this tract, and which, we lament to say, are far from being scriptural. To guard against any possible misinterpretation, we again quote from the document. The following succeeds the passage last cited.

"*Meth.* I am convinced, Sir, that I am in the right way; I have experienced a conversion to salvation.

"*Church.* However much you may be convinced that you are in the right way, you should remember that St. Paul says, 'Let him that thinketh he standeth, take heed lest he fall;' and that he instructs every man 'not to think (of himself) more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.' Many have swelled with a Pharisaic presumption of their own righteousness, and looked down with contempt on others who have been more justified in the sight of God. Conscious that 'whosoever exalteth himself shall be abased,' we cannot be too careful not to build an unwarrantable confidence on any presumed security. With respect to conversion also, it is not any sudden emotion or transient impression on the mind, but the deliberate conviction of an awakened conscience, contrite in its reflections, and persevering in resolutions of repentance and holiness of life.

"*Meth.* But, Sir, I have the feeling of the Spirit, and perceive its influence constraining me to sanctification.

"*Church.* The effects of the Spirit are not perceptible by any sensible impulse, or irresistible control. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every man that is born of the Spirit.' Its dominion is to be experienced not by any visionary fancies, enthusiastic ravings, or vain inflations of spiritual pride and conceit; but by

the regular and beneficial operation of a religious principle, acting with uniform effect in the energies of a virtuous life." pp. 12, 13.

Now, even under the unfavourable aspect which the tract gives to the sentiments of the Methodist, we recognise in him a sounder Christian and a better Churchman than his opponent. The man says that he is convinced he is "in the right way," because he has experienced what the writer, intending to copy Methodist language, calls "a conversion to salvation;" but which phrase will probably sound as new to the Methodist as to the Churchman; though the phrases, "conversion to God," "conversion of heart," and other expressions of kindred import, are familiar enough. However, we readily accept the phrase in the sense of such a conversion of the heart to God as is connected with salvation. Now, if the Methodist had scriptural reason to believe that he had really "experienced" such a conversion, we see no impropriety in his trusting that he was "in the right way;" or any reason for taunting him as being one of those who "have swelled with Pharisaic presumption of their own righteousness, and looked down with contempt on others." There is no evidence in the Dialogue that this poor Methodist had done either; and it is a mere gratuitous, and not quite charitable, assumption of the Churchman, that his "conversion" was only "a sudden emotion or transient impression." Happily the Methodist is made to add—what is intended to be represented by the writer of the tract as very absurd and enthusiastic—that he has the evidence which arises from the influence of the Holy Spirit "constraining him to sanctification." The man had said nothing of "visionary fancies, enthusiastic ravings, and vain inflations of spiritual pride and conceit;" these are the make-weight inventions of his opponent: he had not even asserted that he enjoyed the "full assurance of faith:" he had not boasted of raptures or exstasies: he had merely said, that he perceived the influence of God's Holy Spirit "constraining him to sanctification;"—a test so peculiarly practical and anti-visionary, that we should have thought that the writer of the tract, if he admitted the influence of the Holy Spirit at all, would have been much pleased at this man's sober view of His operations in the human soul. For "sanctification" includes, at the very least (abating the term "uniform," which is not applicable to imperfect man), "the beneficial operation of a religious principle acting in the energies of a virtuous life." It includes this, we say, at the very least: besides which it includes much more; for it is connected with "conversion to salvation," without which what is currently called "a virtuous life" is not a Christian life, and is no more than splendid Heathenism. Seeing, then, that sanctification is so practical a matter, we are surprised that the Right Reverend Prelate and the Society should be displeased at the man's doctrine. Instead of the declamation about enthusiastic ravings, we expected to have heard the Churchman, with his views of theology, say to his opponent, "I am glad to find that you do not rest your belief of having experienced conversion of heart, and the influence of that Divine Spirit without whom nothing is holy, upon conceits and inflations; but upon the sober fruit of moral goodness and a virtuous life, which you call sanctification, but which I call by more classical names."

The Methodist next asks the Churchman, if there is not such a thing as "regeneration, a new birth unto righteousness:" to which the Churchman replies:

"The expression of regeneration is employed in Scripture to signify that admission into Christ's kingdom, which takes place at Baptism, and that conversion under the blessed influence of the Holy Spirit, which is effected in a state of acceptance, and manifested by righteousness of life." p. 13.

The Methodist would think the Churchman a sad Antinomian, and a

dreadful opposer of "a virtuous life" for teaching that any man is "in a state of acceptance with God" who is neither living "under the blessed influence of his Holy Spirit" nor manifesting "righteousness of life." This is fearfully lax doctrine for a Society for promoting Christian Knowledge to inculcate.

We pass over, for expedition sake, several pages of the tract, till we meet with the following question:

"*Meth.* But still, are we not led to believe that eternal life is a free gift, and that we are justified as to everlasting consequences by free grace, in consideration of Christ's sufferings?", p. 17.

Here, at least, we did hope that the Churchman would agree with the Methodist; for if any one doctrine of Scripture, or of our own Church, be more clear than another, it is, that "eternal life is a free gift;" and that we are justified before God, through faith (which, however, the tract omits to mention), in virtue of the obedience unto death of Christ. We should have thought that Bishop Gray not only admitted this essential, this glorious doctrine; but that he would have gladly placed it as the basis of his whole theological system. He could not indeed say "No" to the Methodist's query: not any professed Churchman, who knew what he was saying, could venture to give a direct negative to such a question: but then, without a direct negative, it is got rid of by the convenient and much-abused phrase of "the conditions of the Gospel," and by a circumlocutory and incorrect definition of the term "eternal life;" which the Methodist had employed in his question, but which the Bishop seems to consider not to mean the happiness of heaven, but only "an admission to the privileges of the Gospel:" which admission, he adds, "blots out the handwriting of ordinances which was against us;" an office which the Scriptures attribute, not to "admission to the privileges of the Gospel" (that is, we suppose, to the administration of Baptism), but to the blood of Christ. We would not contend either for or against the equivocal term "condition," which is capable of being used in a good or a bad sense; but we strenuously contend that "eternal life is an undeserved gift," and that we are "justified by free grace in consideration of Christ's sufferings," through faith, and not wholly or in part by human merit.

Several of the next pages are occupied with an abstruse discussion upon—what do our readers think?—Perhaps, calling to mind that the followers of Mr. Wesley are most zealously anti-Calvinistic, and are especially averse to the doctrines of election and final perseverance, they may conclude that the Churchman may have urged upon his opponent some views upon the subject of grace which the Methodist accounts Antinomian, and combated others which the Churchman considers "legal." No such thing; precisely the contrary: the Methodists are represented as zealous advocates for the doctrine of election and predestination; nay, of reprobation — reprobation, which few even of the modern Calvinists hold. It is to us utterly incomprehensible how any Bishop, any Clergyman, any Society, could thus utterly have mistaken the tenets of a sect, whose very badge is modified Arminianism, as opposed to Calvinism; and so notoriously so, that the periodical organ of their body is, or was, entitled "The Arminian Magazine." It is quite evident, throughout the whole tract, that the writer knows little or nothing of the opinions of the persons whose doctrines and practices he undertakes to oppose and reform. The words and arguments which he puts into the lips of the Methodists, are not only not theirs, but are diametrically opposed to their well-known sentiments. How astounded would the Methodist Conference be at hearing one of their preachers or people accused of inculcating absolute predestination and indefectible grace, against which they protest in all

their books, and preachings, and conversations! Yet the Bishop makes the Methodist speak as follows:—

"It appears, nevertheless, to me, that the Scriptures speak of some being predestinated to salvation without any respect to their own conduct." p. 19.

"I have been led to believe, that the title to life, which has been conferred on the elect, cannot be forfeited, and that they cannot fall from grace." p. 20.

Nay, worse: the Methodists are made to deny the doctrine of *universal redemption*, which is one of their most zealously inculcated tenets; and to speak of some men as doomed by an irreversible decree to evil and condemnation.

"*Methodist.* Do not the Scriptures speak of some as doomed to evil and condemnation?

"*Churchman.* God forbid! Christ Jesus gave himself a ransom for all, and would have all men to be saved." p. 21.

The Churchman in this reply is right: he speaks the language of Scripture and of his own Church: but no follower of Mr. Wesley would have asked such a question.

We need not enter upon the learned Prelate's arguments in refutation of the doctrine of election, or his construction of the Seventeenth Article, as our object is not to discuss the question, but only to shew how strangely his Lordship has mistaken the views of those whom it is the object of his tract to refute. We must, however, object strenuously to many of his interpretations, and especially to his statement that the expression of the Christian's name being "written in the book of life," and "such like descriptions, imply only a vocation to the privileges of the Gospel." We should blush to put such divinity into the hands of a Methodist, and should lament to see it in the hands of a Churchman. But, apart from positive error, the whole of this portion of the dialogue is very unfit for a tract like the present. The Society for promoting Christian Knowledge might surely be better employed than in debating the abstruse intricacies of Calvinism. What would any poor labouring man, to whom his clergyman had given this tract for his soul's health, make of such a puzzling—and we must add, palpably incorrect—statement as the following; and what practical good would he derive from it, even if he fancied he understood it?—

"*Churchman.* The Seventeenth Article, to which I suppose you allude, must be considered in consistency with the general tenor of the Liturgy, the Creed, and the Articles of our Church; which allow the redemption of the whole world by Christ; the free-will of man, and the acceptable nature of good works, originating in faith, and performed as a condition of salvation, to be obtained only in consideration of the perfect and sufficient sacrifice of Christ; and therefore it must be understood to speak only of adoption to the privileges of the Gospel, or of predestination to life on the terms of faith and obedience; meaning by those who are 'chosen in Christ,' those whose obedience in Christ God foresaw; that is, as the Scripture expresses it, 'elect according to the foreknowledge of God.' And this exposition of the Article is confirmed by the caution which is subjoined, which intimates the danger of misconception, and requires us to receive God's promises in such wise as they be generally set forth in Holy Scripture. Indeed, it is certain, and uniformly maintained by our Church, that Christ offered up 'a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world;' that the blessing which we receive by election conveys no unconditional title to salvation; but only a restoration to favour, a gracious admission to the privileges of a Divine covenant, and that we can realize the benefit of that covenant, only, by fulfilling the law of righteousness, and by doing the will of the Father." pp. 22, 23.

The Methodist next asks the following simple question:

"But, sir, are we not told that we are justified by faith?" p. 23.

This question, we might have thought, would have required for answer only Yes, or No: but the author did not choose to say either, and therefore gives us another circumlocution; the conclusion of which, if any thing is concluded from it, is, that we are *not* justified by faith—that is, according to the plain obvious meaning of the word—but since both Scripture and

our Church say that we *are*, the difficulty is got over by giving a new interpretation to the word faith, "as expressing the whole of the Christian covenant." Thus comes out the conclusion, that "we are justified by the whole of the Christian covenant;" and as this covenant is stated to include the aforesaid conditions and good works, we are, after several turns and bends, justified by faith, that is, by good works.

Next comes the following question and answer:—

"*Methodist.* Do not the Scriptures sometimes represent us as accepted by God, and entitled to salvation by faith, considered distinctly from, and in opposition to the works of righteousness, as Abraham is said to have been justified by faith without works?

"*Churchman.* By no means. They employ indeed the word 'justified,' to signify our being released from the effects of original sin, and restored to the hope of the reward, which is to be obtained by observing the condition of the covenant under which we live." p. 24.

On the question we only remark, that neither the Methodists nor the Calvinistic Dissenters speak of our being "*entitled* to salvation by faith." The title to salvation is not man's faith, but Christ's atonement. A medium, a qualification, an instrument of apprehension, and even a condition, are not a title. Of the answer we only ask, what proof can the Bishop of Bristol produce of his assertion, that the Scriptures employ the term "justified" according to his definition? We know of none.

The writer says in the next page, that

"The Reformers of our Church did not dissever the connection between faith and moral virtue. They asserted the inefficacy of good works in refutation *only* of the vain follies of the Romish Church, which erected its presumptuous confidence on the pretended merit of pilgrimages, masses, and other superstitions." pp. 25, 26.

The first statement is true, that our Reformers did not separate faith from "moral virtue;"—rather, we should say, from its blessed and holy fruits in the heart and life, which is a far larger meaning than is suggested by the classical phrase "moral virtue." On the contrary, they taught, in conformity with Scripture, that true faith is the necessary, the invariable, the only parent of good works. But the second statement, that the *only* works of which they denied the efficacy to justify a sinner before God were pilgrimages, masses, and superstitions, is utterly opposed to fact, as any man will clearly perceive, who will take the trouble to examine the Prayer-Book, the Articles, or, in larger detail, the Homilies. How the Society could have published and re-published, from year to year, without detection, so unaccountably mistaken an assertion, is beyond all power of comprehension. The matter is so notorious, that it were utterly superfluous to resort to quotation.

The Methodist next asks:

"But is not faith the gift of God?" p. 26.

Here, again, was a question to be answered by Yes or No; and no man who believes the Bible would dare to affirm the latter. The Bishop therefore again comes in with the following circumlocution, and *tertium quid*.

"Every good and perfect gift is indeed from above. But nevertheless faith is the result of the exertion of our own reason." p. 26.

If there were not another objectionable line in the tract, this statement is so unscriptural, so delusive, so anti-christian, that we are perfectly shocked at the idea of such spiritual poison having been circulated throughout the land by the instrumentality of a Society for promoting Christian Knowledge. The Bishop cannot deny that faith is the gift of God, since the Bible in express words says so; but, then, he denies that it is so in any high or peculiar sense: it is so only as a mild shower or a good harvest is so: but as to all practical purposes it is a virtue of human growth; not the gift of God, but "the result of the exertion of our own reason." Alas for the Church of England, that the Methodists should know that any professed Churchman thus thinks or writes!

The Right Reverend writer goes on in a most confused strain upon the subject of faith, of which he gives the following account—which we quote only to shew how strangely he transposes the order of the Christian graces. Other theologians speak of "repentance, whereby we forsake sin; and faith, whereby we believe the promises of God made to us in the Gospel;" but our author reverses this order, and makes faith precede repentance:—

"Faith is the effect of inquiry, and implies a just humility, and a conviction of sin, leading to repentance, and encouraging virtue and reliance on the Divine Word." p. 26.

The Bishop is unjust—inadvertently so, we are sure—in representing the Methodists as "neglecting practical virtues," nay, deliberately undervaluing them; and this on account of the alleged unscriptural preaching of their teachers on the relationship between faith and good-works. On the contrary, the Methodist preachers are proverbially "practical," as it is called, in their exhortations, and their whole system of discipline is such that an immoral man is not likely long to remain in their communion.

The Bishop's cure for Methodism is "to listen to sober and deliberate authority." Thus he says:

"It is of great importance in the explication of doctrines, to listen to sober and deliberate authority, since there is no end to the fancies and misconceptions of individuals; as has been fully seen indeed from the variety of opinions which have been adopted by different Methodistical preachers; who, though they have scarcely yet existed a century, have fluctuated with various changes, 'ever learning, but never able to come to the knowledge of truth;' filling God's temple with vain idols, of their own imagination; departing more and more from the sincerity of the faith; and multiplying into numerous subdivisions and sects, who seem to agree in no principle, but in that of departure from the Established Church, and of preaching delusions more or less mischievous to society." p. 28.

This passage is not historically correct; for the Methodists, though not exempt from considerable changes, have upon the whole been more steady in their views, and united in their communion, than almost any body of Christians of equal number during as long a period.

In the next passage his Lordship recurs to his unaccountably mistaken view of the tenets of the Methodists; accusing them of "affixing the stamp of reprobation by a horrible decree;" teaching that "some can by no exertions be saved, and others by no transgressions condemned;" that "every man's doom is irrevocably fixed by an immutable decree, which neither virtue nor vice can cancel;" and adding, that

"Their notions of an impossibility of falling from grace, and of a salvation already finished to the elect, by the imputed righteousness of Christ, would countenance sinners, though stained with the spots of adultery and murder." p. 30.

The complaint against the Methodists, of keeping the Christian Sabbath too strictly, is much to their honour; and we only wish that all who call themselves Churchmen would imitate their example. The charge of their being too austere in their observance we account mere surplusage, to make out the argument.—

"*Methodist.* But, sir, the Methodists observe the Sabbath with more sanctity than do the members of the Church.

"*Churchman.* I cannot consider that as a proper observance of the Sabbath, which promotes a separation from the Established Church, and leads men to frequent conventicles, for the purpose of listening to teachers who are self-commissioned, and who propagate error and enthusiasm. I do not think that the austerity which is professed by the Methodists on that day, and which exhibits religion under a gloom foreign to its true character, and repulsive to the generality of mankind, is at all serviceable to Christianity: on the contrary, the rigid and puritanical formality which they assume, as it recalls the appearance of the hypocritical fanatics, who, with the Scripture always in their mouths, overturned the Church and State in the last century, is extremely injurious; bringing the imputation of deceit on sincere Christians, and exciting suspicion and disgust in sober and considerate minds. I wish it were remembered, by those who pride themselves on trivial observances, and bind heavy burdens on the disciples of Him, whose 'yoke was light, and easy to be borne,

that 'unless their righteousness exceed the righteousness of the Scribes and Pharisees, they shall in no wise enter into the kingdom of heaven.'" p. 31.

We regret that the Society for promoting Christian Knowledge should encourage such representations, which will be eagerly laid hold of by those who violate the Lord's-day, to the great grief of those who wish for its better observance.

But enough, and we fear too much, of our remarks and quotations; though every page would furnish new matter, if it were necessary, and our limits allowed. In closing the tract upon which we have remarked, we are reminded that we have utterly forgotten Mr. Stanley's "travelling companion" to it. But, in truth, our argument with his Lordship and the Society has been as fellow-Churchmen, and not with reference to the particular views of the Methodists or Dissenters: we should equally object to the doctrines in this tract, were there not a Methodist or a Dissenter in the world. We are ever ready to maintain, against the opposers of our Church, of whatever class, her doctrines, her orders, and her formularies; we account her the glory of the Protestant Reformation, and not the least honoured among the branches of the church of Christ; but we cannot refuse to see that many advocates for her communion do not truly set forth her principles: nor ought we to defend what is indefensible because one portion of the litigants is within and the other without our own immediate pale. We have not been vindicating Methodists, or Methodism, but simply those doctrines which are the common property of the whole Christian community; and which, if Methodists hold, they do not hold as Methodists, but as Christians. Lest, however, we should do injustice to Mr. Stanley and the Methodist body, we will transcribe a few passages of his Letter in refutation of some of the charges brought against them in the Christian Knowledge tract. Upon points of fact relative to the tenets and practices of the Methodists, they themselves must be the best judges, and Mr. Stanley warmly complains that their sentiments are misrepresented; and he, of course, very naturally carries his weapons with him beyond the frontier, and turns his defence into an attack. We should readily meet him at any time as regards the Church of England; but the only question now before us is the character of one particular tract, as illustrating the quality of many of the other publications in the Catalogue of the Society. As the object of the tract was to convince the Methodists of their errors, it is but right to ascertain what is the actual impression which it has made upon them, so far as it may have attracted their attention. Mr. Stanley's pamphlet leads to the conclusion that the effect has not been so happy as the Society doubtless hoped and expected; and this conclusion will, we trust, lead to the inquiry, Whether it is desirable for the Society to circulate tracts of this unhappy character, and whether it ought not at once to revise the whole of its Catalogue, as many of the tracts are similarly circumstanced.

The following are among Mr. Stanley's remarks. They are but a specimen, given in a detached form, and without comment. We shall endeavour to avoid as much as possible those of a directly personal character, as well as those which proceed beyond the matter of the tract, to an attack upon the Church of England.

"To the dialogue form which your Lordship has chosen, I have no objection.....But it is a form which is liable to great abuse, and which your Lordship, I hope unintentionally, has not a little abused in the present work. You have put language into the mouth of your Methodist, which I will venture to say no Methodist ever uttered, for the purpose of making the Methodists appear a very weak and foolish people. After all, your Lordship has acted with a considerable degree of impartiality, for you make your Churchman say many more foolish things than are uttered by the Methodist." Stanley, p. 4.

"Methodist preachers, according to your Lordship, have neither call nor qualification for the work of the Christian Ministry. Methodist preachers have the call of

the church to which they are united, and by whom they are known; but this call is not given till they have satisfactory evidence of their qualifications for the work of the ministry. And as your Lordship, though you have written a dialogue about Methodism and Methodist preachers, is most grossly ignorant of both, it will be gratifying to you to learn what these qualifications are. First, They must be strictly moral. Any deviation from truth, or honesty, or temperance, or sobriety, would effectually close the door against them. Secondly, They must be decidedly pious, and must give habitual evidence that they are such by the purity of their lives, by abstaining not only from the grosser vices, but from all the sinful and demoralizing amusements of the age; and by strict attention to all the ordinances of religion. Thirdly, They must possess Christian zeal, manifesting itself in reproving sin, in instructing the ignorant, in visiting the beds of the afflicted and the dying, and in labouring to make religious impressions upon a world which lieth in the wicked one. Fourthly, They must understand Christianity, and have such knowledge of the Scriptures as will enable them not only to shew the way of salvation, but to defend the truths of the Gospel against assailants. Fifthly, They must be able to preach the Gospel, not to 'read what they never wrote,' but to deliver, with clearness and energy, discourses which both instruct the understanding and affect the heart. All these qualifications, my Lord, the candidate must possess, before he can be admitted into the Methodist ministry. Yea more: not only must the society and congregations, who are acquainted with his going out and coming in, be satisfied on these points, but previous to his being received as a probationer in that ministry, he must undergo rigid examination upon each of them by a large number of respectable preachers, assembled in the Annual District Meeting. And after having for four years given full proof of his ministry, before he is admitted into full connexion as a minister among the Methodists, he has to undergo a full and minute examination on his Christian experience; his soundness in Christian doctrine; his talents for the Christian ministry; and the motives by which he is influenced in entering into it: which examination is conducted in the presence of between three and four hundred ministers. If he pass the ordeal, he then receives an appropriate address in their presence, and in the presence of the congregation, which is usually exceedingly large; after which a few of the senior ministers set him apart to the work of the ministry by solemn prayer and supplication. Such are the preachers, my Lord, whom your Lordship represents as having neither call, nor qualification, for the work of the ministry." Ibid. pp. 15, 16.

"Why you, my Lord, should select the Methodists as examples of hostility to tithes I was at a loss to conceive, well knowing that no class of persons, not even zealous Churchmen themselves, have more peaceably submitted to the tax, till on reading a little further I found that you are perfectly ignorant of the Methodists. According to your Lordship, Methodists are rank Predestinarians, and the zealous propagators of all the peculiar doctrines of Calvinism. Unconditional election and reprobation, and unconditional final perseverance, are all filiated upon them. My Lord, how is this? Such ignorance in the curate of an obscure parish would have been unpardonable: what then is it in you, a dignitary—a bishop? And how is it that a society, calling itself a 'Society for promoting Christian Knowledge,' should disgrace itself by giving circulation to such transparent misrepresentation? Christian Knowledge forsooth! Methodists, who have been some of the most enlightened and able opponents of the peculiar doctrines of Calvinism,—witness the works of Wesley, Fletcher, Oliver, Clarke, and Watson, and many others,—are deliberately set forth as the propagators of Calvinism, by your Lordship; and this precious specimen of sheer ignorance is circulated through the land with 'Christian knowledge' stamped on its forehead." Ibid. pp. 18, 19.

"With you, my Lord, I believe that Jesus tasted death for every man; that through him every man may be saved; and that man's perdition is entirely of himself. So far we are agreed. But on the subjects of regeneration, Divine influence, faith, and justification, we are not so agreed, supposing that I understand you; but of this I am not absolutely certain." Ibid. p. 19.

"You make your Methodist say, 'I have the feeling of the Spirit, and perceive its influence constraining me to sanctification.' My Lord, I have known the Methodists for nearly half a century, but I never heard one thus speak. This is to me an additional evidence that your Lordship knows nothing about them. But I quote the Methodist, that I may introduce his instructor. You reply, 'The effects of the Spirit are not perceptible by any sensible impulse, or irresistible control.' And to prove this, you quote our Lord's words, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit.' My Lord, was ever proof more unfortunate? The effects of the Spirit, you say, 'are not perceptible by any sensible impulse;' and to prove it, you introduce the blowing of the wind. Though, my Lord, you may not fully understand the philosophy of the wind, and where it originates and

terminates, yet surely you do not mean to say that you never perceived it by any sensible impulse. I have travelled both by land and by water, and have sometimes perceived and felt the effects of the wind very sensibly, especially once in a storm at sea." Ibid. pp. 20, 21.

"After all, my Lord, in the next page you admit that, what you strangely call the 'effects of the Spirit,' are perceptible. The Scriptures, you say, 'look for a voluntary acquiescence with the suggestions and guidance of the Spirit.' But can we acquiesce with a suggestion without a consciousness of that suggestion? Or can we follow a guide, without knowing that we have one?

"What you say of faith too is equally strange. 'Faith,' you say, page 26, 'is the result of the exercise of our own reason.' Let us test this definition of faith by what the Scriptures say of it. 'Through faith,' that is, according to your Lordship, through *the result of the exercise of our own reason,* 'we understand that the worlds were framed by the word of God;' which is in direct opposition to 1 Cor. i. 21: 'The world by wisdom knew not God.' And if they knew not God, how could their reason lead to such results as that he framed the world, and that he did this by his word? Take another example: 'By faith,' that is, through the *result of the exercise of his own reason,* 'Enoch was translated!' How could his reason result either in making such a discovery, or in producing such an effect? His faith was the simple belief of the Divine testimony. Take a third instance: 'By faith,' that is, by the *result of the exercise of his own reason,* 'Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.' Was it by the exercise of his own reason that Noah knew the world was to be drowned? Does your Lordship really think that his belief in an approaching deluge had its foundation in his own reasonings? was it not rather a simple credence to a Divine revelation? Take a fourth example: 'By faith,' that is, by the *result of the exercise of his own reason,* 'Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed.' Would Abraham's reason, think you, my Lord, ever have led him to such a conclusion as that there was a large estate in some part of the world, he knew not where, and that though he knew not where it was, nor the way to it, yet if he would only leave his home, and his friends, and his possessions, he would be sure to find it? Were a man thus to act in the present day, and to say this was 'the result of the exercise of his own reason,' we should much pity him, and fear that in a little time confinement and a strait-waistcoat would be necessary. Further, to shew the absurdity of the definition, it is only necessary to quote a few passages in which faith occurs. 'Being justified by' *the result of the exercise of our own reason,* 'we have peace with God.' Rom. v. 1. 'Whom God hath set forth to be a propitiation through' *the result of the exercise of our own reason,* 'in his blood.' Rom. iii. 25. 'The Scripture hath concluded all under sin, that the promise by' *the result of the exercise of our own reason* 'of Jesus Christ might be given to them that believe. But, before' *the result of the exercise of our own reason* 'came, we were kept under the law, shut up unto' *the result of the exercise of our own reason* 'which should afterwards be revealed. Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by' *the result of the exercise of our own reason.* 'But after that' *the result of the exercise of our own reason* 'is come, we are no longer under a schoolmaster. For ye are all the children of God by' *the result of the exercise of your own reason* 'in Christ Jesus.' Gal. iii. from verse 22 to verse 26, inclusive. 'By grace ye are saved, through' *the result of the exercise of your own reason,* 'and that not of yourselves: it is the gift of God,' and 'we walk by' *the result of the exercise of our own reason,* 'not by sight.' Faith, my Lord, has its foundation not in reason, but in Divine revelation. It is the cordial belief of what God reveals. And is this the result of the exercise of the reason of a clergyman—a dignitary—a Bishop! And is *this* CHRISTIAN KNOWLEDGE, and circulated by a society of clergymen for the instruction of their people! My Lord, if the humblest local preacher, or leader, in Methodism, could not more accurately define faith, he would at once be removed from his office." Ibid. pp. 21—23.

"The outward correctness of their conduct you also admit, with an, 'if they do not swear or intoxicate themselves, they are certainly much to be commended.' But then you insinuate they are guilty of other vices, which are traceable to the doctrines which they are taught. That there have been, and probably are, members of the Methodist Society who are not Christians, will not be controverted; but as soon as their iniquity is discovered they are reproved and admonished, and if not immediately put away, they are removed from society. What more can be done? Is this the course pursued by you, my Lord? But that the doctrines taught by the Methodists can generate vice of any kind is impossible, for they habitually enjoin repentance towards God, implying the utter renunciation of all sin; and faith in our Lord Jesus Christ, implying not only a firm reliance on the merits of Christ for salvation, but also the entire subjection of the mind, and heart, and life, to the dominion of Christ.

Such are the doctrines taught by the Methodists: and unless it is in the nature of doctrines to produce their opposites, holiness, and not vice, must be the result.

"Allow me, in conclusion, my Lord, to express my astonishment that your Lordship, and the Society for promoting Christian Knowledge, should so offensively interfere with the Methodists. Is it not a fact that they have been the best allies your Church has ever had in the land? Who assisted you more zealously in opposing Catholic Emancipation, in which your Church felt deeply interested? And whilst others have been zealous for the entire overthrow of the Church Establishment, the Methodists have either expressed themselves in favour of it, or they have been silent. Is it politic to make them your enemies, and especially now, when a feeling unfriendly to the Establishment is rapidly spreading through the land? Suppose they should join in the cry, 'Down with the Church, and let her rich revenues be appropriated to the payment of the National Debt; and let her ministers be supported by their people as other ministers are;' would there be nothing to be apprehended? An addition of nearly half a million of signatures, to the immense multitude of Dissenters of the various denominations, could hardly fail to make a powerful impression on the nation.

"After all, should your Lordship, or the Christian Knowledge gentlemen, think the Methodists in error, you have an undoubted right to endeavour to convince them of their error, and for which effort they will thank you: only, my Lord, you should make yourself better acquainted with them, and not commit so many egregious blunders as you have done in your Dialogue." Ibid. pp. 23, 24.

But enough—we fear too much—of this. We only ask, whether we have not shewn ample cause for grave inquiry into the character of the Christian Knowledge publications; for if a tract written by so highly respected a clergyman and prelate as Bishop Gray, is thus liable to objection, it will not be invidious to say that many others are not exempt.

For the present we quit the subject; but we have not done with it, and intend to resume it. We most earnestly desire a thorough improvement of a Society of such pre-eminent importance, and which, by the blessing of God, might be made one of the most powerful auxiliaries of our Church, our Clergy, and the cause of true Religion in the land.

It has frequently occurred to us, in the course of the preceding remarks, that considerable inconveniences arise from attaching the names of living writers to the publications of the Society. Why might not every tract be anonymous, except in the case of deceased authors, or the adoption of works already known to the public, and which, by the general approbation of wise and good men, have earned the honour of being admitted into the Society's list? Of such works there are great numbers extant, from which a large quantity of judicious selections might be made, so as to supersede vast quantities of those which are offered in manuscript to the Society's notice; and which in general, even though they should be unexceptionable in doctrine, and written in a good spirit, are not likely to be, upon the average, so peculiarly striking, attractive, and impressive, as to render them appropriate to the Society's object. But, not to enter upon this topic at present, we merely recur to our remark, that inconvenience may arise from the name of the author being prefixed to a production on the Society's list, as it may in some cases interfere with the unshrinking exercise of that sound discretion which ought not to be remitted. We can judge from the extreme pain with which we have offered the preceding remarks upon the particular tract now before us, how very difficult it must be for referees in some instances to give an impartial opinion upon publications submitted for their judgment; or for the Society to reject manuscripts offered to them under the sanction of eminent names, either as authors or recommenders. If the "Dialogue with a Methodist" had been the production of an unknown or deceased author, we incline to think that the committee of revision would have scarcely thought it desirable to retain it on the Society's list; but the course is more difficult where the writer is a much-esteemed individual of high station and character. The Society's path of duty is, however, very plain, though arduous; and

the Standing Committee ought, in its corporate capacity, to undertake the unthankful office of recommending to the Society to prune away whatever requires removal, which individual members cannot perform without much sacrifice of feeling, and subject to the charge of indecorum and invidious selection. In the particular case which has called forth these remarks, the simplest course were, for the Right Reverend author himself to withdraw his tract, on the ground of its having been a production of his early years, which does not fully approve itself to his present larger views and more ripened judgment. Such a proceeding would be highly honourable to the feelings and candour of the individual; and it would relieve the Society from embarrassment, and become a precedent for a scrutinizing revision of the whole of the tracts; which no author could object to in his own case, after so truly dignified an example, especially as many other publications from episcopal pens are no longer upon the Society's list—among which we may name one by a venerable living prelate, Bishop Burgess.

It may seem paradoxical, after all we have said, to repeat what we set out with, that the improvement in the management and publications of the Society has of late been most rapid and encouraging. We, however, believe this as firmly as we believe that there is still ample room for accessions of excellence: and it is because we wish good, and not evil, to the Society—its purification, not its extinction—its enlargement, its just popularity, and its increasing importance as an instrument of religious benefit to the land, that we have thus written *.

REVIEW OF PUBLICATIONS ON CHURCH REFORM.

(*Continued from* p. 505.)

Another Parliamentary year has closed, and yet not one step has been taken towards the reform of whatever needs amendment in the Church of England. Every hour's delay, besides the injury done to the souls of men by the continuance of abuses and the neglect of efficient means of improvement, is fraught with imminent danger to our Ecclesiastical Establishment. The members of his Majesty's government have been too busy with numerous other questions of great moment—and, among others, the affairs of the Church of Ireland—to apply their minds to the details of reform in the

* We would respectfully recommend the Society to look into the commercial as well as the higher branches of its affairs. The Bishop of Bristol's tract is charged in the Society's list, to members, three-halfpence; but Messrs. Rivington charged us fourpence for our copy. A member of the Society, who casually purchased another copy at the Society's publishers, was charged the same; so that it was no mistake. A gentleman who ordered a dozen copies of another of the Society's tracts (marked in the list three-halfpence, members' price) at his own bookseller's, was charged six shillings, and was informed that Messrs. Rivington gave the price at sixpence per copy—three hundred per cent. above the Society's price. The Society either are ignorant of these things, or they have taken the utmost precaution, by a prohibitory charge, that no copies shall get abroad except to their own subscribers. They do not affix any price upon the cover of their books, as is customary—(by whose direction is it left out?)—so that there is no check to their bookseller's charging what he pleases for copies not ordered through the Society. To get books at members' prices, a member must procure a formal order, signed by the Secretary: so that where he wants only a small quantity, which he does not think worth getting an order for; or where he wants some books or tracts on an emergency, or in passing, and has not time to procure it; he is forced to pay the above inordinate charges, and the publisher pockets four-pence for every three-halfpenny worth of tracts. The whole system is out of joint. The Society ought to be its own depositary, and to manage its own concerns.

Church of England; and their only measure—namely, one for the commutation of tithes—is now acknowledged by themselves to have been grounded upon incorrect principles, and is withdrawn. They have found, also, great difficulty with that portion of Conservatives, including individuals of high station in the Church—who, some of them in their puerile alarms, and others in obstinacy, party-spirit, or self-interest—wish to conserve evils and abuses as well as excellencies, and who are doing more certain injury to the Establishment than all the Dissenters and Radicals in the kingdom. We rejoice, indeed, to say, that our Church has many better-advised friends, including some of the most pious, esteemed, and judicious of our nobility, prelacy, clergy, and commonalty: but they cannot, or do not, act as a body; and they are thwarted or outvoted by their associates. The Church is plainly telling the world that it will not reform itself; the Cabinet virtually says that the internal opposition in the Church to reform is so strong that it has been hitherto afraid to encounter it, while so many other perplexing questions were in hand; the religious body in the Church, as well as the mere conservators of abuses, are suspicious of the measures of Government; the House of Lords opposes Church Reform; the House of Commons is divided upon it, and some of its members openly avow designs of spoliation and subversion; the anxious friends of true reform are disheartened; the public are becoming weary of procrastination; and many, who once asked for reform, now give up the Church as incorrigible, and talk of extinction. Thus stands our Church at present. We cherish strong hopes that she will ride out the storm: but our hopes are founded rather in faith and past experience than in immediate perception. We believe that she is a Scriptural Church, that she is under the protection of the Almighty, and that she still enjoys much of the public confidence and affection. We commit her to God, who is her helper; but we have no reason to expect His blessing if her members, and especially her rulers, are not honest to their trust, and do not endeavour, by His blessing, to render her justly "a praise in the earth."

In the mean time, while legislation delays its work, the press is not idle; and from the numerous plans of reform suggested, the good may eventually be sifted from the evil; and by the running to and fro of many, knowledge be increased. With this hope we renew our notices.

XIX.—*Petition to the House of Lords for Ecclesiastical Improvements; by the Rev. C. N. Wodehouse, Prebendary of Norwich.*

Mr. Wodehouse prefixes to his pamphlet a motto from Burnet, expressive of that Prelate's opinion that the liturgical alterations agreed to by a deputation of Bishops and Divines in 1689 would make the Church Service more perfect, as well as unexceptionable; that they would bring Dissenters to the Church; and ought to be adopted, if there were not a Dissenter in the land. Mr. Wodehouse thinks that a wiser measure could not be adopted by the clergy, than voluntarily to come forward to render the Church Service "more acceptable;" and that the present is a peculiarly favourable time for so doing. He objects to the condemnatory clauses in the Athanasian Creed, though not to the creed itself; to the absolution in the Office for Visiting the Sick, though not to a simply declarative absolution; and to the expressions in the Ordination Service, "Receive the Holy Ghost.....Whose sins soever thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained;" which expressions he shews were not in the Greek or Latin formularies of Christian antiquity, not having crept in, he thinks, till about the twelfth century. These are the only three changes which he finds essential for his own peace of conscience in subscribing to the Liturgy and Articles; and none of these,

he says, press upon the laity. There are, however, he adds, a few things which he thinks would be an ease and a benefit, and promote spiritual religion and the edification of the people—such as a revision of the Church Lessons; the exclusion of the Apocrypha; various verbal alterations; a judicious abridgment of the Morning and Evening Services; rendering sponsors in Baptism optional, and omitting the litigated term, Regeneration; with a few alterations in others of the occasional services, especially in the strong expressions of hope in the Burial Service. Mr. Wodehouse also advocates a diminution of pluralities; the commutation of tithes for a corn-rent; and the disuse of episcopal translations.

XX.—*A Plan of Church Reform, with a Letter to the King; by Lord Henley.*

Having announced and quoted from Lord Henley's pamphlet upon its first appearance, and it having since been extensively circulated, and its suggestions being well known to all church reformers, we need not advert to it at much length. His Lordship considers the non-residence of the beneficed clergy as the most grievous evil in the present system; it appearing by the last parliamentary return, that, out of 10,533 livings in England and Wales, there are only 4413 residents. More than 4000 livings are insufficient to maintain a minister; more than 4800 have no fit residence for one. Church room also is greatly wanted in various parts of the kingdom; and Lord Henley therefore laments that 300,000*l.* per annum should be devoted almost entirely to sinecures; the ostensible purpose being to keep up Divine service in about thirty cathedral and collegiate churches. The chief object of his Lordship's plan is to make cathedral property assist parochial necessities. His Lordship does not dwell upon matters strictly theological; but he thinks, that, in reference to orthodox Protestant Dissenters, there ought to be "some healing and charitable measures of peace and comprehension in matters of discipline and church government; in rituals, and in points of doctrine not essential to salvation." Lord Henley is anxious for the re-assembling of the Convocation, with a larger representation of the great body of the clergy, with a view to consider of suitable plans of Church Reform. He wishes, also, a corporation to manage the cathedral revenues; sinecures being abolished, and the proceeds being vested in the corporation, for the purpose of augmenting small livings. He would also abolish pluralities, non-residence, and episcopal translations; adjust the episcopal revenues; and erect some new sees.

XXI.—*Safe and easy Steps towards an efficient Reform; one more efficient than that of Lord Henley; by a Clergyman of the Church of England.*

The writer of this pamphlet specifies as evils, non-residence, pluralities, the unequal division of the church revenues, and the want of efficient controul over the clergy; for each of which he considers there is a simple remedy, to which there are no valid objections. To prevent non-residence, he prescribes that residence shall be in all cases compulsory, and that an absence of nine months shall vacate a living. He would allow only a slight indulgence for occasional illness absolutely requiring a temporary change of residence. All permission to hold a second living (existing incumbencies being respected) he would repeal, and permit no exception to the rule. To adjust the church revenues more equitably, he would abolish the cathedral system, and appropriate the revenues to parochial uses; and also tax the more valuable benefices to eke out the poorer; and equalize the incomes of the sees, thus incidentally preventing translations. For the purposes of discipline among the Clergy, he would institute clerical courts analogous to courts-martial in the army; punishing gross offences with

deposition from the sacred office; and minor offences, including neglect of duty and unclerical conduct, with other retributions, the nature of which he does not specify.

The author of this pamphlet would have done more to secure a favourable attention to his wished-for reforms, if he had not adopted an unnecessarily harsh style, especially in speaking of Cathedrals and the Episcopal Bench. There is something far too sweeping in the character of his pamphlet; and we by no means concur in all his suggestions, or admire all his strong, and sometimes personal, statements; but they are evidently the result of honest zeal; and his main principles are those on which all adequate Church Reform must be founded. He thinks that there are a very few blemishes in the Prayer-Book; but he is in no haste to see reformers busy with them. He has no toleration for the argument, that riches, splendour, sinecures, pluralities, or cumulation, are necessary to the dignity of the Church of England; and he visits with no little severity this doctrine, and those who maintain it. The Cathedral system he holds in special abhorrence; and he calls its worship "vain and idolatrous." In this he out-Henleys Lord Henley; and that Noblemen went no little way in expressing his dislike to a mode of worship which to us—so different are the feelings of different individuals—is among the highest delights and appliances of devotion. But our object in these brief notices is to state the various proposed plans of Church Reform, and not to comment on them: we therefore leave the subject to the consideration of our readers.

XXII. *The Church of England and its Temporalities: a Sermon preached at the Parish Church of Alnwick, at the Anniversary of the Society of the Sons of the Clergy; by the Rev. John Sandford, Vicar of Chillingham, Northumberland.*

Mr. Sandford shews the importance of an Established Christian ministry in a country, and the scriptural right of its members to be supported by the public; that, "ministering about holy things," they should "live of the things of the temple." He remarks, that—

"It would be well that it were remembered that the maintenance of the clergy is not an act of grace, but a religious, and legal, and national obligation—that their claim is equivalent with that of the landed proprietor, or of the legal or medical practitioner—that it is both vested and professional,—and that should political incendiarism ever compass its darling object, in the temporal ruin of the Church, it will do so by a bold profanation of legal rights—by a manifest violation of the federal system, which binds man to man." p. 13.

"Even if expediency alone be considered, it will be admitted that a suitable provision is essential, if we would secure a competent and well-educated body of men for the ministry: for, though merely spiritual motives will operate with many as a sufficient inducement to devote themselves to the cares and responsibility of holy orders, yet even for such men there must be something like a competence; while justice, as well as sound policy, would demand that superior industry and attainments should meet with a proportionate encouragement." p. 14.

"Besides, such a provision as will secure a man independence of mind and feeling, conduces much to the respectability and efficiency of the ministerial character. If it be important that the mind should not be over anxious about the things of to-morrow, it is also most important that the provision should be guaranteed in the manner most consistent with the independence of the recipient. Experience has abundantly proved that a contrary arrangement is good neither for the people nor for the minister—that it sometimes tempts the former to an arbitrary and unseemly interference with the pastoral office, and the latter to pay an undue deference to the opinions and prejudices of his flock." p. 15.

"Neither will it be denied that a sure and settled provision is one of the most efficient securities for that sobriety of sentiment so necessary in one who ministers about holy things. There is no greater temptation to eccentricity and extravagance than the necessity of being popular." p. 16.

"Again, in a civil point of view, there cannot be conceived a better security for the preservation of order, and the furtherance of every good work, than the distribution through the country of a body of educated and decent individuals, without local pre-

judice—those middle-men of society, whose station associates them with the highest grade of life, while their duties bring them into familiar and affectionate intercourse with the humblest." p. 17.

"As they now are, the resident parochial clergy of England have strong claims upon the esteem and affection of their country,—they are amongst its best blessings: for while they are the means of conveying civility and education into the remotest districts, they are the guardians of the public peace, and the advocates for the observance of the laws, in places where, but for them, there would be no one to discourage vice, or to countenance virtue—to plead the poor man's cause, or to minister to his wants." p. 18.

"We have thus, then, stated some of the pleas, upon which the clergy of the Church of England ground their claim for a settled and adequate support; and they are such as no unprejudiced persons will deny. These will further acknowledge that the spiritual prospects of the Church were never brighter; that her clergy are daily assuming a higher tone of moral and religious feeling; and that, if there be unhappily still amongst us some who are asleep upon their posts, there is also an increasing number of those who make full proof of their ministry, and whose preaching and conversation are as becometh the Gospel." p. 20.

From the writer of such remarks as the above, the friends of the Church can have no reason to suspect hostile feelings, or dangerous innovations. His sentiments, therefore, deserve the greater consideration in regard to what he considers a most just and necessary reform, and which shall be stated at large in his own words, without note or comment.

"How, then, it may be asked, does it happen that the temporal prospects of the Church are daily assuming a gloomier and more threatening character; that, from every side, there are resounding attacks upon her priesthood; and that her enemies are already triumphing in the anticipation of her downfall? To furnish a plausible answer to this question is not difficult, and it will probably be given according as it is the wish to stifle the enquiry, or to meet it in the spirit of Christian honesty and candour. It may be said, for instance, that the present clamour against the Church is only part of a revolutionary crusade against all existing institutions, resulting from a feverish wish of change, or a fiendish hostility to whatever has hitherto been had in honour. Or it may be said, that it is the fruit of an unnatural conspiracy of infidels, papists, and dissenters, against a church, of which they envy the ascendency, and covet the temporalities; and it may be alleged, as a proof of the infatuation of the last, that they should join in the assault upon an establishment to which their own system owes its solidity, if not its existence, and in the ruin of which it will surely be involved.

"But granting that there is truth in both these statements, and that it is not difficult to show the injustice and folly of any sweeping attack upon our Protestant establishments; it is surely better for us, my reverend brethren, to search and examine ourselves, and see if there be not some ground for complaint—some abuse, which, while the consciousness of it weakens the hands of our best friends, furnishes our adversaries with a ready point of attack. To this, if an enlightened judgment does not guide us, the clamour of our opponents surely will; for what is the point against which the assault is at present addressed? It is not against the doctrinal orthodoxy of our Church,—for of this many of our opponents are satisfied, while it is a subject about which others are philosophically indifferent; neither is it against the moral character of our clergy, for, except where it serves the purposes of party to traduce it, this is universally admitted: but, it is against our temporalities. And this is precisely the point on which it must be most painful to a delicate and conscientious minister of Christ to be put on the defensive. He can bear the contradiction of sinners against himself, because it was the trial to which his blessed Master was exposed;—he can bear the scoff of the infidel, or the sneer of the ungodly on the score of his personal holiness;—he can even bear that his good name should suffer a temporary eclipse, for he knows that the Lord shall yet bring forth his righteousness as the light, and his judgment as the noon-day. But the suspicion of covetousness—the imputation of the love of filthy lucre—the base idea that for silver or gold he should hinder the Gospel:—there is something here from which the minister of Christ should revolt with horror. He should say, Perish the dross for ever, rather than that it should prove a stumbling-block, or cause one weak brother to offend! Yes! better perish the temporalities—better that we should return, naked as we came out—that we should stand up to-day in the land, in our pristine poverty, without purse or scrip—that we should suffer all things, than that we should hinder the Gospel of Christ.

"It was in this spirit that the Apostle spoke, 'Nevertheless, we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ.' Paul magnified the power,—he demonstrated his claim to temporal provision, as preacher of the Gospel,—proving that as one who waited at the altar, he had a right to be par-

taker with the altar. But how great was his self-denial! How honourably would he appeal to his own disinterestedness in pleading with the Church! 'I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered to my necessities. Neither did we eat any man's bread for nought, but wrought with travail night and day, that we might not be chargeable to you; not because we have not the power, but to make ourselves an ensample unto you. I preached unto you the Gospel of God freely; I was chargeable to no one; I was not burthensome.' Such was Paul's glorying! Yea, and he counted it better for him to die, than that any man should make his glorying void.

"And yet, it is for the contrary of all this that we are assailed, and are most assailable; for it is here, in which we have most departed from Apostolic purity—in which we have least followed Paul, as he followed Christ.

"The great body of the parochial clergy may, indeed, not be obnoxious to this charge. They may regret the difficulty in which they are sometimes placed between their duty to a professional interest, of which they are only the life representatives, and their willingness to sacrifice even just claims for the sake of peace. But they are not further responsible for the system, than as they do not protest against its evils, and pray for its commutation.

"It is not so, however, with those, whose disproportionate revenues arrest the public eye, and furnish a perpetual butt for the shafts of infidelity and disaffection; or with those whose multiplied pluralities involve the spoiling of their poorer brethren—who live of the temple at which they have never ministered, and are partakers with the altar, at which they never waited. Alas! it is such blemishes that have done the mischief—that have dealt the parricidal blow—that have eat as cankers into our goodly fabric, and caused it to totter to its fall. For the waters are abroad—the foundations are out of course—the storm is gathering, that is to be on every thing that is high, and on every thing that is lifted up, and that is to root up every plant that our heavenly Father hath not planted.

"Oh! then, that we were wise, that we would understand this—that there were in us such a mind as would lead us to meet this crisis, not in stern defiance or paralysed supineness, but in the spirit of manliness and truth: to correct our own abuses, and reform our own corruptions, and exscind the eye and hand, that are a stumbling-block, and cause of offence. For then might we be a glorious Church, worthy our Apostolic constitution—then might the good work prosper, which has so long slept upon our hands—then might the Dove, the messenger of peace, again visit our shrines, and nestle within our sanctuaries.

"Suffer me, my reverend brethren, thus far; for, in venturing these remarks, I know that I am uttering the sentiments of the wisest and holiest members of our communion,—of all who are waiting for deliverance in Israel,—who have long mourned over the desolations of our Church, and are even now expecting, that, out of our own Zion, shall come the deliverers who are to turn away iniquity from Jacob. The day for indifference and inactivity is past—it is a question now between reform and destruction; and he is now the best churchman, as well as the best patriot, who is the first to acknowledge the abuse, and call for its correction.

"The necessity of the Society which has brought us together to-day, is itself a proof of the existence of a fault. For, what is it, in fact, but a compensation for injustice—a sort of opiate to the conscience of spiritual opulence—a partial prop to a system which is essentially unsound? We are aware that an equal distribution of church property is chimerical; that it would be mischievous, even if it were practicable. But why so disproportionate an arrangement? Why the unseemly anomaly between the excessive, though doubtless overstated wealth of a few dignitaries, and the comparative destitution of many of the most laborious and deserving clergy? Why are some overcharged with the cares and riches of this life, while others want bread?" pp. 23—26.

XXIII.—*Reform without Re-construction; being an Inquiry into the Advantages of a safe and practicable Arrangement for removing, to a great Extent, Inequalities in the Temporalities of the Established Church, without Legislative Interference, with a Plan for the Compression of the Liturgy; by Uvedale Price, M. A.*

Mr. Price thinks Lord Henley goes too far in his interference with Church property. He would himself be willing to render Episcopal translations less frequent, but not to abolish the system. He would annex in perpetuity the first six stalls in Westminster Abbey (worth 1500*l.* a year each); three in St. Paul's (in value 2000*l.* each); six in St. George's, Windsor; and six in Canterbury, to the worst-endowed bishopricks. He thinks the Welsh Bishops and Clergy ought to know something of the

language and manners of the people over whom they preside—certainly no violent hypothesis—and he therefore proposes disuniting the Welsh dioceses from the province of Canterbury, and making the Bishop of St. Asaph "Primate of Wales." He expressly declines saying much of the disproportioned incomes of the parochial clergy, an evil which certainly cannot be remedied "without legislative interference." He wishes the Liturgy shortened, chiefly by leaving out the Ten Commandments, which he considers merely Jewish, and not fit to be used in a Christian assembly, especially the Fourth Commandment; the application of either the letter or the spirit of which to Christian times, Mr. Price considers an absurd Puritanical notion, the very thought of which leads him into a zealous denunciation of "factious religionists and persecuting fanatics." We modern Puritans, who venerate the command, "Six days shalt thou labour and do all that thou hast to do, but the seventh is the Sabbath of the Lord thy God," are not very much inclined to listen to the opinions of a writer who considers Archbishop Laud as "one to whom the Church of England must ever look back with more than common veneration; one whom she must ever acknowledge as one of the most distinguished of her Prelates;" and who thinks it the height even of Puritanical absurdities to believe in a special Providence, or to apply the spirit of the Old Testament to modern times.

The author recommends a variety of minor alterations in the Church Service, too numerous for us to recapitulate; but we do not think them in general happy. Why, for instance, omit the word "shortly" in the Burial Service ("shortly accomplish the number of thine elect"), and yet leave wholly unnoticed those other expressions in that service which give extreme pain to many conscientious clergymen?

We for the present lay down our bundle of pamphlets; but there is one point which, amidst so many plans for Church Reform, we are anxious should not be forgotten—namely, that we have a church well worth reforming; and with regard to abuses, it is a slander to speak of them as increasing among us. On the contrary, we believe that for a century and a half past there were never fewer, and that they are daily diminishing. The times are more searching than formerly; there is also a wider diffusion of religious feeling; and hence all improprieties are made more known, and are more keenly felt and animadverted upon. Pluralities, commendams, sinecures, and other things which ought to be amended, were never regarded with greater jealousy than at present; and there is more reason to fear lest some would-be reformers should strip the Church to penury, than that the days will be revived when prelates raised armies, and besieged castles, and captured palaces, and bearded monarchs; and when a Dunstan was not thought less a saint for holding the see of London annexed to his princely Archbishoprick of Canterbury, which had not then suffered the spoliations of modern encroachment. Let us correct abuses; but let us not exaggerate them. Radicals and infidels, and some who ought to know better, will do that to our hands.

One word, also, to those who are pleased to charge the Church of England with practical Popery, and who see no remedy for abuses but that of subverting all national Ecclesiastical Establishments. With such persons we contend, that the system of the Church of England stands fairly and scripturally between the two extremes of the Papist and the Dissenter. Popery forces the people to regulate their watches by the town-clock, without allowing them to look at the sun; and the hands are never suffered to be altered, let the sun say what it may. Dissent, to avoid this evil, has no town-clock at all. The Church of England keeps a town-clock, but

regulates it by the sun, and invites every person to see whether it goes rightly; but forces no man to set his watch to it, unless he is convinced that it is true to the dial. There is much convenience in having a town-clock, though the sun is the real and only regulator. Our Church Formularies—to drop the figure—are not intended to take the place of the Bible, or of the teaching of the Holy Ghost: they are not the sun: but they are valuable as forms of sound words, compressing much Scriptural knowledge for popular use, and as a standard of what the generality of the town consider to be true time by the authentic gnomon. The clock does not supersede the meridian, and may be corrected at any time by it. A simile, we know, is not necessarily an argument; but we think ours partakes of the complexion of one.

(To be continued.)

OBITUARY.

WM. WILBERFORCE, ESQ.

It has been the lot of the Conductors of the Christian Observer, in the course of more than thirty years, to raise memorials over the tomb of many eminent servants of Christ and friends of mankind; but, without disparagement to any other name, however highly and justly esteemed, never was their difficulty so great as in endeavouring to express the thoughts and feelings which arise in connexion with that of Mr. Wilberforce. He was one of those remarkable individuals who are raised up from time to time to give a new and permanent stamp to the concerns of large portions of mankind; who have not passed through life and left behind them no distinct record of their existence; but whose name is traced upon the tablets of history, and is blended with the affairs of mighty nations. In the application of this remark to Mr. Wilberforce, we do not allude merely to that great question of justice, religion, humanity, and national policy, with which he is most currently and popularly identified; but also, and we might say more peculiarly, to the influence of his character and conduct as a Christian, which affected, to a degree far beyond what ordinarily falls to the lot of an individual, the moral and spiritual habits of his contemporaries, and through them of posterity. We shall have occasion to advert to this matter in the remarks which we purpose introducing in relation to him as a Christian Senator, and the Author of the "Practical View of the prevailing Religious System of professed Christians in the higher and middle Classes in this Country, contrasted with real Christianity;" one of the most valuable and useful publications of this or any age, and which, by the blessing of God, has been rendered the instrument of religious benefit to multitudes of persons, who could not be induced to look into any religious book which came before them less strongly recommended.

We are not disposed to draw up too hasty a memoir of such a man. The chief features of his public life are, indeed, already before the world in many forms; and a fuller and more personal narrative, compiled from authentic documents and recollections, and including selections from his correspondence, is, we understand, in contemplation by his family. There will, therefore, be no deficiency of interesting materials with which to combine those reflections and statements which may occur to ourselves in connexion with the memory of this beloved and revered friend, and ample opportunities will occur for resuming the subject. In the mean time, and in the absence of the full and accredited narrative which we may hope for, we shall transcribe, for the information of those of our readers who are not acquainted with the general outline of Mr. Wilberforce's life, a very interesting account of him, which has been communicated, apparently from an authentic source, to the "Christian Advocate." There may be a few minor errors in the narrative, and some of the statements might furnish occasion for comment; but we transcribe the whole as we find it, gratified in laying before our readers so able and eloquent a sketch, and doubly gratified at the preference which the writer gives to the religious portion of his friend's character above those splendid qualities, and even those amiable and philanthropic virtues, which beautifully harmonized with it, but had been a delusive substitute for it. The following is the narrative:

"The loss of private friends is too absorbing an event to be immediately instructive. It is too long before the wounded feelings of the survivors will permit that calm retrospect, which first teaches resignation, and then guides the thoughts to eternity. The vivid recollection of features that we loved, and last beheld convulsed in the agony of approaching dissolution; the memory of recent kindness, of domestic enjoyment, gone, perhaps never to return; the fond,

endearing associations of a long, united home, now for the first time severed and dispersed; all combine to raise painful and tumultuous emotions, inconsistent with that tone of deep and solemn interest, with which we contemplate the loss of our public men.

"Few, indeed, could be mentioned whose names are more calculated to elevate the mind to a devotional, as well as an affectionate temperament, than Mr. Wilberforce's. He was intimately connected, in the remembrance of every man, with all that is great and good. He was a bright star in that galaxy of talent that shed a lustre over our political world at the end of the last century. He shone with brilliancy in our senate, even when men were dazzled with the splendour of Pitt and Fox. He was the ornament of society when Burke was in the meridian of his glory, and Sheridan in his zenith, and Canning in the spring of his radiant career. But honours like these were the least that distinguished the course of this venerated man. He achieved for himself a triumph far more illustrious, even for its earthly value, than all that eloquence, or learning, or wit, can obtain for their possessors. At a time when religious sincerity was not understood in the higher walks of life, and piety was stigmatized in aristocratic circles with scarcely less reproach than in the days of the Second Charles; when the heat of politics and the rage of party almost excluded Christianity from sight, and banished her professors from fashionable life; Mr. Wilberforce, with a courage and a consistency worthy of an Apostle, exerted himself, by his writings and his example, to work a moral reform in the sphere in which he moved: and his exertions were crowned with success. He established around him a circle of pious men, which has gradually but constantly been extending itself, till it has at length included within it many, as we hope, of our distinguished characters in every class of life, political, literary, and scientific. With many shades of difference in opinion, and even perhaps in principle, there is undoubtedly a large body of men now existing, who take a prominent part in every scheme of benevolence or religious instruction, and who have acquired for our country a reputation for charitable and pious exertions beyond that of any other nation in the world. We attribute the merit of this, under the blessing of God, more to the example and influence of Mr. Wilberforce, than to any other secondary cause. While others have given to him that meed of praise which is justly his due, for his great exertions in the cause of the enslaved Negro, we have always considered this to be his highest honour, and one which will shed a glory on his name when the existence of Colonial Slavery is a mere matter of historical research.

"We have endeavoured to glean a few facts of the biography of this celebrated man, to satisfy the anxious wishes of our readers.

"His ancestors for many years were successfully engaged in trade at Hull. His great-great-grandfather was a Mr. William Wilberforce, who was one of the Governors of Beverley in the year 1670. The grandson of this gentleman married Sarah, the daughter of Mr. John Thornton, about the year 1711; and hence, we believe, originated that intimate connexion with the Thornton family which continued to the end of Mr. Wilberforce's life. There were two sons and two daughters, the issue of this marriage. William, the elder son, died without issue in the year 1780. Robert, the younger, married Miss Elizabeth Bird; the aunt, as we believe, of the present Bishops of Winchester and Chester. The late Mr. Wilberforce was the only son of Mr. Robert Wilberforce. There were two daughters, Elizabeth and Sarah: the former died unmarried; the latter was twice married, first to the Rev. — Clarke, and then to Mr. Stephen, the late Master in Chancery.

"Mr. Wilberforce was born at Hull in the year 1759, in a house in High Street, now the property of Mr. Henwood. He went to St. John's College, Cambridge, as a fellow-commoner, at the usual age, and there formed an intimacy with Mr. Pitt, which remained unbroken till his death. Mr. Wilberforce did not obtain academical honours; and, in fact, such honours were rarely sought at that time by those who wore a fellow-commoner's gown: but he was distinguished as a man of elegant attainments and acknowledged classical taste. Dr. Milner, the late president of Queen's College in the same University, was another intimate of Mr. Wilberforce, and accompanied him and Mr. Pitt in a tour to Nice. We believe Miss Sarah Wilberforce was also of the party. This little event deserves particular mention, even in this hasty memoir of him; for he has often been heard to acknowledge that his first serious impressions of religion were derived from his conversations with Dr. Milner, during the journey. Milner was a man worthy of the proud distinction * of having thus led Mr. Wilberforce's mind into paths of pleasantness and peace.

"Mr. Wilberforce was chosen as the Representative of his native town as soon as he attained his majority. We first find his name in the Parliamentary Journals in the year 1781, as one of the Commissioners for administering the oaths to Members. We believe that he represented Hull for two, if not three parliaments. He does not appear to have taken an active part in the business of the House

* Dr. Milner would not have approved this phrase.

till 1783, when he seconded an address of thanks on the Peace. The next occasion on which he came forward was in opposition to Mr. Fox's India Bill, in 1783. We have never seen any report of his speech: we have heard it mentioned in terms of approbation, but as marked with more asperity of style than generally characterized his oratory. It cannot but be interesting at the present time, to find that in 1785 Mr. Wilberforce spoke in favour of a reform in Parliament, when that subject was brought forward by Mr. Pitt. The plan then suggested was infinitely short of that which has since been carried into effect. Mr. Pitt proposed to suppress thirty-six decayed boroughs; to distribute their members among the counties; and to establish a fund of one million for the purchase of the franchise of other boroughs, to be transferred to unrepresented towns. It is worthy of remark, that Mr. Fox, who avowed himself favourable to the principle of reform, but resisted the plan of purchasing it, complained of Mr. Wilberforce for not taking the 'most conciliatory mode' of acquiring strength in the cause, and for 'reproaching characters of the greatest weight in Parliament.'

"In the following year Mr. Wilberforce succeeded in carrying through the Commons a Bill for amending the Criminal Law. It was crude and imperfect in its forms, and opposed by Lord Loughborough in the Upper House, principally for this reason. It was rejected without a division. Its principal object was to give certainty to punishment; but, if we may judge from Lord Loughborough's comments upon it, it reflected more credit upon Mr. Wilberforce's benevolent feelings than upon his legal skill: nor is this improbable; Mr. Wilberforce was not a man to subject his enlarged views to the trammels of special-pleading precaution. It is not, indeed, likely, that he was qualified by any professional study for that petty dexterity which is necessary to adapt legislation to the correction of abuses strictly legal.

"It is instructive to observe the early Parliamentary career of this great man. If there ever was a being gifted with more than human kindness, it was Mr. Wilberforce. His tone, his manners, his look, were all conciliatory, even to persuasive tenderness; yet we have already seen him reproved for undue severity by Fox, and we next find him tutored in meekness by Pitt! In 1787, in a debate on the commercial relations with France, Burke had provoked Mr. Wilberforce into some acrimony of retort, when Mr. Pitt checked him for his imprudence, telling him that 'it was as far beyond his powers as his wishes, to contend with such an opponent as Burke, in abuse and personality.'

"We have not space to follow in detail the Parliamentary history of Mr. Wilberforce. We must hasten on to that great question, to which he devoted his best powers and his best days; the Abolition of the Slave Trade. It was in 1788 that Mr. Wilberforce first gave notice of his purpose to draw the attention of the Legislature to this subject; but indisposition prevented him from executing it; and, on the 9th of May in that year, Mr. Pitt undertook the duty for him. A resolution passed the House, that it would proceed in the next session to consider the state of the Slave Trade, and the measures it might be proper to adopt with respect to it. Even at that early period of his life, so well acknowledged were his talents and his character, that both Pitt and Fox expressed their conviction that the question could not be confided to abler hands. Before the House proceeded with the inquiry, Sir William Dolben, the Member for the University of Oxford, moved for leave to bring in a bill to regulate the transportation of slaves. The bill was lost upon a question of privilege; but, in its passage through both Houses, evidence at great length was examined, proving all the horrors of the system. We have been much struck, in the perusal of the debates, by the identity of tone and sophism between the pro-slavery men of that day and their successors in the present. Lord Thurlow talked pathetically, not of the murder of the slaves, but of the ruin of the traders; Lord Sydney eulogized the tender legislation of Jamaica; the Duke of Chandos deprecated universal insurrection; and the Duke of Richmond proposed a clause of compensation!

"On the 12th of May, 1789, Mr. Wilberforce again brought the question before the House, introducing it with one of those powerful and impressive speeches which have justly classed him among the most eloquent men of his day. He offered a series of resolutions for their consideration and future adoption; and on the 25th of May the debate was renewed. The usual evasion of calling further evidence was successfully practised by his opponents, and the further consideration of the matter was adjourned to the following session. Sir William Dolben's Act, however, for the regulation of the trade, was passed.

"In 1790, Mr. Wilberforce revived the subject; but, though more evidence was taken, and on this occasion before a select committee, nothing effectual was done, and the question was again postponed. In the following year, another committee above stairs was appointed to prosecute the examination of witnesses; and on the 18th of April Mr. Wilberforce again opened the debate with a copious and energetic argument. Pitt, Fox, William Smith, and other members, came forward to support him; but in vain: slave traders in 1791 were not more accessible

to the voice of reason, or the cry of humanity, or the reproach of conscience, than slave owners of 1833; and his motion was lost by a majority of 75.

"But Mr. Wilberforce was not to be discouraged. It was the noble trait of his long and useful life, that he uniformly adhered to principle: neither calumny, nor difficulty, nor defeat, could make him swerve, even for a moment, from his determined purpose: and by principle he triumphed. On the 3d of April, 1792, he again moved the abolition; and he was again opposed by all the virulence and all the sophistry of colonial interest. The West-Indian advocates recommended, then as now, palliatives and ameliorations, but protested against the only cure. Mr. Bailey talked of the great religious cultivation of the slaves: Mr. Vaughan recommended schools for education: Colonel Thornton predicted the ruin of our shipping: and Mr. Dundas had the merit of first proposing 'gradual measures!' The ruse succeeded, and *gradualism* was carried by a majority of 68. Another attempt was made, on the 25th of April, to alter the period of abolition, fixed by Mr. Dundas for the 1st of January 1800, to the 1st of January 1793. This was lost by a majority of 49; but a compromise was subsequently effected, limiting the time to the 1st of January 1796. The Bill, however, did not pass the Lords. There, of course, further evidence was required!

"In 1794, Mr. Wilberforce limited his exertions to the introduction of a Bill to prohibit the supply of slaves to foreign colonies. It passed the Lower House, but was also thrown out in the Lords, by a majority of 45 to 4. Is it that Peers, like the geese of Rome, have more intellect than others to perceive approaching danger? or too much strength of mind to be unseasonably affected by the sufferings of their fellow-subjects?*

"In 1795, Mr. Wilberforce moved an Amendment on the Address. His object was to promote a pacific relation with France; and, at a later period of the session, he made another motion to the same effect; but we purposely refrain from entering upon this topic.

"Nothing could long divert him from the theme of Abolition; and, even in the midst of these busy times, he made an opportunity of again calling to it the attention of the Legislature. On the 26th of February he moved for leave to bring in his Bill. Mr. Dundas moved an amendment, for postponing the motion for six months; and it was carried by a majority of seventeen. On the 18th of February 1796, Mr. Wilberforce again brought the question forward; but on this occasion he failed, by a majority of four in favour of postponement; and he was defeated by the same majority in 1798, although in the intervening year an address to the Crown, praying for its interposition with the Colonial Legislatures to encourage the native population of the islands, had been carried. The same bad success attended his exertions in 1799, although on this occasion he was strenuously supported by Mr. Canning.

"We believe that it was not till 1804 that Mr. Wilberforce renewed his attempts to awaken the Parliament to their duty: in that year, on the 30th of May, he moved that the House should resolve itself into committee, and he prefaced his motion with one of the most impassioned speeches ever made within its walls. We have generally heard it acknowledged to have been his grandest effort in the cause. His Bill passed the third reading, by a majority of thirty-six; but at so late a period of the session that it was too late to discuss it in the Lords; and, on the motion of Lord Hawkesbury, it was postponed to the ensuing session. This was the last time that Mr. Wilberforce took the lead in this great question. On the 10th of June, in 1806, Mr. Fox, being then in office, brought it forward at Mr. Wilberforce's special request. He introduced it with a high eulogium upon him. 'No man,' he observed, 'either from his talents, eloquence, zeal in the cause, or from the estimation in which he was held in that House and in the country, could be better qualified for the task.'

"Bitter experience has since proved how little either talents or eloquence, zeal or public estimation, have to do with the success of public measures that have no better foundation than humanity and justice, even when backed by popular opinion. Mr. Wilberforce rightly calculated on the superior influence of Ministerial power. The Bill, under the auspices of Government, passed the Lower House by a majority of 114 to 15; and, through the efforts of Lord Grenville, was, at length, triumphant in the Lords. But the triumph was fairly given to Mr. Wilberforce. He was hailed with enthusiastic acclamations on re-entering the House after his success; and the country re-echoed the applause from shore to shore. In the following year, his return for Yorkshire, which county he had represented in several successive Parliaments, was warmly contested; but such was the ardour with which the friends of humanity espoused his interest, that their subscriptions far exceeded the expense of his election, although more than 100,000*l.* We do not recollect the exact sum; but we believe that money to more than double that amount was subscribed.

"He remained in Parliament for many years, until he was nearly the father of the

* The eloquent writer would, probably, upon reflection, have expressed himself differently. The fact is too painful for sarcasm.

House. About the year 1825 he retired altogether into domestic life, his increasing infirmities having latterly obliged him to relieve himself from the heavy burthen of the county business, by accepting a seat for the borough of Bramber, then in the nomination of Lord Calthorpe. Mr. Wilberforce frequently took an active part in public affairs, after the termination of his Abolition duties. On the arrival of the late Queen he exerted himself strenuously to avert those revolting discussions which he too plainly foresaw must ensue; and he moved his well-known address to her Majesty, entreating her to return to France, as we have heard whispered, in concurrence with the feelings of one at least of her legal advisers, who promised his influence to obtain her assent. That influence, if exerted, availed but little. Mr. Wilberforce, however, had the satisfaction of feeling that he had discharged an important duty to his conscience, as well as to his public character. Had he been accessible to the vanity of ordinary men, he must have felt flattered by the confidence reposed in him by the House on this occasion. His suggestion was received with almost reverential attention, and one and all seemed to regard him as the only man whose acknowledged address, and weight of character, afforded a hope of extrication from the painful dilemma in which they found themselves placed.

"We do not recollect that Mr. Wilberforce ever personally introduced any measure of importance after the Abolition Bill had passed.

"The general bias of his politics was towards the Tories; but a man more free from servile attachment to his party was never found in Parliament. Though the intimate friend and constant supporter of Mr. Pitt, he never accepted or solicited either place or honour. We doubt if he ever asked a favour for himself, though he never refused his influence to support the applications of men who possessed fair claims on the public justice. Few members attended with more assiduity in their places in Parliament. Though his frame was always weak, and his health indifferent, he rarely absented himself from public duty: he had, indeed, a higher motive to its discharge, than most men. Though more destitute of self-importance than most men, he was sensible that he had gradually risen to a peculiar responsibility, which there were few, if any, to share with him. He was regarded by the religious world, as the protector, in the Lower House, of the public morals and religious rights. He was justly conscious that this was the highest trust confided to his care, and he was vigilant in proportion. He was never to be found sleeping when any question trenching on public decorum, or the interests of religion, came before the legislature. We believe that this high motive impelled him to a more frequent attendance than consisted with his physical strength. In his later years he often availed himself of the too frequent opportunity given by a heavy speaker, to indulge himself with an hour's sleep in the back seats under the galleries; and this indulgence was cheerfully and respectfully conceded by the House. To have disturbed the slumber of Mr. W. would have been, with one consent, scouted, as a breach of privilege, for which no ordinary apology could have atoned.

"We have scarcely reserved time or space for a few particulars of his private habits. He married Miss Barbara Spooner, the daughter of an opulent banker at Birmingham, in the year 1797. We believe that it was about this time that he published his celebrated work on Christianity. It was his only work on religious or miscellaneous subjects; but it procured for him great celebrity, not less for the elegance of its style than the sterling value of its principles. It has passed through many editions, and is now a standard book in every library. For some years after his marriage, he resided at Bloomfield House, on Clapham Common, except during the Session, when he was generally at his town residence in Old Palace Yard. He removed from Clapham to Kensington Gore, where he lived many years. For a short time, he occupied another house at Brompton; but, on leaving public life, we think about the year 1825, he purchased an estate at Highwood-hill, about two miles from Barnet, where he remained till within two years of his death. His lady and his four sons have survived him. His eldest daughter died unmarried four years ago. His other daughter married the Rev. J. James, and died within twelve months of her marriage. Her loss deeply affected her venerable parent; but, faithful to that God who had never failed him throughout his arduous life, the morning of her decease found him in his usual seat at church, seeking at the altar that peace which the world cannot give. Mrs. James inherited too much of her father's beautiful mind, not to leave a wound in the parent's heart which never healed during the short time that he survived her.

"We dare not presume to describe the character of this illustrious servant of God. Nor is it necessary: every one among us, high or low, rich or poor, has been more or less familiar with his virtues; for, in private or in public, the man was still the same. He had formed a little paradise around him, and it attended him wherever he went. Tenderness, affectionate sympathy for the least want or suffering of his neighbour, yet a benevolence so expanded that every man seemed his neighbour, characterised him at home or abroad. He was happy in himself, for he wished and he sought the happiness of all around him. The protection of the

Negro was only an emanation from that principle of love which seemed to govern every action and every thought; a brighter coruscation of that light which radiated in all directions, and spread warmth and comfort on all within its rays. He lived for others; he died for himself, to enjoy in all its fulness the heaven which he had endeavoured to realise on earth, by following the footsteps of that Saviour on whose atonement he entirely rested for salvation.

"In his domestic life, Mr. Wilberforce was playful and animated to a degree which few would have supposed, who had been accustomed to regard him only as the leader of the religious world. He was extremely fond of children, and would enter into their gambols with the gaiety of a school-boy. We need scarcely add, that he was the idol of his own. Their veneration, their filial attachment, bordered on enthusiasm; their hourly attendance on his wants, resembled the maternal anxiety of a widowed parent for an only child. Mr. Wilberforce was particularly happy in conversation: his memory was richly stored with classical allusion; a natural poetry of mind constantly displayed itself; a melodious cadence marked every thought and every expression of the thought. He was seldom impassioned; not often energetic; but his tones were mellifluous and persuasive, exactly according with the sentiment they conveyed. Those who studied the character of his elocution in public, cannot fail to recognise the same distinguishing traits in all the speeches of his later years.

"We must not conclude even these lengthened remarks without noticing his religious habits. His attachment to the Established Church was deep and inviolable; but never was a Churchman less tainted with the least approach to bigotry. His feelings were truly liberal. We recollect on one occasion that he received the Sacrament in a Dissenting chapel: a gentleman had expressed some doubt of the circumstance, and Mr. Wilberforce was asked if the report was true. 'Yes, my dear,' he answered in a tone that intimated surprise: 'is it not the church of God?'

"In person Mr. Wilberforce was not calculated to excite attention; but, when his countenance was animated by conversation, the expression of the features was very striking. An admirable likeness of him, though inferior as a work of art, was lately painted for Sir Robert Inglis, by an artist of the name of Richmond. It appeared in the late Exhibition.

"His remains are interred close to those of Pitt and Canning. It was not less honourable to the age than to his memory, to witness men of every rank, and every party, joining together to pay the last tribute of homage to a man whose title to public gratitude was exclusively founded upon his private worth and disinterested services to mankind.

"Oh! may I die the death of the righteous, and may my last end be like his!"

It is not without an exercise of self-denial that we at present forbear dilating upon the fruitful topics included in the above sketch; more especially his religious character, and his zealous efforts in many ways to promote the spiritual welfare of mankind; but we purpose resuming the subject.

(*To be continued.*)

VIEW OF PUBLIC AFFAIRS.

THE length of the preceding article obliges us to postpone what we had written upon the Public Affairs of the month, which, however, was chiefly to mention the passing of several of the Bills which we have already noticed, and a summary of the most important of which, as finally settled, we hope to insert during the recess of Parliament. Among these measures, there is not one for which we feel such lively gratitude to God as the Slavery Abolition Act, which, though not all that we wish, or think just and politic, is far beyond all that three or four years ago we could have ventured so soon to expect. We have much to say on this and other measures.

The House of Lords has negatived the Jewish Disabilities Bill, and we think properly, notwithstanding it was introduced and advocated by so good and judicious a man as Lord Bexley. It has also rejected a most unjust Bill for preventing the Claimants of Tithes instituting actions for their recovery, in anticipation of the operation of Lord Tenterden's Act, by which all claim not legally sued for during sixty years will be extinguished. We approve upon the whole of Lord Tenterden's Act, in its prospective application, as tending to prevent litigation and manifold evils, though it also quashes many just claims; but to make it apply instanter, and without notice, is most unjust, as many indubitable rights have not been prosecuted, owing to negligence, poverty, or the love of peace, on the part of the tithe owner, and chicane on the part of the payer.

ANSWERS TO CORRESPONDENTS.

H.; AN INQUIRER; W. W. W.; E. M. B.; J. M. W.; HEINECCIUS; S.; W. D. V.; D. S. L.; E. D.; and J. H.; are under consideration.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON THE RELATION OF CHRISTIANITY TO CIVIL GOVERNMENT IN THE UNITED STATES OF AMERICA.

For the Christian Observer.

MUCH as the condition of the United States of America is popularly misunderstood and misrepresented in England, in relation to matters of social and political arrangement, still greater are the mistakes which prevail in reference to the religious affairs of that vast and interesting nation. Nor can we wonder at the popular ignorance upon this subject, respecting which the mass of tourists and journalists are not qualified to afford much accurate information, when we see how credulously thousands of Englishmen receive the blunders and slanders of such flippant scribblers as Mrs. Trollope, and such wilfully party-spirited misrepresenters as the Quarterly Reviewers, in reference to matters more on the surface than those connected with the state of religion. It is not likely that writers who retail the most absurd fallacies respecting the civil condition, and obvious usages and customs of a nation, should have penetrated very carefully into the less visible indications of its moral and religious condition.

It is often asked in England, both within and without the Established Church, What is the relation of Christianity to civil government in the United States of America, and how does the system practically work? These inquiries are of considerable moment, as connected with the important question of national Church Establishments. It is urged by the opposers of Established Churches, that in the United States of America the experiment of doing without them has been tried, and has succeeded. It is replied, by the friends of national Religious Establishments, that the experiment has not yet been fully tried; for that the United States still retain much of the beneficial influence of the arrangements which existed before the Revolution; and that there is, under the present plan, a lamentable inadequacy of religious ordinances to the wants of the people, which of itself shews the need of a national church establishment. It is not, indeed, generally understood in England what are the real facts of the case—as was lately seen in the discussions on the Jewish Disabilities Bill, during which the example of the United States was appealed to as that of a truly wise and virtuous nation, in which not only is there no established church, but no national recognition of religion whatever, so that a Jew stands in every respect upon precisely the same footing as a Christian.

Now this is not the actual state of facts in the United States. It is true that the Federal Constitution declared that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise

thereof;" but the best lawyers and statesmen of America contend, that, though this prohibits a national ecclesiastical establishment, it was not intended to set aside as the national faith that Divine religion which, under varying modifications, had been professed and cherished from the earliest settlement of the country, and which it was the great object of the pilgrim fathers who quitted Great Britain for America to enjoy in the wilderness of the Western World according to the dictates of their conscience, and to hand down as the best gift to their children's children.

Believing as we do that a National Church Establishment is, under the blessing of God, an instrument of incalculable benefit to a land, we think that the United States have ventured upon a most dangerous experiment; and we do not consider it possible, without an especial miracle, which we are not authorized to expect, that the spiritual wants of the people can be supplied, and a system of religious instruction be perpetuated, under the present arrangements. At the same time, it is not just to overlook the measure of religious legislation which is still permitted, either federally or in individual States; and we firmly believe that it is chiefly to the presence of even these partial recognitions, and certainly not to the absence of more direct sanctions, that the American Union is indebted for whatever is most hopeful in her religious condition.

We are happy in being able to lay before our readers some authentic particulars relative to the connexion between Christianity and Civil Government in the United States, as detailed in an Address to the Convention of the Protestant Episcopal Church of South Carolina by the Rev. Dr. Adams, President of Charleston College. Dr. Adams is an Episcopalian Clergyman, and a zealous advocate for the national recognition of Christianity; but he is an equally zealous opposer of the civil establishment of any particular communion. We may therefore the more confidently quote his statements, against those who are ever referring to the American commonwealth in favour of that modern "Liberalism" which would render a nation avowedly unchristian, under the pretext of not being sectarian. We do not defend America: we think her quite wrong, and we believe that ultimately she will either be obliged to alter her course, or that infidelity will work her ruin: but we ought not to represent her case as worse than it is; and Dr. Adams's facts are of great importance, as shewing the extent, however inadequate, to which legislation has gone in establishing Christianity as part and parcel of the national institutions. Should we, in quoting from Dr. Adams, be obliged to introduce any of his interwoven remarks against national church establishments, we need not say that we do not do so with approbation;—a disclaimer which we should have thought unnecessary and obtrusive, had we not learned, with much astonishment, that some readers consider all that they find in any quotation in our pages as our own sentiment, unless we explicitly state the contrary; to do which in every instance would not only be tedious or impracticable, but in most cases would be unnecessary, as the character of a periodical work is sufficiently known to its readers to enable them to discover whether or not a quoted remark is adopted as the sentiment of its conductors. We should not, however, have digressed into this explanation, had we not been gravely accused of patronising king-killing, because, in the course of a quotation in our pages from an American author, there happened to occur the title of some publication advocating that doctrine, and we did not chance to add a ridiculously superfluous note to say that we did not approve of that atrocity.

Dr. Adams relates as follows the state of ecclesiastical affairs in his native land, up to the period of its separation from Great Britain:—

"The relation which the prevailing system of religion in various countries

and in successive ages, has sustained to civil government, is one of the most interesting branches of the history of mankind. According to the structure of the Hebrew polity, the religious and political systems were most intimately, if not indissolubly, combined; and in the Mosaic Law we find religious observances, political ordinances, rules of medicine, prescriptions of agriculture, and even precepts of domestic economy, brought into the most intimate association. The Hebrew hierarchy was a literary and political, as well as a religious, order of men. In the Grecian States and in the Roman Empire, the same individual united in his own person the emblems of priest of their divinities and the ensigns of civil and political authority. Christianity—until it had overthrown the ancient polity of the Jews on the one hand, and the polytheism of the Roman Empire on the other—was extended by the zeal and enterprize of its early preachers, sustained by the presence of its Divine Author, and accompanied by the evidence of the miracles which they were commissioned to perform. It is not strange, therefore, that when, under the Emperor Constantine, Christianity came into the place of the ancient superstition, it should have been taken under the protection, and made a part of the constitution, of the Imperial government. It was the prediction of ancient prophecy, that in the last days kings should become nursing fathers and queens nursing mothers to the church: and what was more natural, than to understand this prophecy as meaning a strict and intimate union of the church with the civil government of the empire? Ancient usage, with all the influence which a reverence for antiquity is accustomed to inspire, was on the side of such an union. We may well believe, then, that Christianity was first associated with civil government without any intention on the part of civil governors to make it the odious engine of state which it afterwards became. And if the Roman Emperors had been satisfied to receive the new religion without distinction of sects, as the broad ground of all the great institutions of the empire, it is impossible to shew, or to believe, that such a measure would not have been both wise and salutary. The misfortune was, that there soon came to be a legal preference of one form of Christianity over all others. Mankind are not easily inclined to change any institution which has taken deep root in the structure of society; and the principle of the union of one form of Christianity with the imperial authority under the Roman Emperors, had acquired too many titles to veneration to be relinquished when the new kingdoms were founded which rose upon the ruins of the Roman Empire. This principle has always pervaded, and still pervades, the structure of European society; and the necessity of retaining it is still deeply seated in the convictions of the inhabitants of the Eastern continent.

"The same principle was transferred to these shores when they were settled by European colonists. In Massachusetts, and some other northern colonies, no man could be a citizen of the commonwealth unless he were a member of the church as there established by authority of law. In Virginia, and some of the more southern colonies, the Church of England was established by law. In South Carolina legal provision was made for the establishment of religious worship according to the Church of England, for the erecting of churches, and the maintenance of clergymen; and it was declared, that 'in a well-grounded commonwealth matters concerning religion and the honour of God ought in the first place [*i. e.* in preference to all others] to be taken into consideration.'

"It is the testimony of history, however, that ever since the time of Constantine such an union of the ecclesiastical with the civil authority has given rise to fragrant abuses and gross corruptions. By a series of gradual but well-contrived usurpations, a bishop of the church, claiming to be the

successor of the chief of the Apostles, and the Vicar of Christ, had been seen for centuries to rule the nations of Christendom with the sceptre of despotism. The argument against the use of an institution arising from its abuse is not valid, unless when, after sufficient experience, there is the best reason to conclude that we cannot enjoy the use without the accompanying evils flowing from the abuse of it. Such, perhaps, is the case in regard to the union between any particular form of Christianity and civil government. It is an historical truth, established by the experience of many centuries, that whenever Christianity has in this way been incorporated with the civil power, the lustre of her brightness has been dimmed by the alliance.

"The settlers of this country were familiar with these facts, and they gradually came to a sound practical conclusion on the subject. No nation on earth, perhaps, ever had opportunities so favourable to introduce changes in their institutions as the American people; and by the time of the Revolution a conviction of the impolicy of a further union of church and state, according to the ancient mode, had so far prevailed, that all the States, in framing their new constitutions of government, either silently or by direct enactment discontinued the ancient connexion."

Now, without commenting on the statements in the above quotation, a question of great interest here arises for discussion: In thus discontinuing the connexion between the church and the commonwealth, did these States intend to renounce all connexion with the Christian Religion? Or did they intend only to disclaim all preference of one sect of Christians over another, as far as civil government was concerned, while they still retained the Christian Religion as the foundation-stone of all their social, civil, and political institutions? Did Massachusetts and Connecticut, when they declared that the legal preference which had heretofore been given to Puritanism should continue no longer, intend to abolish Christianity itself within their jurisdictions? Did Virginia and South Carolina, when they discontinued all legal preference to the Church of England as by law established, intend to discontinue their observance of Christianity, and their regard for its Divine authority? Did the people of the United States, when in adopting the Federal Constitution they declared that "Congress shall make no law respecting an establishment of religion, or prohibit the free exercise thereof," expect to be understood as abolishing the national religion which had been professed, respected, and cherished from the first settlement of the country, and which it was the great object of their fathers, in settling this then wilderness, to enjoy according to the dictates of their own consciences?

It has been asserted, by men distinguished for talents, learning, and station, and the assertion is gradually gaining belief in the United States, that Christianity has no connexion with the law of the land, or with civil and political institutions. Attempts are making to impress this sentiment on the public mind: but it is an opinion which Dr. Adams considers to be in contradiction to the whole tenor of American history; to be false in fact, and in the highest degree pernicious in its tendency, to all the most valuable institutions of the land, whether social, legal, civil, or political.

A preliminary and most serious difficulty here occurs to our minds, as to what is meant by establishing Christianity without establishing it in any particular form. Some of Dr. Adams's brethren would not admit that there is Christianity, or that there is the slightest vestige of the Gospel covenant, where there is not an Episcopal church; and though we are not of this class of pseudo high-churchmen, we are quite sure that there are many heresies among those who profess to call themselves Christians which are not Christianity. But as our own legislature admits the undefined declaration, "On the faith of a Christian," while it justly refuses a Jew or

a Mohammedan, we are not in a condition nationally to combat the point with our American descendants; but, looking at the matter either scripturally or practically, it appears to us that to recognise as Christianity every form which any man may please to call Christianity, is not to recognise it at all. We should not think that the American Congress would confer the slightest homage upon the Gospel by appointing a chaplain, if it did so without any distinction of opinions—placing a Socinian, for example, or Southcottian, upon a level with a true believer—any more than if it had appointed a Rabbi, a Mufti, or a Bramin.

But to return to our narrative. The originators and early promoters of the discovery and settlement of the North-American continent had the propagation of Christianity before their eyes as one of the principal objects of their undertaking. This appears by the charters and other similar documents of that period, in which this chief aim of their novel and perilous enterprize is declared with a frequency and fulness most satisfactory and gratifying. In the Charter of Massachusetts-Bay, granted in 1644 by Charles I., the colonists are exhorted by "their good life and orderly conversation to win and invite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind, and the Christian faith, which in our royal intention, and the adventurers' free profession [the unconstrained acknowledgment of the colonists], is the principal end of this plantation." In the Virginian Charter of 1606, the enterprize of planting the country is commended as "a noble work, which may, by the providence of Almighty God, hereafter tend to the glory of his Divine Majesty, in propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God;" and the Pennsylvania Charter of 1681-2 declares it to have been the object of William Penn "to reduce the savage nations, by gentle and just manners, to the love of civil society and Christian religion." In the Charter of Rhode-Island, granted by Charles II. in 1682-3, it is declared to be the object of the colonists to pursue, "with peace and loyal minds, their sober, serious, and religious intentions of godly edifying themselves and one another in the holy Christian faith and worship, together with the gaining over and conversion of the poor ignorant Indian natives to the sincere profession and obedience of the same faith and worship." The aim of the Crown and of the Colonists in planting Connecticut is still more strongly expressed than in the case of Massachusetts. The General Assembly of the colony are instructed to govern the people "so as their good life and orderly conversation may win and invite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith: which in our royal intentions and the adventurers' free profession is the *only* and principal end of this plantation." The same declaration, under considerable variations, is contained in nearly all the colonial charters. In the Virginia Charter of 1609 it is said, that "it shall be necessary for all such as shall inhabit within the precincts of Virginia, to determine to live together in the fear and true worship of Almighty God, Christian peace, and civil quietness:.... and that the principal effect which we can desire or expect of this action (*i. e.* the granting of this charter) is the conversion and reduction of the people in those parts unto the true worship of God and the Christian religion."—These quotations furnish a specimen of the sentiments and declarations with which the colonial charters and other ancient documents abound. They are authentic memorials of an age long since gone by. They make known the intentions and breathe the feelings of a race of men who ought to be held by their posterity in grateful remembrance. The Christian religion was intended by them to be the corner-stone of the

social and political structures which they were founding. Their aim was as pure and exalted, as their undertaking was great and noble.

Such was the origin of the American States. Let us now advert to their growth and progress. As the colonists desired both to enjoy the Christian religion themselves, and to make the natives acquainted with its divine blessings, they were accompanied by a learned and pious ministry; and wherever a settlement was commenced, a church was founded. As the settlements were extended, new churches were established. Viewing education as indispensable to freedom, as well as the handmaid of religion, every neighbourhood had its school. After a brief interval, colleges were instituted; and these institutions were originally designed for the education of Christian ministers*. Six days of the week they spent in the labours of the field; but on the seventh they rested, according to the commandment, and employed the day in the duties of public worship, and in the religious instruction of their children and servants. Thus colonization proceeded upon a system of civil and religious freedom, of universal industry, and of universal literary and religious education. The colonies were designed to be Christian communities. Christianity was wrought into the minutest ramifications of their social, civil, and political institutions; and not only so, but a regular church establishment—namely, a legal preference of some one denomination over all others—prevailed in almost all the colonies.

We are now prepared to examine the nature and extent of the changes, in regard to religion, which have been introduced by the people of the United States in forming their State Constitutions, and also in the adoption of the Constitution of the United States.

The twenty-four constitutions of the United States all recognise Christianity as the well known and well established religion of each community. The terms of this recognition are more or less distinct in the constitutions of the different States; but they exist in all. The reason why any degree of indistinctness exists in any of them unquestionably is, that at their formation it never came into the minds of the framers to suppose that the existence of Christianity as the religion of their communities could ever admit of a question. Nearly all these constitutions enjoin the observance of Sunday; and a suitable observance of this day includes a performance of all the peculiar duties of the Christian faith. The constitution of Vermont declares, that "every sect or denomination of Christians ought to observe the Sabbath, or Lord's-day, and keep up some sort of

* Scarcely had the Massachusetts' colonists arrived at their new scene of labour, when their thoughts were turned to the establishment of a college: and in 1636, Harvard University was founded. Dr. I. Mather says: "The ends for which our fathers chiefly erected a college were, that so scholars might there be educated for the service of Christ and his churches in the work of the ministry, and that they might be seasoned in their tender years with such principles as brought their blessed progenitors into this wilderness. There is no one thing of greater concernment to these churches in present and after-times, than the prosperity of that society. They cannot subsist without a college." (*Magnalia, B.* v.)—The heraldic inscription, "Christo et Ecclesiæ," on the seal of the University, is at once emphatic evidence and a perpetual memorial of the great purpose for which it was established. The College of William and Mary, in Virginia, was founded in 1662, and was the second collegiate institution established in the United States. The preamble of the Act establishing it recites, "that the want of able and faithful ministers in this country, deprives us of those great blessings and mercies that always attend upon the service of God." And the Act itself declares, "that for the advancement of learning, education of youth, supply of the ministry, and promotion of piety, there be land taken up and purchased for a college and free school; and that with all convenient speed, there be buildings erected upon it for the entertainment of students and scholars."—Quotations of similar import might be made respecting Yale, Nassau Hall, and, in fact, all the colleges first established in America.

religious worship, which to them shall seem most agreeable to the revealed will of God." The constitutions of Massachusetts and Maryland are among those which do not prescribe the observance of Sunday; yet the former declares it to be "the right as well as the duty of all men in society, publicly and at stated seasons to worship the Supreme Being, the great Creator and Preserver of the universe;" and the latter requires every person appointed to any office of profit or trust to "subscribe a declaration of *his belief in the Christian religion.*" Two of them concur in the sentiment, that "morality and piety, rightly grounded on Evangelical principles, will be the best and greatest security to government; and that the knowledge of these is most likely to be propagated through a society, by the institution of the public worship of the Deity, and of public instruction in morality and religion *." At the same time, they all grant the

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* Only a small part of what the Constitutions of the States contain in regard to the Christian religion is above cited; but we throw into a note a few additional passages.

Constitution of Massachusetts, Part i. *Art.* 3.—"As the happiness of a people, and the good order and preservation of civil government, essentially depend upon piety, religion, and morality; and as these cannot be generally diffused through the community but by the institution of a public worship of God, and of public institutions (instructions) in piety, religion, and morality: therefore, to promote their happiness, and to secure the good order and preservation of their government, the people of this commonwealth have a right to invest their Legislature with power to authorize and require, and the Legislature shall from time to time authorize and require, the several towns, parishes, precincts, and other bodies politic, or religious societies, to make suitable provision, at their own expense, for the institution of the public worship of God, and for the support and maintenance of public Protestant teachers of piety, religion, and morality, in all cases where such provision shall not be made voluntarily. And the people of the commonwealth have also a right to, and do, invest their Legislature with authority to enjoin upon all the subjects an attendance upon the instructions of the public teachers, as aforesaid, at stated times and seasons, if there be any one whose instructions they can conscientiously and conveniently attend. All moneys paid by the subject to the support of public worship, and of the public teachers aforesaid, shall, if he require it, be uniformly applied to the support of the public teacher or teachers of his own religious sect or denomination, provided there be any, on whose instructions he attends; otherwise, it may be paid towards the support of the teacher or teachers of the parish or precinct in which the said moneys are raised. And every denomination of Christians, demeaning themselves peaceably, and as good subjects of the commonwealth, shall be equally under the protection of the law; and no subordination of any sect or denomination to another, shall ever be established by law." *Part* ii. *Ch.* v. *Sec.* i. *Art.* 1.—"Whereas our wise and pious ancestors, so early as the year 1636, laid the foundation of Harvard College, in which university many persons of great eminence have, by the blessing of God, been initiated into those arts and sciences which qualified them for public employments both in church and state; and whereas the encouragement of arts and sciences, and all good literature, *tends to the honour of God, the advantage of the Christian religion*, and the great benefit of this and the other United States of America; it is declared that the President and Fellows of Harvard College," &c.

New-Hampshire.—The Constitution of this State contains provisions, in regard to the Christian religion, substantially the same with those just quoted from the Constitution of Massachusetts.

Connecticut, Art. 1. *Sec.* 1.—"It being the duty of all men to worship the Supreme Being, the great Creator and Preserver of the universe, and their right to render that worship in the mode most consistent with the dictates of their consciences; no person shall, by law, be compelled to join or support, nor be classed with or associated to, any congregation, church, or religious association. But every person, now belonging to such congregation, church, or religious association, shall remain a member thereof, until he shall have separated himself therefrom, in the manner hereinafter provided. And each and every society or denomination of Christians in this State shall have and enjoy the same and equal powers, rights, and privileges; and shall have power and authority to support and maintain the ministers or teachers of their respective denominations, and to build and repair houses for public worship, by a tax on the members of any such society only, to be laid by a major vote of the

free exercise and enjoyment of every religious profession and worship, with some slight discriminations. The principle obtained by the foregoing inductive examination of the State Constitutions is, That the people of the United States have retained the Christian religion as the foundation of their civil, legal, and political institutions; while they have refused to continue a legal preference to any one of its forms over any other. They have also consented to tolerate all other religions.

So much for the Constitution of the separate States. Of the evidence in favour of the recognition of Christianity by the Union in its federal capacity, the following is Dr. Adams's summary:—

"The Constitution of the United States contains a grant of specific powers, of the general nature of a trust. As might be expected from its nature, it contains but slight references of a religious kind. In one of these, the people of the United States profess themselves to be a great Christian nation. In another, they express their expectation that the President of the United States will maintain the customary observance of Sunday; and, by parity of reasoning, that such observance will be respected by all who may be employed in subordinate stations in the service of the United States. The first amendment declares, that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' This leaves the entire subject in the same situation in which it found it; and such was precisely the most suitable course. The people of the United States having, in this most solemn of all their enactments, *professed themselves to be a Christian nation*; and having expressed their confidence that all employed in their service will practise the duties of the Christian faith; and having, moreover, granted to all others the free exercise of their religion; have emphatically declared that Congress shall make no change in the religion of the country. This was too delicate and too important a subject to be entrusted to their guardianship. It is the duty of Congress, then, to permit the Christian religion to remain in the same state in which it was at the time when the Constitution was adopted. They have no commission to destroy or injure the religion of the country. Their laws

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legal voters assembled at any society meeting, warned and held according to law, or in any other manner."

New-Jersey.—The Constitution of this State declares (*Art.* xix.), "that there shall be no establishment of any one religious sect in this province [this constitution was formed in 1776], in preference to another, and that no Protestant inhabitant of this colony shall be denied the enjoyment of any civil right, merely on account of his religious principles; but that all persons professing a belief in the faith of any Protestant sect, who shall demean themselves peaceably under the government, as hereby established, shall be capable of being elected into any office of profit or trust, or being a member of either branch of the Legislature, and shall fully and freely enjoy every privilege and immunity enjoyed by others their fellow-subjects."

Delaware.—The Constitution of this State assumes (*Art.* i. *Sec.* 1), that "it is the duty of all men frequently to assemble together for the public worship of the Author of the universe; and piety and morality, on which the prosperity of communities depends, are thereby promoted."

Maryland.—The Declaration of Rights says (*Art.* xxxiii.), "that as it is the duty of every man to worship God in such manner as he thinks most acceptable to him, all persons professing the Christian religion are equally entitled to protection in their religious liberty." And again, (*Art.* xxxv.) "that no other test or qualification ought to be required, on admission to any office of trust or profit, than such oath of support and fidelity to this State, and such oath of office, as shall be directed by this Convention or the Legislature of this State, *and a declaration of belief in the Christian religion.*"

North-Carolina in her constitution (*Art.* xxxii.) says, "that no person who shall deny the being of a God, or the truth of the Protestant religion, or the Divine authority of either the Old or New Testament, or shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding any office, or place of trust or profit, in the civil department within this State."

ought to be consistent with its principles and usages. They may not rightfully enact any measure or sanction any practice calculated to diminish its moral influence, or to impair the respect in which it is held among the people."

"Until within a few years, our national legislation was, in this respect, suitable and highly commendable. It is not known to the author that until very lately there existed any Act of Congress requiring a violation of any Christian institution. But the Act of 3d March, 1825, section 11 makes it the duty of every postmaster to deliver letters, papers, &c. *on every day of the week*, at all reasonable hours. This is the first statute enacted by Congress authorizing and requiring a violation of the religion of the country. Congress can rightfully make no change in the religion of the nation; but in this instance they have enacted, that, as far as the mail department of the public business is concerned, there shall no longer exist the established (by law) observance of Sunday. This Act does not leave Christianity in the same situation in which it was before it was passed. It employs some thousands in desecrating and destroying an institution peculiar to Christianity. It is therefore, in the judgment of the author, unconstitutional, and ought to be rescinded."

"It is mentioned above, that a very suitable concern has, in general, been manifested by the Federal Government, to prevent the desecration of Sunday. The rules and regulations of the Army of the United States present an instance in point. By Article 2d of these rules and regulations, which every officer, before he enters on the duties of his office, is required to subscribe, 'it is earnestly recommended to all officers and soldiers diligently to attend Divine service; and all officers who shall behave indecently or irreverently at any place of Divine worship, shall, if commissioned officers, be brought before a general court-martial, there to be publicly and severely reprimanded by the President; if non-commissioned officers or soldiers, every person so offending shall, for his first offence, forfeit one-sixth of a dollar, to be deducted out of his next pay; for the second offence, he shall not only forfeit a like sum, but be confined twenty-four hours; and for every like offence, shall suffer and pay in like manner.'" (Act of April 10, 1806.)

"A very partial examination of our federal legislation has given these results:—The Act of April 30, 1816, provides for the appointment of Chaplains to the two Houses of Congress, and assigns their compensation. The Act of April 14, 1818, provides for the appointment of a Chaplain to the Military Academy at West-Point. By the Act of April 12, 1808, a Chaplain is to be appointed to each brigade of the Army. The Act of April 23, 1800, prescribes the rules and regulations for the government of the Navy of the United States. Art. 1. requires all commanders of vessels of war to shew in themselves a good example of virtue, honour, patriotism, and subordination, and to guard against and suppress all dissolute and immoral practices, and to correct all such as are guilty of them. The whole of the 2d Article will bear quoting. It says: 'The commanders of all vessels in the Navy, having Chaplains on board, shall take care that Divine service be performed in a solemn, orderly, and reverent manner twice a day, and a sermon preached on Sunday, unless bad weather or other extraordinary accidents prevent it; and that they cause all, or as many of the ship's company as can be spared from duty, to attend every performance of the worship of Almighty God.' Art. 3. visits with a severe penalty any officer or other person in the Navy who shall be guilty of fraud, profane swearing, drunkenness, or any other scandalous conduct, tending to the destruction of good morals. The author states, on the authority of Mr. Frelinghuysen, that 'the business of the Supreme Court,

the highest judicial tribunal of the country, is *by law* directed to suspend its session on Sunday.'

"The author cannot doubt that an extensive search into the laws of the United States, the Reports of the Courts of the United States, and our immensely voluminous congressional documents, would be rewarded with proofs equally numerous and gratifying, of regard, respect, and aid manifested towards Christian institutions by the Federal Government. Such examination it is not in the author's power at this time to make: he will therefore content himself with copying a single instance, which has fallen in his way without searching. The Secretary of War (Mr. Cass), in his report to the President of the United States, 25th November, 1832, speaking of the Military Academy at West-Point, says, 'Especially am I impressed with the importance of a proper place of public worship, where all the persons attached to the institution, amounting, with their families, to more than eight hundred individuals, can assemble and unite in the performance of religious duties. In a Christian community, the obligations upon this subject will not be questioned; and the expense of providing a suitable place of worship, especially as a Chaplain is maintained there, cannot be put in competition with the permanent advantages of a course of religious instruction to such a number of persons; a large portion of whom are at that critical period which determines whether the future course of life shall be for evil or for good.'"

Our statements and quotations have been long; but when we consider the evil use which has been made of the example of the United States of America, and when the advocates for what are called voluntary churches, and for no churches at all, are constantly appealing to it, we think it important to shew that this example is not so much to their purpose as they think; and that, if the American Union has not followed the good example of England, it has not at least gone to the length of Republican France.

(*To be continued.*)

RELINQUISHED MISSIONS.—MORAVIAN MISSION TO THE JEWS, FROM 1738 TO 1764.

For the Christian Observer.

It is probably not known to the majority of our readers, that among the missions commenced, but through necessity relinquished, by those indefatigable servants of Christ the Moravian Brethren, was one to the lost sheep of the house of Israel. The following narrative is taken from an interesting publication, which has lately appeared in Germany, from the pen of Mr. Kolbing, a member of the Elders' Conference of the Unity (the Directing Board of the Brethren's Church), under the title of "*A Retrospect of the First Century of the Missionary Labours of the Brethren's Church.*" It shews that at a very early period the attention of the Brethren was directed to the conversion of the Jews—an object which, in these latter days, has been pursued with persevering zeal by Christians of various denominations, and especially by the members of a Society in connection with the Church of England. The conductors of the Moravian Missions, to whom we are indebted for the narrative, state, that although for many years past the Brethren have been prevented, by a variety of circumstances, "from offering more than a mite of co-operation in this blessed work," they do not feel the less interested in its success, nor the less disposed to unite with their fellow-Christians in earnest supplication

that "God, who commanded the light to shine out of darkness, would shine in the hearts of his people Israel, to give them the light of the knowledge of the glory of God in the face of Jesus Christ."

In the year 1738, Leonard Dober, who had been an honoured instrument in the hand of God for the establishment of the first mission amongst the Negroes in the West Indies, felt an earnest desire to labour for the conversion of the Jews. For this purpose he repaired to Amsterdam, and hired a lodging; where he and his wife dwelt in great poverty, diligently seeking for opportunities of spiritual intercourse with the Jews, and in the mean while commending their cause to God with prayers and many tears, and waiting with patience and hope till He should grant them an entrance among that people. "Encouraging and delightful," said the good man, "as is the progress of the Lord's work in our own congregations, I cannot rest satisfied with my lot, till I have in some measure obtained the aim of my residence among the Jews."

Notwithstanding the wretched and degraded state of this poor people, Count Zinzendorf, the founder of the Moravian Society, always manifested the highest respect and tenderness towards them, for the reasons assigned by the Apostle Paul in his Epistle to the Romans,—on account of the covenant which God had been pleased to make with them in the days of old; because to them had been committed the oracles of God; but chiefly because of them, "according to the flesh, Christ came, who is over all, God blessed for ever."

A few baptized Jews having joined the Brethren's Church, the Count at first cherished an earnest hope that a congregation of converts from that nation might by degrees be collected. He, however, subsequently thought that the hour of their visitation had not yet arrived: still he continued to keep alive among his Brethren a desire for their salvation, and introduced the following prayer to that effect into the Moravian Church Litany: "Deliver the Ten Tribes of Israel from their blindness and estrangement, and make us acquainted with their sealed ones. Bring in the tribe of Judah in its time, and bless its first fruits among us, until the fulness of the Gentiles be come in, and so all Israel be saved." Besides this constantly recurring prayer, the Brethren specially interceded for these unhappy outcasts upon the great annual Jewish festival of the Day of Atonement. On the anniversary of this solemnity (the 12th of October) in the year 1739, the Count delivered an impressive discourse to the congregation at Herrnhaag, on the subject of the past and present state and future prospects of the Jewish people, concluding with fervent intercessions in their behalf, and with the singing of a hymn treating of their restoration to the Divine favour, and the fulfilment of that prophetic declaration, "They shall look on Him whom they have pierced." There were present on this occasion several proselytes of the Hebrew nation, and likewise the Jew Nunez de Costa, and his wife, who had contracted a singular personal regard for Count Zinzendorf during his first visit to the Danish West Indies, and had accompanied him on his return to Holland, in the early part of the above-mentioned year. On the return of this anniversary in the year 1761, Brother Samuel Lieberkühn addressed the congregation at Herrnhut on the same subject; on which occasion a general emotion was perceptible among his hearers. This worthy and learned man distinguished himself by his extraordinary affection for the Jews, and by the zeal he shewed in endeavouring to bring them to faith in the true Messiah. The interest which he felt in their behalf originated in the following circumstance. When a child, in his eighth year, passing down the river Spree, his left arm, which hung over the side of the boat, while he was asleep,

was crushed by a barge. On this occasion, some Jews, who were his fellow-travellers, shewed him much sympathizing attention, and contributed essentially to his cure. Their kindness left on his mind a grateful impression and love for their nation. The first occasion of his becoming better acquainted with them occurred in the year 1732. During his residence in the University of Jena, he was appointed to the spiritual charge of some thousand Salzburg emigrants, who had been invited to settle in the Prussian states. Among the multitudes whom curiosity brought from all places to see these poor wanderers, were some Jews. Lieberkühn observing them, asked an old serious-looking Jew what were the thoughts which occupied his mind. The man replied, "I am thinking of the time when Messiah will come, and when we shall in like manner proceed to the land of Canaan." Lieberkühn, entering into conversation with him, inquired upon what Scriptures the Jews founded their hopes of returning to the Land of Promise; and this first interview created in him a desire to know more of their tenets and customs. In many places in Pomerania and Prussia he visited them in their houses and synagogues, and on his return continued his intercourse with them in Dantzic, Colberg, Stettin, and Berlin. By his knowledge of the Jewish-German language, and his conciliatory manners, he found entrance among them, and gained their confidence. He was soon convinced that mere arguments were of little avail for the correction of their errors, much less public disputations. He therefore made it a rule never to enter into controversy with them, but to endeavour to find a way to their hearts, by representing to them their sinful state, and the necessity of experiencing the pardon and mercy of God. He then proceeded to shew in what way he himself had found rest for his soul in Jesus Christ, his Saviour. By this means he often perceived that their hearts were softened.

Having joined the Brethren's Church in 1735, he omitted no opportunity of proceeding with his favourite work. In 1739 he succeeded Leonard Dober in Amsterdam, and henceforth devoted himself entirely to the service of the Jews. Day after day he visited them in their religious assemblies. The object of his zealous labours having excited their suspicion, he replied to those who questioned him, by assurances that he was their friend, and that his whole desire was to find one of them who was sincerely seeking to know the way of salvation, and would speak confidentially with him concerning it.

Soon after his arrival at Amsterdam he engaged a Rabbi as his teacher, with whom he read the chief of their doctrinal, polemical, and historical writings, as well as their public liturgies and formularies; by which means he acquired such a knowledge of their language, laws, and customs, and of their ancient and modern constitution, that few Jews were his equals in these respects. The above-mentioned Rabbi was himself so far convinced of the truth of the Gospel, that he once assured his pupil, that if he obeyed the dictates of his heart he could no longer remain a Jew; but the love of this world, and the fear of the contempt of his nation, shut his mind and ears against the voice of his conscience.

By this Rabbi, Lieberkühn was introduced to many of their private meetings and religious societies; so that some persons began to consider him as a regular member of their body; but he only sought opportunities to make them attentive to the salvation of their souls. He did every thing that could procure him a more intimate acquaintance with them. He visited them in their dwellings, and, according to the example of St. Paul, in his anxiety to become "all things to all men, that he might gain some," he abstained from eating the things which they count unclean. In discoursing with them he avoided all contention, and conceded as much as

he possibly could without injury to the doctrine of the Scriptures and the example set by the Apostles. That Jesus is the true Messiah he proved both from the Prophecies (the meaning of which the Jewish commentators pervert), and from the divinely established fact of his resurrection. He assented to the opinion, so firmly maintained by the Jews, that the promises of the Old Testament speak of the restoration of the kingdom to Israel, and of their deliverance from their present thraldom; and he believed that Jesus Christ would, at the appointed time, return to accomplish them. He likewise inclined to the belief that Apostolical authority might be adduced for conceding to the Jews the important point that they are still bound, or at least permitted, to observe the law of Moses, after their conversion to the faith of Christ. By a reference to living congregations of Christ in ancient and modern times, he endeavoured to shew them the character of the people of God under the New-Testament dispensation, and to remove the offence taken by the Jews on account of the many schisms in Christendom. As long as he remained among them he was always treated with great affection and respect; of which they afforded a striking proof by bestowing on him the honoured name of Rabbi. At Groeningen he was even permitted to deliver a public discourse in their synagogue.

In 1740 he visited the Jews in England, among whom he likewise met with a favourable acceptance.

In 1751 he was appointed minister of the congregation at Zeyst, near Utrecht, whither many Jews resorted from Amsterdam, and were attentive hearers of his public discourses. In 1756 he was engaged in an an apostolic mission to the Jews in Bohemia. In short, in all countries of Europe he was considered the friend of the Hebrew nation.

Though not much fruit appeared at the time to result from his long-continued and self-denying labours, we may yet hope that He, with whom the fervent prayer of a righteous man availeth much, was not unmindful of the tears and supplications of His faithful servant, and that some souls were benefited and saved by his ministry.

In 1758 David Kirchhof, a converted Jew living in fellowship with the Brethren's Church, visited his countrymen in various districts, and found in a town of Little Poland several Jews who believed that the Messiah was already come; but the disturbances occasioned by the enemies of the Gospel compelled him to retire.

The Conductors of the Moravian Missions state, that, although the hopes of the Brethren to be permitted to form congregations of believing Jews remained unfulfilled, they were not left without cheering evidence that it had pleased God to accept their labours. Their testimony to the truth as it is in Jesus was blessed to the conversion of not a few individuals of the stock of Israel, who became successively members of their church, both in Holland and Germany. Of these converts one of the most remarkable was Esther Greenbeck, the genuineness and solidity of whose Christian character may be estimated by the many excellent hymns of her composition which are extant in the Brethren's Collection, and which continue to be in frequent use.

ON THE NEGLECT OF THE WEEK-DAYS CHURCH SERVICE.

To the Editor of the Christian Observer.

I LIVE in a large country town, where the doors of the church are always opened for prayers on Wednesday and Friday, as well as on Saints'-days; but seldom so many as twenty persons attend, though the congregation on

Sunday exceeds 1200. I must confess, sir, that I have been amongst the absentees; induced, perhaps, by the example of persons of undoubted piety, or from inconsideration.

That the Liturgy of the Church of England is admirably calculated for the use of edifying, is admitted, not only by the members of that Church, but by many Dissenters. How, then, comes it to pass that the clergyman is left to read it almost alone? It will be readily allowed that great numbers are prevented by necessary and lawful employments from availing themselves of the privilege; but it appears unaccountable that persons of *real piety*, who have leisure, who *love the Liturgy*, and who contend for it earnestly as founded upon the faith once delivered to the saints, should neglect "to assemble and meet together, to render thanks to Almighty God, our heavenly Father, for the great benefits we have received at his hands; to shew forth his most worthy praise; to hear his most holy word; and to ask those things which are requisite and necessary, as well for the body as the soul."

Perhaps some of your correspondents may be able to state satisfactorily the cause of this apparent inconsistency; and as this is not a solitary case, it may be beneficial to draw the attention of your numerous readers to the subject in this eventful crisis of our venerated Church.

A CONSTANT READER.

SUCCESS OF MINISTERIAL LABOURS DEPENDENT UPON FAMILY INSTRUCTION.

To the Editor of the Christian Observer.

It has been matter of serious inquiry, by many excellent clergymen in the present day, What means, in particular, appear to have been made chiefly instrumental in causing so great a revival in religion as is said to have recently taken place in the United States of America? Without intending to raise a doubt as to the reality of so desirable an event, I would merely remark, that the religious position of that country and our own is so different (owing to any extensive preaching of the Gospel being comparatively a novelty in the one, to what it is in the other, of these countries), that the applicability of the identical means to both countries (independently of preaching) may be very questionable. Whatever inquiries on this point may have been made, I am not aware that any such satisfactory information has been obtained as to have given rise to the recommendation of any other plans than those which may be found to have been in operation in many parishes in this kingdom for ages past.

The only use which I would wish to make of these prefatory remarks is, to induce the clergy of this country to consider whether there has not of late years been such a dereliction of duty on the part of heads of families, as may, in a great measure, account for the want of greater success than has attended the preaching of the Gospel in this kingdom.

When we consider that the duties of parents and heads of families are insisted upon in Scripture, as well as those of ministers, it will be profitable to inquire whether the due observance of the former has kept pace with that of the latter. I intend, however, on the present occasion, chiefly to direct the attention of heads of families to the important duties which they ar called upon in Scripture to fulfil. In the xviiith chapter of Genesis, the Lord, after foretelling that Abraham should become a mighty nation, and all the nations of the earth be blessed in him, adds the reason, in the 19th verse, why he should be so peculiarly favoured; "For I know him,

that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment."

I do not doubt the frequency of family prayer in this country; but how few heads of families amongst the laity are there, who regard themselves in the responsible light of priests to their own households. Without doubt, every master of a family will have to give an account to God for the active interest he has taken in the spiritual welfare of his household; and certainly family prayer should form a part of the means which we should use for obtaining a blessing upon it. Which of us can read such a passage as the following, and not think deeply of our responsibility? "Pour out thy fury upon the heathen, that know thee not, and upon the families that call not on thy name." But is family prayer, although accompanied with an exposition of Scripture, all that is required of a master of a family? May he lose sight of training up his household in the fear of God, between the time of collecting his family around him at morning, until the return of a similar blessed sight at evening? Must he not exhort, rebuke, instruct, and admonish, whenever occasion requires or an opportunity offers, throughout the day? Must he not speak to his children; and talk to them, as well when sitting in the house or walking by the way, as at the stated times of family worship, when lying down and rising up? (See Deut. vi. 7.)

Striking instances of the regret occasioned by neglected opportunities of speaking to relatives on these important subjects are to be met with in the case of Eli. See the second and third chapters of the First Book of Samuel; and also the sixteenth chapter of St. Luke, verses 27 and 28: "Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house; *for I have five brethren;* that he may testify unto them, lest they also come into this place of torment."

If the duties of heads of families be such as I have adverted to, it may be profitable to inquire how they are generally performed in our own country. Do masters, for the most part, command their households after them, in such a way as that they may be accounted followers of faithful Abraham? But if, on the other hand, they are (too generally speaking) lamentably deficient in this respect, will it not account for the want of greater success attendant upon ministerial labours in this country? Had the fallow ground been more generally broken up by the heads of households, ministers would have had fewer stony-ground and way-side hearers, and the word preached would have been more profitable to them. Whence, then, has arisen this dereliction of duty on the part of heads of households? Have ministers insisted upon the importance of the fulfilment of it as frequently as they should have done, not only from the pulpit and in suitable printed addresses to their parishioners, but also from house to house, in season and out of season? I am constrained to say that I fear they have not; and I would remark, not with a view of finding fault, but of pointing out a defect in the generality of Sunday-school sermons, that few which it has fallen to my lot to hear have contained a particular address to parents and heads of families on this important subject. Should the primitive practice of training up households in the way that they should go, be happily revived in our days, then may we expect greater fruits from ministerial labours; then may we be assured that the God of Abraham will be our God, and that he will bless, not our families only, but our nation also, with his choicest blessings.

H.

DISSENTING ANIMADVERSIONS ON THE CHRISTIAN KNOWLEDGE SOCIETY'S TRACTS.

For the Christian Observer.

The further we advance in the investigation of the tracts of the Society for promoting Christian Knowledge, the more we feel the importance of the inquiry, and the need of a thorough revision of the Society's Catalogue. The eyes both of the friends and the enemies of the Church of England, in every part of the kingdom, are intently fixed upon the proceedings of this important institution; and the great questions at issue can no longer be hushed up in silence, or be disposed of in a truce of hollow neutrality. The Society stands at this moment at the highest elevation among the religious and charitable institutions connected with the Church: its income amounted last year to the unprecedented sum of more than *Seventy Thousand Pounds*; it numbers among its friends, members, and subscribers, no small portion of the piety, activity, and charitable munificence of the land; and its powers for good or evil are great beyond calculation. Yet we discern within it symptoms of rapid and extensive disorganization. Not a few of its publications are conscientiously objected to by a large and increasing portion of its own members; and both within and without its precincts the complaint is urgent, that the Society has not risen to the measure of its high duties and capabilities as a popular expositor of the doctrines and precepts of the Gospel, as received and inculcated by the Church of England. Of the correctness of this opinion let our readers form their own opinion from the Bishop of Bristol's Tract reviewed in our last Number; and which it would be unjust to his Lordship to suppose to be of a worse quality than many other of the Society's publications—at least of those set forth during the greater part of the last century, and the beginning of the present. It is but equitable to add, that there has been of late a considerable improvement: but the great mass of the publications is not materially altered: so that, after deducting those which are unsound or defective in doctrine, those which are written in an unhappy spirit, those which are unprofitably controversial, those which dwell too much upon secondary and neglect weightier matters, and, lastly, those which are feeble, uninteresting, common-place, and not calculated to arrest popular attention, there remains a much smaller portion than we could wish of such tracts as the best friends of the institution would desire to see upon its catalogue *.

* The Society seems anxiously to avoid popularity. It sends forth its tracts on indifferent paper, and in an uninviting garb; and too much neglects the aid of the eye to open the way to the understanding and the heart, by means of those pictorial embellishments which other tract societies so laudably employ. It has the air of being commercially under the controul of some bookseller or printer, instead of being its own master, doing its own work, and economising its subscribers' money. We trust that its conductors will not fail to look into the facts stated in our last Number, relative to the exorbitant price imposed upon the public, and even upon the Society's own members when they purchase tracts without an order. For example, the Bishop of Bristol's tract, which is marked in the Society's Catalogue at three halfpence for single copies, or 6*s.* 6*d.* by the hundred—which is as nearly as possible three farthings per copy—is charged by Messrs. Rivington to the public, and also to the Society's own members when not armed with an order, four-pence; that is, after the rate of 1*l.* 13*s.* 4*d.* per hundred, for what the Society charges 6*s.* 6*d.* The Society thus makes it the publisher's interest to sell as many books for himself and as few for his employers as possible. The difference between 6*s.* 6*d.* and 1*l.* 13*s.* 4*d.* is so enormous, that either the latter is gross extortion, or the former is so ruinously low and losing a price as to be an admission on the part of the Society that its publications are an unmarketable commodity; a mere drug, which it can get rid of only by such sacrifices as would speedily reduce the Society to a state of insolvency, if the majority

We have not forgotten our purpose of taking a large survey, if it should be found necessary, of the Society's publications, with a view to point out what appears to us to be their chief errors or defects: but in the mean time we think it important to state, that if this task be not undertaken by the friends of the Society and of our Established communion, it will fall into ruder and less scrupulous hands; so that what ought to be only an amicable and monitory animadversion upon a portion of the tracts of a particular institution, will be converted into a bitter attack upon the Church of England.

In proof of the last remark, and as an illustration of the observations which many of the tracts of the Society call forth in the ranks of the Dissenting army, we are about to quote some censures, which appeared a few months since in the pages of a periodical publication whose conductors are strongly opposed to the rites, ceremonies, orders, and legislative establishment of the Anglican Church, though, in the fundamental points of Christian doctrine, they acknowledge her tenets to be Scriptural and Apostolical. As one express object of the Society is, not only to edify the members of the Church of England, but to convert the Dissenters from their errors, it is well to inquire what is their actual practical effect; and the following specimen from the Evangelical Magazine is certainly not very favourable in proof of their salutary virtue. But the great question is, whether the writer in the Evangelical Magazine has any just ground for his censures. They may be overstrained, or harshly expressed, and, as far as regards the Church of England, they may be wholly irrelevant; but still, if they are founded in truth, however exaggerated, the Society ought, for its own sake, to listen to them as attentively as if they had been urged by its warmest friends and in the best spirit.

First, then, comes the following general charge.—

"The two striking features of these tracts are bigotry and ignorance;

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of the members thought it worth their while to make even moderate purchases. A member, subscribing a single guinea and purchasing ten guineas' worth of books on the Society's terms, would have as much for his money as, at the rate of the bookseller's retail terms, would cost more than fifty-three pounds! If the Society considers its books as too uninteresting to be saleable, why does it not provide better? But if it reply, that the books *are* saleable, and that the Society's price to members, of three farthings, is only a reasonable deduction from the prime cost; why lock up what is saleable, if it be intended for the public benefit, by affixing a prohibitory duty of four-pence upon it? Was it ever heard of, that an institution, managing an income of more than seventy thousand pounds, and having a large establishment of officers, instead of purchasing its own paper, having its books printed on its own account, making its own office a depôt for the sale of them—in one word, seeing with its own eyes, and transacting its own affairs—should choose to sacrifice a sum so enormous that the members would scarcely credit its amount, by employing a tradesman, however respectable (and there is not a more respectable house in London than that of the Society's publisher), to interpose a costly agency?

And besides the expense, is it not strange, that, if a member want a three-farthings tract, he must first apply at Lincoln's-inn Fields for an order, and then repair with it to Waterloo Place or St. Paul's Churchyard, unless he prefer going at once to Messrs. Rivingtons and paying four-pence. A member of the Bible Society, or of the Prayer-Book and Homily Society, may go to the offices of these institutions and purchase what he wants at a moment's notice, and without the intervention of a bookseller; but if he wish a few Christian-Knowledge Tracts to accompany them, instead of getting them as of right, and without trouble, he must first proffer a humble request to the Society, specifying every item of his wants; and then, when after one or two journeys he has procured a warrant, he must go or send to Messrs. Rivingtons for the books; and when he offers to pay for them, he is informed that the money cannot be taken at the place where the books are sold, but that he must go back again another journey to the Society's office, and pay for them there. The result probably is, that in future he either leaves out the tracts altogether, or gets a supply from some more convenient source, or purchases what he wants at the price affixed by the bookseller, without applying for an order.

and a person who had not taken the trouble to investigate their dark hiding-places of false doctrines, would hardly believe the extent of error which pervades these publications. In turning over the volumes of these tracts, we are struck, at first sight, with the number of editions that some of the worst have gone through; 'eighteenth' and 'twentieth' shine in the title-pages of tracts or small books which no religious person has ever heard of—which we never see in the hands of the poor—and which, apparently, are unknown to all persons, except a few of the clergy of the Establishment, who, probably, receive large bales of them, and either keep them in their depôts untouched, or give them away to their heedless and uninstructed parishioners."

The writer then proceeds to illustrate his remarks by extracts from seven of the Society's tracts, which he considers fair specimens of the catalogue. His collection, he states, is dated 1818; but in the Society's Report of 1832 we find that two of the publications animadverted upon are "out of print;"—a gentle but not definite mode of expression, which may either mean that they are held back by the Standing Committee, or that there does not at present happen to be a demand for them; though, if a few members who approve their doctrine should be willing to order a sufficient number to guarantee the Society against pecuniary risk, it is bound, we presume, to reprint them, as they are not stated to be withdrawn from the list.

The first tract complained of is one entitled "A Discourse concerning a Death-bed Repentance; by William Assheton, D.D., late Rector of Beckingham, in Kent; and Chaplain to his Grace the Duke of Ormond. 14th edit. 1818." On this tract the writer of the paper in the Evangelical Magazine has printed the following remarks:—

"The object of this work is to shew that there is no such thing as justification by faith, and that it is impossible for any one to be saved without first living some portion of his life as a respectable and religious member of society;—that, for any one to be awakened to a sense of sin, and to call upon God for mercy in Christ Jesus, believing that He can justify the ungodly, and that faith in Christ can remove sin, without any preparation of a godly life and a high degree of morality, is altogether an error; and that, therefore, a death-bed repentance is quite hopeless. Dr. Assheton says: 'In the sacred writings we are often admonished that it is not an historical confession, it is not a bare acknowledgment that we have done thus or thus; but it is a penitential confession that shall find acceptance—"Whoso confesseth and forsaketh his sins shall find mercy," Prov. xxviii. 13. A sick and dying man may indeed confess his sins; *but how he can be able to forsake his sins, that is, to amend and reform,* shall be farther considered. "All the promises of God in Jesus Christ are yea and amen;" that is, most certain: but then you must also know, promises are *conditional,* and the performance of them, on God's part, doth suppose certain *qualifications* and *conditions* on our part—"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. vii. 1; intimating that, unless *we cleanse ourselves from all filthiness, and do thus perfect holiness, we have no title to these promises.*' Page 23.

"This is, in truth, the ordinary teaching of the ignorant, who, knowing no divinity but what carnal wisdom can furnish them, do thus deceive and mislead the unwary. The confutation of Dr. Assheton's errors will be here superfluous; he is abundantly confuted by the Articles and Homilies of his own church, and by the unanimous doctrine of all sound divines; and it is wonderful that persons who read their Bible can fall into such gross

mistakes. Let Paul's words conclude this part of the subject: 'Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, *his faith is counted for righteousness.* Even as David also describeth the blessedness of the man unto whom God imputeth *righteousness without works,* saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.' Rom. iv. 4.

"Dr. Assheton thus continues his heretical strain: 'What can a man do who is now dying? When the sentence of death is passed upon him, and his physician has given him over—*to talk then of reforming his life,* when he now finds he can live no longer, is such an intolerable piece of weakness as in any other instance would be scarce heard with patience.' Page 27.—Thus the whole scheme of salvation, according to this teacher, consists in reforming one's manners, and living with sobriety and decency, as a merit to secure God's favour.

"The case of the thief's pardon on the cross is of course a great stumbling-block to Dr. Assheton's favourite scheme of justification by works; and, behold, thus does he handle the subject: 'It should be proved, first, that this thief was a very wicked man; secondly, that he continued in his sins, and did not repent till the time of his death. But it doth not appear that this thief *was a very wicked man.*' It is impossible to peruse the Doctor's arguments to prove this monstrous absurdity without smiling. His proof is this: That which is called '*a thief*' ought to be translated '*a hired soldier;*' and, for aught we know, he may have had a very honourable meaning. Barabbas, 'a notable prisoner,' was also called a robber; but he ought to be considered, more properly, 'an eminent person of note and quality, head of a party, who, as zealots for their nation and religion, had made a rising against the Romans.' Having thus shewn that Barabbas was a gentleman of quality, a great patriot, and full of zeal for religion (page 41), it follows, that if he, whose character we ought in reality to pity and admire, was called a thief, it is unjust to accuse the thief on the cross of a wicked life, merely because he also was called a thief. Thus does Dr. Assheton shew to the faithful that the thief was not saved by faith in Jesus, but by the absence of wickedness in his previous life! Or, fearing that this may appear too ridiculous for even the most ignorant, he judiciously adds this query, 'How do we know that he did not repent, even long before he died?' (p. 42): any thing, in short, to get rid of justification by faith.

"Dr. Assheton, however, has one merit, which seems to have weighed with the managers of the Society for promoting Christian Knowledge in all their selections—that he has taught doctrine diametrically opposite to the Articles of the Church of England; for it is evident that a writer who can use such arguments must have been totally ignorant of original sin, which places all of us in a state of damnation in the sight of God, and is as obnoxious to wrath in the most virtuous hermit, *unjustified by faith in Christ,* as in a robber on the high road. For the benefit of the Society for promoting Christian Knowledge, I quote the Ninth Article of the Church of England: 'Original sin standeth not in the following of Adam, as the Pelagians do vainly talk; but it is the fault or corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore, *in every person born into the world it deserveth God's wrath and damnation.*' Apply this to the 'patriotic hired soldier, who was executed for fighting on the wrong side,' and I fear that all Dr. Assheton's heterodox machinery will be hopelessly destroyed; as it has been long ago by

Scripture, which, confuting this heresy, teaches that 'every mouth is stopped, and all the world is become guilty before God;' and that the Lord's people 'are justified freely by his grace, through the redemption that is in Jesus.' Rom. iii. 24.

"I would further state, that in this tract there is no sort of allusion to the operation of the Holy Spirit; that the work of conversion and repentance is ascribed entirely to a man's own judgment, will, and power; and that the Holy Ghost is not even named, from the beginning to the ending of this truly heathen production.

"If heresies, such as are taught in this tract, were confined to the depôts of the society, we should have less cause for regret; but, alas! in how many parishes in England do the clergy sedulously circulate these pernicious doctrines, and so ruin the souls of their parishioners! I have witnessed the sad effect of this dreary divinity, and know some painful cases, where trembling sinners were driven away from the peace of the cross, by being told that they could not possibly have done any thing to merit their pardon, and that it was presumptuous for them to talk of feeling a hope of mercy by faith in Jesus."

The next tract animadverted upon is one by the present Bishop of Salisbury, entitled, "A Short Catechism on the Duty of conforming to the Established Church. Eighth Edition." This tract the writer pronounces to be "conspicuous for its curious logic, and its excessive bigotry;" but as it is now "out of print," which we suppose means withdrawn, we need not enter upon its merits. If it be as the critic describes it, the Society is much to be commended in having displaced it from the catalogue; but we must in justice say, that the only extract which he has given does not appear to us to warrant the strength of his expressions: nor indeed did we think that the extract from Dr. Assheton, standing by itself, of necessity bore out the whole of the comment upon it. We say this in utter ignorance of both these publications, and not wishing to impute to them what is not clearly and undeniably inherent in their texture.

The tract next noticed is entitled "The Christian's Way to Heaven, or what he must do to be saved; by a Divine of the Church of England. 18th Edition." From this tract the writer gives the following quotation, accompanied by the succeeding comment.—

'"Next, in order to your salvation, you must be diligent in observing the ordinances which either Christ himself or his holy church hath instituted, for the furtherance of godliness and true religion: therefore you must be constant in the duty of prayer, as well public as private; you must likewise, on Sundays and holidays, attend the public service of the church; and in the public congregation we may expect our prayers to be sooner heard, when they are joined with *the united prayers of so many good people.*'

"It used to be the doctrine of the old divines, that our only hope of acceptance in prayer is in the merits and intercession of the Lord Jesus, by whom, as our High Priest, we can draw near with a true heart in full assurance of faith; but, according to 'the Divine of the Church of England,' our hopes are *in the united prayers of so many good people:* a sort of company of saints, who seem canonized, by this writer, to do something that Christ could not do. Who these good people are, is not stated; they, however, seem to be very numerous, by the phrase 'so many;' and it is to be presumed that they are firm supporters of the Church established by law, according to the Catechism of Bishop Burgess. The rest of this tract is in the same style; one more quotation will be sufficient. 'As one means of salvation, you must also religiously observe all the feasts and fasts of the Church, not only by coming to church on Sundays, fast-days, and holidays, but by dedicating besides some considerable part of them to your

religious exercise in private.' Perhaps it will be needless to observe, that being justified freely by the grace of God, through the redemption that is in Christ Jesus, is totally omitted; and that, in the six means of salvation drawn up by this 'divine,' no sort of mention is made of the peace of God through the teaching of the Holy Ghost."

It does not seem to us that the writer in the Evangelical Magazine has always given due prominence to the strongest points of objection, or presented the most strikingly illustrative citations. We are not ourselves now reviewing, or giving an opinion upon, any of these publications; nor are we, indeed, at present, acquainted with them; but we remember, respecting this same "Christian's Way to Heaven," that Mr. J. Sculthorpe, a layman, and the Secretary of a District Committee in Leicestershire, in a memorial which he presented some time since to the Society brought forward worse passages than those quoted by the Evangelical Magazine. We copy the following specimens from his printed letter:—

"Do all the good you can in your generation; if you do this sincerely, though it may be with a great deal of imperfection, God Almighty in His goodness will accept this imperfect for a complete obedience."....." One long habituated to a course of godliness cannot so well plead sins of infirmity, when his nature has very considerably lost its bias to sin by a long course of virtue....and for an encouragement in this progress, God Almighty will not only reward them with the bare saving their souls, but will liberally bestow on such the ten talents. Luke xix. 24."

Having thus incidentally alluded to Mr. Sculthorpe's Memorial, we cannot but lament that the Standing Committee should take upon itself to answer such communications with a laconic note, to the effect that such a letter had been "submitted to them," but that "they did not deem it expedient to recommend the Society to take any measure thereon." In this manner a very few individuals of this Standing Committee have continued for many years to retain the management of the Society very much in their own hands, interposing between the Society's correspondents and the Monthly Board, and quietly intercepting in its passage whatever they did not choose should come before their constituents or the public. This unjust and narrow-minded system is now happily tottering to its fall*.

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* Mr. Sculthorpe mentions two or three other tracts besides those noticed by the writer in the Evangelical Magazine; and as we are anxious that the matter should be fully investigated, we copy a portion of his extracts from them.

"Extracts from 'A Course of plain and familiar Lectures, &c., by the Rev. W. Duke, L.L.B.:"

"'If you act according to the knowledge you have of what is right and what is wrong, you may depend on it that God will as readily reward you for living *innocent and useful lives*, as He will those of a different situation of life.'

"'We are apt to lay hold of the merits of Christ without doing any thing on our parts *to entitle us* to the benefits of them.'

"'Though you are many of you poor and ignorant, yet by doing the best you can you will be owned by your Saviour, and as fully *entitled to the merits of His death* as the wisest and most learned among your superiors. It is not so much knowledge as a good life that is to carry us to heaven when we go out of this world.'

"'There is a covenant or agreement between God and man. We may thus understand it: God promises man that *if he will do* such actions He will give him salvation; and man agrees to accept that salvation, and do what God requires.'

"'You may ask, What can we do? I will tell you. You can...do your best, and God's goodness will expect no more.'

"'After all, you must remember, that your repentance only *qualifies* you to receive forgiveness, by making you proper objects of that mercy which God, for the sake of Jesus Christ, is ready to bestow on every penitent and returning sinner.'

"'After death, if you have been but faithful to God, and sober, diligent, and honest in your dealings with men, you shall arise to a new life of happiness, that shall never have an end.'

Next follows "A Country Clergyman's Advice to his Parishoners, explaining what they are to believe and do in order to be saved: addressed chiefly to those who are of the younger Sort. A new Edition."—"This tract," says the writer in the Magazine, "abounds in false doctrine; but I shall confine myself to one extract, regarding baptism, which puts the theory adopted by the non-Evangelical Clergy in almost a ludicrous light, owing to its extravagances.

"'Ye are not only members of Christ, but ye are likewise the children of God, a privilege which ye receive in baptism. Now here ye must consider what it is to be a child of God. As God created all mankind, they may all be said, in some sense, to be the children of God; but ye, who are baptized, are the children of God in a higher sense, as *he has adopted you, and chosen you out of the rest of the world*, taking you into his more particular favour. Those who were never baptized, although they have had constant opportunities of being so, are children of God's wrath, obstinate and disobedient, continuing still in sin and under the curse; but ye have recovered the favour of God, through the merits of Jesus Christ, being obedient to his will (i. e. having been baptized); and although, by nature, ye were strangers and enemies to God, yet now, by baptism, ye are taken into the family of God, and are entitled to all his mercies and blessings.' p. 12.

"Thus the elect are proved to be the baptized, and the grace of God means sprinkling with water."

We do not defend the passage animadverted upon; but the critic ought not to speak with levity of a Divine ordinance. The Country Clergyman goes far beyond the letter or meaning or spirit of the Church Catechism, on which he professes to ground his remarks: in truth, he caricatures it.

Next we find "The Principles of Religion explained and proved from the Scriptures, for the Instruction of the Unlearned; by the Right Rev. Father in God, Thomas Greene, D.D., late Lord Bishop of Ely. A new Edition, corrected." The critic remarks: "Those who are acquainted with the theology patronized by the 'Society for promoting *Christian* Knowledge,' need not be told, that the doctrine of St. Paul, as seen in Romans viii. 28—30, and ix. 15, 16, can have no place in their tracts; and whoever shall have studied the quotations already given, will not be surprised to hear that all their publications are silent on the work of sovereign grace. Whenever, indeed, an opportunity occurs, these tracts teach that sinners

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"Extracts from 'The great Importance of a religious Life considered:'—

"'Whenever an action is good and virtuous, it is not only *natural*, but carries with it a felicity, flowing from, and essential to, the very nature of it....Justice, friendship, beneficence, all the offices of humanity, and the whole train of virtues, does not the exercise of them administer the most sincere and lasting joy? *The propensity there is in us toward them*, and the satisfaction there is in the doing of them, does, in dispositions not debauched, *lead most irresistibly to the practice of them*....comfort, complacency of mind, and a gratulating conscience, always accompanying such actions.'

"'How happy is an intellectual being, who, by prayer and meditation, by virtue and good works, opens this communication between God and his own soul.'

"'There is no doubt but a serious and conscientious observance of the duties of religion will recommend a man to God's favour and protection.'

"'Yet, if upon the review of life, in his last hours, he finds in it such a mixture of good and evil that he is in great doubt and uncertainty concerning his eternal welfare; how sad and disconsolate must his condition even then be!'

"'But there are other advantages attending a good life, infinitely beyond all that have been mentioned, namely, that it will *entitle* us, through the merits of Christ Jesus, to an inheritance incorruptible, &c.'

"'Oh! who, indeed, can think of these things without resolving, in good earnest, to flee from the wrath to come, and secure a happy eternity by a life of virtue and righteousness.'

"Our Saviour.....by death and sufferings, hath purchased this grace for us, that real repentance, and the sincere endeavour of perfect obedience, shall be accepted instead of innocence.'"

must do a great deal on their part to merit the grace and mercy of God. Instances of this have already been given; but in this tract of Bishop's Greene's it is stated with more than usual impudence.

"'*Q.* Is, then, the sacrifice of Christ's death alone sufficient for the pardon of sins?—*A.* This alone is sufficient as the meritorious cause for which God is pleased to forgive sin; but there is still required of the sinner something *to be done on his part, in order to qualify him for God's mercy in the pardon of sin,* and that is repentance.'

"In other words, a sinner is to plead for mercy with God, that he has repented, and then to add the merits of Christ as a sort of make-weight to his prayers, which, as it is robbing the Saviour of his glory, will indeed leave the poor sinner in a miserable condition, and keep him far from the Throne of Grace in the hour of the soul's need. The writer of these remarks can testify of the unutterable misery which such dangerous heresies produce on a sin-entangled soul, and he prays that none of his readers may ever be led into such misery, by listening to the favourite doctrine of the tracts published by the Society for promoting Christian Knowledge."

The next-mentioned tract, entitled "Conditions of obtaining Salvation by Jesus Christ, 16th edition," being out of print, we pass it over. It well deserved to be suppressed, if it answered to the critic's description, that "it makes no mention of the Holy Spirit, but ascribes the whole of the Christian's religious efforts to his own judgment, discretion, and prudence, and is altogether as godless a treatise as ever disgraced the Christian world." The critic seems, however, most displeased that "it concludes with a few jejune prayers; that for the evening supplicating the grace of 'a willing and cheerful obedience' to the clergy."

Lastly we find "The Husbandman's Manual, directing him how to improve the several Actions of his Calling, and the most usual Occurrences of his Life, to the Glory of God, and the Benefit of his Soul. 25th Edit. 1818."—On this tract the writer in the Evangelical Magazine remarks as follows: "The Husbandman's Manual, notorious for its shameful prostitution of God's name in order to secure a full payment of tithe to the clergy, has lately been brought before the public, and has met with the disapprobation, or rather execration, of all good men, whether within or without the pale of the Establishment. Its famous Chapter IX., 'setting forth Tithe,' is too well known now to need further notice. It is a chapter full of blasphemy and robbery. But the 13th chapter, 'folding of Sheep,' is scarcely less impudent. 'Now, should one of these poor creatures *leap out and stray from the fold, it would perhaps meet a thief to cut its throat,* or a malicious neighbour to drive it to the pound.' This gentle insinuation is against the Dissenters, as will be seen by what follows. 'How much less is the hazard of those people *who run away from their own church, and leave their own pastor?* How many of them are deceived *by wolves in sheep's clothing,* and led into very dangerous errors! There are a great many pitfalls and snares in their way, and *an abundance of crafty men, that lie in wait to deceive.* [These 'wolves and crafty men' are the ministers of the Independent, Baptist, and Methodist chapels.] Men may talk what they please of greater edification; but should one of my sheep run away from me, and still trust itself under another shepherd, I should not hope to see it thrive very fast.' This last sentence is indeed a precious gem of logic. The prayer that follows begins thus: 'Preserve me, O my God, in the communion of THY church [i. e. Church of England, as established by Act of Parliament]: suffer me not to wander in the bye-paths of schism and heresy; take from me all vanity and lightness of spirit, and let me have nothing to do with those that are given to change,' &c. &c.

"This tract, being precisely the worst ever patronized by the Society

for promoting Christian Knowledge, seems to have been the greatest favourite with the managers, if we may judge from its having gone through twenty-five editions in the year 1818. It probably has been dispersed fourfold as much since that time, as it is considered a sovereign remedy for the epidemic disease now raging in Ireland, and beginning to shew itself in this country: I mean the disease *of not paying tithe.* We will not stop to inquire whether the managers have formed an erroneous estimate of society, and of the agriculturists in particular: that must be their look out: but sometimes remedies have been discovered to aggravate the disease they were meant to cure."

In quoting the above remarks, we need scarcely say how strongly we censure the spirit in which some of them are penned; and especially how unjust and uncandid we consider the sneers at the Church of England, which far wiser men than the writer of those censures appears to be, have styled "the Glory of the Protestant Reformation." But not the less do we regret that the Society for promoting Christian Knowledge should have furnished the writer with even a pretext for his assertions; and we know not that, if all the Churchmen in England had written an exposition to shew the ill-advised character of too many of the Society's tracts, they could have illustrated it so forcibly as by adducing such remarks as the above from the pens of Dissenters.

PARENTS NOT TO BE URGED TO BE PRESENT AT THE BAPTISM OF THEIR CHILDREN.

To the Editor of the Christian Observer.

I HAVE ever been a zealous advocate for the wise and salutary regulation, perpetuated by our Church from the days of venerable Christian antiquity, for the appointment of sponsors in baptism; but I cannot see the wisdom, or even comprehend the object, of the injunction in the Twenty-ninth Canon, that "*No parent shall be urged to be present,* nor be admitted to answer as godfather for his own child." In truth, I feel not a little condemned by this canon, to which I never till lately adverted; for, in explaining to my parishioners the appointment of sponsors, I have always been in the habit of telling them that it was so much superadded to parental care and religious nurture; the parent being excluded from the office only because he is already pledged by a higher obligation, which there needed no specific compact to render more sacred; and the godfather taking his place in case of his death, or assisting his efforts, and supplying as far as possible his lack of service, during his life. But I have always added, that this appointment took away no portion of the parent's responsibility: on the contrary, that he was bound himself to bring his child to the font, to be dedicated to God, the sponsors duly attending with him; that the dedication was primarily his own, and only secondarily theirs; and that he ought to listen and mentally to respond to all that is required of the sureties: and I have particularly censured the custom of nurses and proxies bringing a child to church while the parents are absent, or at least the father, as if they had no interest in the matter.

I now, however, find that absentee parents may plead the Canon, as well as the spirit of the Baptismal Service, which no where recognises their presence; and that, in urging them to be present, I have actually violated, without knowing it, my subscription of obedience to the Constitutions of the Church. I am, notwithstanding, unwilling to think that this Canon was framed by eminently wise and holy men without some strong reason, though

I cannot myself discover it; and I should feel much indebted to any of your correspondents who would afford me some light upon the subject. I am quite satisfied that sponsors ought to attend; but why is it wrong to recommend parents to attend also? Even if no benefit resulted from it, what harm, what evil, is there in it, that required a Canon forbidding a clergyman to urge it? F. H.

ALLEGED REFUSAL TO BAPTIZE AN ILLEGITIMATE CHILD.

To the Editor of the Christian Observer.

Is a clergyman authorized to refuse Baptism to a child on the ground of its illegitimacy? If he is authorized by the laws of man, does the law of God also bear him out?

I am led to make the inquiry in consequence of a case having occurred within my knowledge of a mother bringing her child to the church for baptism, and of her being sent away in tears, on the grounds above stated; whilst at the same time (most inconsistently, as it seems to me) the clergyman offered to administer the rite in private. If he were right one way, he must surely be wrong the other; and I cannot bring myself to think that any thing can justify his shutting, as it were, the gates of heaven in the face of an innocent babe, and setting the children's teeth on edge, because the fathers have eaten sour grapes.

I am very anxious to be set right on this point. The conduct and character of the clergyman alluded to are unimpeachable in other respects, yet I cannot myself see the shadow of an excuse for the course pursued in the matter in question. I have taken the precaution to ascertain the correctness of the facts as above stated, and shall feel obliged for any information hereon. AN INQUIRER.*

* If our correspondent will turn to Canon 68, he will find that "No minister shall refuse or delay to christen any child according to the Book of Common Prayer, that is brought to the church to him upon Sundays or holy-days to be christened, or to bury any corpse that is brought to the church or church-yard, convenient warning being given him thereof before, in such manner and form as is prescribed in the said Book of Common Prayer," under pain of three months' suspension. The warning required is, "over night, or in the morning before the beginning of Morning Prayer." The same punishment applies by Canon 69 to a clergyman refusing or negligently delaying to baptize any infant in his parish in a private house, where the child is certified to be in danger. We know nothing of the case referred to by our correspondent: but from the circumstance of the clergyman's being said to have offered to baptize privately, though not publicly, it appears to us that he did not refuse to baptize, but only to receive into the church; and this refusal he probably grounded, at least technically, not upon the illegitimacy of the child, but upon the absence of suitable sponsors; on which ground clergymen often refuse, as the Rubric requires, to receive even legitimate children into the church, though they are willing to baptize them.

So much for the matter of canonical law; but the question also connects itself with a point of doctrine. A large portion of Protestant Dissenters, believing that an infant derives no direct and immediate benefit from the solemn rite, and that the chief matter to be looked to is the faith of the parent and his desire to dedicate his child to God, would refuse baptism to the illegitimate infant of a person evidently living in an impenitent state. On the other hand, many of the Roman Catholic priesthood, believing that in the very administration of the rite the child receives forgiveness of sins, and an admission to a state of privilege without which it cannot be safe for eternity, would baptize even the children of heathens (and this has sometimes been done by stealth), not regarding in this instance the parent, but solely the child. The Church of England certainly assumes far more than the *nudum signum*, though it does not go to the length of the *opus operatum*, or make the absence of baptism, to which the unconscious infant is no party, "the shutting, as it were, the gates of heaven in the face of an innocent babe." The circumstances alluded to by our correspondent

ON THE PECULIARITIES OF THE MONTANISTS.

To the Editor of the Christian Observer.

A CORRESPONDENT, R. L., in your Appendix for last year, p. 857, calls the attention of your readers to a very interesting subject in early Ecclesiastical History,—the peculiarities of the Montanists. He adduces the opinion of Mr. Wesley, that the Montanists were "Scriptural Christians," and seems himself to incline to the same opinion (see his paper), and quotes Mosheim as admitting that Montanus "made no attempts upon the peculiar doctrines of Christianity." He, upon the whole, seems to think that Montanus was evil spoken of for the same causes which have ever brought down reproach upon all who would be singular enough to live soberly, righteously, and godly in a wicked world. No one can object to the spirit in which your correspondent's remarks are written; but they seem to me to proceed upon a feeling which I regard with considerable jealousy—a feeling of excessive scepticism. Historic doubting has unquestionably rescued many important truths from the misrepresentations of prejudice and party; but it has become too common, and, combined with the love of change which characterizes our age, threatens to revolutionize history. The sincere lover of truth is ever afraid of extremes.

Your correspondent asks for information. My studies have lately been in the Greek Ecclesiastical Historians. As soon as I read his letter, I proceeded to collect the evidence afforded by Eusebius. In this communication I shall lay out the first authority produced by the venerable historian. If you think it worth inserting, I will go through the remainder of his testimony in another letter.

I first translate the passage in which he introduces the Montanists, in chap. xiv. of the fifth Book of his History.

"The enemy of the church, who always hates what is excellent and loves what is evil, and who has never neglected any means of plotting against men, again caused foreign heresies to spring up against the church. Some of the supporters of these, like poisonous reptiles, crept over Asia and Phrygia, boasting that Montanus was the Paraclete, and that his female followers, Priscilla and Maximilla, had become prophetesses of Montanus. Others flourished at Rome, &c."

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will perhaps be variously judged of according to the views which persons take of the relation of baptism to the child and to the parent. The clergyman concerned may plead, that, not believing that any injury would be done to the unconscious infant, he was in duty bound to shew his sense of the evil conduct of the mother, and to read a useful lesson to his parish, by availing himself of the absence of sponsors, or of any other irregularity, to decline receiving into the church a child thus circumstanced, and whose only presenting parent possibly gave no sign of penitence. Others may reply, that he had better have asked no questions, but have presumed the faith of the parent upon the visible indication of her public presentation of her child at the font. Not ourselves knowing the exact facts of the case, we cannot answer our correspondent except thus hypothetically; but we think the whole question deserving of serious discussion, irrespective of this particular case. If the clergyman refused to baptize upon a Sunday or holy-day, due notice being given, he acted illegally. If he had a scruple of conscience in the matter, and made a technical irregularity his nominal excuse, he acted legally; but the question is still open, whether the scruple was scriptural or otherwise. If, again, he did not object to baptize, but only to receive into the church, he might do this first without any reference whatever to the child's illegitimacy, but only from some ecclesiastical objection, such as the absence of sponsors; or, secondly, from a scruple of conscience, without any technical irregularity; or, thirdly, really and avowedly from scruple of conscience, but defending himself from punishment by a technical objection. Our correspondent, in his brief statement of the case, has not specified the facts that bear upon these distinctions.

In chap. xvi. he returns to the same subject. I again translate.

"Against the heresy of the Cataphryges (the Montanists were so called, from their being chiefly Phrygians) the Power that defends the truth raised, as a strong and irresistible weapon, Apollinaris of Hierapolis, and with him many more of the eloquent men of that age, by whom there have been left to us very extensive materials for history."—From one of these writers, whose name he does not specify, but which appears to have been Asterius Urbanus, he extracts these particulars. "There is said to be in the Mysia bordering on Phrygia a certain village called by the name of Ardaba. Here, they say, first, while Gratus was proconsul of Asia, a person who had recently received the faith, named Montanus, from his immoderate desire of pre-eminence afforded to the adversary an opportunity of assailing him. He was filled with a spiritual influence, and, having been suddenly seized by a sort of possession and violent ecstasy, was affected by madness. In this state he began to speak, and to utter strange sentiments; speaking, as in prophecy, contrary to the custom established in the church by tradition and continued succession. Of those who at that time heard his strange and depraved announcements, some in grief rebuked him as one possessed, as a demoniac, and as under the power of a spirit of delusion, and forbade him to speak; remembering the Lord's distinction, and the threatening by which we are warned to beware of false prophets. But others, professing to be excited by the Holy Spirit and the gift of prophecy, in no small degree puffed up, and forgetting the Lord's distinction, encouraged this infatuating and seductive and deluding spirit; being seduced and led astray by it, that it might not any more be compelled to silence. By some art, or rather by such wicked craft and cunning, did the devil, having contrived the ruin of them who disregarded warnings, and being honoured by them more than he deserved, by degrees excite and inflame the minds which had criminally withdrawn from the true faith: as he also raised up two other women to speak madly, unseasonably, and inconsistently, like the before-mentioned (Montanus)." "The believers of Asia, having assembled often and in several places in Asia upon this business, having examined the new doctrines and proved them to be profane, and having rejected the heresy, its adherents were thereupon expelled from the church, and debarred from communion."

It would be tedious to transcribe the whole extract from this writer, which has been preserved by our historian. He mentions a report that Montanus and Maximilla hanged themselves, under the influence of a spirit of delusion. He tells us that he wrote his treatise thirteen years after the death of Maximilla; that the Montanists boasted of their martyrs—a circumstance which he treats as of small value, as the Marcionites made the same boast;—and that the celebrated Miltiades also wrote against the Montanists.

The last extract produced by Eusebius is so curious that I translate it at length, and with that I will conclude. "This false prophet spoke in violent ecstasy, accompanied by licentiousness and boldness; commencing in voluntary folly, and terminating, as it has been said, in involuntary madness. But they cannot shew that any prophet, of those under the Old or the New Testament, was affected in this manner by the Spirit—neither Agabus, nor Judas, nor Silas, nor the daughters of Philip—nor Ammias of Philadelphia, nor Quadratus; nor will they boast of several others whose practice does not make for their cause." But after a short interval he continues thus: "For if, after Quadratus and Ammias of Philadelphia, the female companions of Montanus succeeded to the prophetic gift, let them shew who among them have succeeded to Montanus and those females. For the Apostle asserts that the gift of prophecy must be in the church till the last coming; but

they can point out no one, though this is already the fourteenth year since the death of Maximilla."

I make no remark upon this very curious passage, but we cannot fail to be reminded by it of certain modern Montanists.

IOTA.*

UNAUTHORIZED APPLICATIONS OF TEXTS TO OUR LORD.

To the Editor of the Christian Observer.

I HAVE long been desirous of knowing on what ground that part of the eighth chapter of the Book of Proverbs where Wisdom is described, is considered to be applicable to Jesus Christ. If it be the only safe method of interpreting Scripture to apply no other passages to our blessed Saviour than those which are applied to him in the New Testament, then we must exclude the usual application of this passage, since no portion of it is quoted in reference to him by any New-Testament writer. That Jesus Christ is declared to be "made of God unto us wisdom," and that "in him are hid all the treasures of wisdom and knowledge," is true; but these declarations are not quotations from the eighth of the Proverbs: the mere occurrence in them of the term *wisdom* is no proof of reference to that passage, and such a mode of interpretation would give room for a most dangerous and unwarrantable latitude in the exposition of Scripture doctrines. That several of the Christian Fathers applied the passage to Jesus Christ, is admitted; and that many of the moderns have done the same, is also true. But the question still arises, On what ground have either the ancients or the moderns made the application? It would be easy to mention some respectable names among our English divines who have *denied* that it so applies; but this, as well as the others, would be deciding the question by mere human authority, rather than by Scripture evidence. Some commentators find Jesus Christ in every verse of the book of Canticles: that such persons should find him in the eighth chapter of Proverbs, is, therefore, no way surprising; but whether these writers proceed in either case on principles of *sober* interpretation, may well be questioned. When a door is once opened to gratuitous and mystical applications of the Sacred Writings, it is impossible to say where we shall stop. We shall come at length (as a learned writer observes) to that wantonness of interpretation which is displayed by most of the Jewish commentators, and by many among the Christian Fathers. We know what harm was done to Christianity by the allegories of Origen and the subtleties of Aquinas, as well as to the Old Testament by Talmuds and Rabbinical commentaries. When the rein is given to the imagination, and judgment is not allowed its proper controul, an interpreter may invent as many senses as he pleases. There have been Jewish commentators who have boasted that they could discover *seventy* Midrashim, or mystical meanings, in one sentence. Some limit to fanciful interpretation is therefore absolutely necessary; and the *only* limit in which we can confide, is the limit assigned by the authority of Christ and his Apostles.

THEOGNIS.

* We doubt whether the somewhat vague and declamatory charges of Eusebius will satisfy our correspondent R. L., but we recommend him to peruse the Bishop of Lincoln's very satisfactory and impartial remarks upon the character and doctrines of Montanus, in his work upon Tertullian, one of his disciples. We fear that it is impossible to shew that Montanus was exposed to obloquy merely for being a "scriptural Christian." How can his assumption of being the Paraclete be got over, or justified?

LITURGICAL REVISION AND MODERN DISSENT.

To the Editor of the Christian Observer.

So much has been said of late about alterations in the Liturgy of the Established Church, and the desire for some revision seems so general, that I trust a short allusion to the motives which ought to influence any changes will not be useless.

Two reasons are generally advanced for proposing any alterations: First, to satisfy scruples entertained by some conscientious members of the Established Church: Secondly, to conciliate *modern* Protestant Dissenters, and induce them to effect a union with us.

Every member of the Church will readily allow the first of these reasons its full weight: for although in many cases scruples arise because the Liturgy is not considered *as a whole*, still, even such scruples, in a Christian and charitable point of view, deserve attention. We ought to bear with the weak—nor ever cast a stumbling-block in a brother's way;—and if his conscience be offended by some expressions in our Baptismal or Burial Service, because he has not considered the spirit which runs through the whole Book of Common Prayer, surely it is well worth consideration whether these expressions may not be so altered as that, while that spirit remains the same, the terms in which it is expressed may be less liable to perversion.

But, looking to the second reason, I must confess that I think it ought to have no weight whatever; not because a union between the Established Church and those Dissenters whose doctrine is in most points (church government excepted) the same with hers, is not desirable—it is highly desirable—but because I well believe it never will be effected by any other concession than the *abolition of the Establishment*, of Episcopal government, and the—not revision, but—abolition of the Prayer-Book.

Those who draw their conclusions of the possibility of effecting so desirable a coalition from the conduct and feelings of the Puritans in the days of Elizabeth towards the Church, have fallen into a common error,—that of regarding modern Dissent as the child of Puritanism of the olden time. Those Puritans would, I believe, to a man, have joined the Establishment, if they might have had toleration in one or two trifling matters—the cross in Baptism, the ring in marriage, the surplice, and kneeling at the Lord's Supper;—but not so their modern supposed descendants.————[To substantiate this remark, our correspondent has favoured us with an extract from a recent Dissenting Address, which is sweeping and bitter enough; but not more so than numerous other passages, which we could produce from modern Dissenting publications. We see no benefit in deforming our pages with such quotations: nor are they necessary to prove, what every person who has attended to the question abundantly knows, that modern "Dissenters upon principle" would equally oppose the Church of England, as being a national establishment, however pure they might consider its doctrines, scriptural its ritual, or exemplary its members. We trust, however, that a large portion of the Dissenters by no means take up the question in this abstract view; but, on the contrary, wish well to the Church of England, as an instrument of much spiritual benefit to the nation; and are kept from joining her communion only by minor causes, and not by such impassable barriers as those attempted to be interposed by some of their popular writers. We do not, however, under all the circumstances, entertain much expectation of a general comprehension in the present day, such as might have been effected a century and a half ago.]

W. D. V.

THE THEBAN LEGION.

To the Editor of the Christian Observer.

The vale of the Rhone, in the environs of St. Maurice and Martigny, is one of the interesting spots so frequently visited in Switzerland. The snowy pinnacles of the Dent de Midi; the various other Alpine elevations; the beautiful water-fall, rushing down the rocks like a liquid avalanche; the extensive forests mantling the mountains; the rolling and impetuous Rhone —these, and a thousand nameless beauties, give an impression to the scene which none who have a heart to feel the beauties of nature can fail to experience. But of the many Christian travellers who have gazed on these works of the Creator, few, comparatively, appear to have recalled to memory that it was amidst these scenes that is said to have occurred one of the most remarkable examples of martyrdom with which ecclesiastical history has made us acquainted. It was here that the Theban Legion, consisting of more than six thousand Christian soldiers, died voluntarily for Christ their Master. The Roman army, under Maximian, was on its march for Gaul. At Octodurum (Martigny) the emperor commanded a festival celebration in honour of the gods, and the Christian soldiers were called on to participate. Far was it from Christian firmness in those days to yield to the most distant appearance of idolatrous worship. The Theban Legion retired to a strong position, under the command of Mauritius, its chieftain, in order to avoid the sacrifice to idols. Maximian, in consequence, inflicted a decimation of the whole legion. Gladly, calmly, triumphantly, did each tenth soldier present his breast to the sword. The survivors remaining faithful to their Saviour, a second decimation was ordered; and this second band of martyrs shewed themselves as unshaken in their fidelity to their Redeemer as their deceased brethren. In this second execution, Mauritius their leader was sacrificed. At length, Maximian, seeing that their constancy was invincible, ordered the execution of the whole of the remainder of the legion; all of whom, unresistingly, calmly, firmly, patiently, died in their ranks, faithful martyrs to Him who had died for them on Calvary.

The feelings excited by recently visiting the scene of this deed of Christian chivalry suggested the following lines.—

THE THEBAN LEGION.

Days of the Alps return!
Ye meaner thoughts, retire!
Burn, rock and mountain-valley, burn,
As once with martyr fire!

'T is not thy torrent force,
Old Rhone, I gaze along:
Rush, white and deep, thou cascade hoarse,
To win another's song.

Let others laud the plain
Where vines entwine the bower,
The forest's clime, the snow's domain,
Or Mont Blanc's thunder tower.

But, thousands of the brave,
Where, where your Alpine bed?
I seek, I sing, your mountain grave;
I hymn the martyr dead.

'T was not the crimson flow
Of battle round you poured:
Your sovereign laid your legion low;
In peace your eagles soared.

'T was not the rebel shout
Which rolled through all your host:
Those lightning spears the panic rout
Of Roman foes might boast.

For Christ, the Martyr King,
Here flowed the blood-red tide;
A trophy to his cross to bring
Here soldier-like ye died.

Twice thro' each tenth heart ploughed
The fatal sword its path;
And last, the whole bright phalanx bowed
Its legion strength in death.

No cry along your line,
No coward shriek was there:
St. Maurice gave the martyr sign,
"For Christ to die we dare."

Soldiers! your fight is done—
Long past your victor day.
The crown of life immortal's won—
Ne'er past your victor lay.

Christian, maintain thy field;
Thy contest, too, will cease:
With Christ to lead, with Christ to shield,
Soon Victory! triumph! peace!

What, though a fiercer foe
Than Rome, tyrannic frown!
Heaven's power shall lay that foeman low:
On! onward to thy crown!

As the history of the Theban Legion is questioned by some authors, perhaps some of your readers, who have leisure for such inquiries, will favour us with their opinion of its authenticity.

ANGLICANUS.

REVIEW OF NEW PUBLICATIONS.

THE BISHOP OF CALCUTTA'S ORDINATION SERMON.

The Apostolical Commission: a Sermon, delivered at the Cathedral Church of St. John, by DANIEL, BISHOP OF CALCUTTA, *at an Ordination holden on Sunday, January 6,* 1833, *being the Feast of the Epiphany.* Calcutta: printed at Bishop's College Press.

THE number of single sermons issued from the press is so great, that it is only on special occasions that we can undertake to review any of them; and such a special occasion is presented by the very interesting discourse now before us. The name of Bishop Wilson would of itself be a claim to attention, upon the part of every friend of our beloved Church and of our common Christianity; and the present publication, the first-fruit of his zealous labours in his fearfully momentous diocese, powerfully enforces that claim from its own intrinsic value. It cannot but be gratifying, to the large circle of those who knew and esteemed him highly for his work's sake in England, to learn the spirit in which he has commenced his arduous labours in that distant scene of his Lord's vineyard to which in the providence of God he has been summoned. The conductors and the readers of the Christian Observer have also a superadded interest in their much beloved and respected friend; and it were but just that the pages to which he has so often contributed the edifying labours of his pen when at home, should in part supply the interstice caused by his absence by a transcript of his monitions from abroad. We may add, that as his Lordship's sermon is printed in Calcutta, and a few copies only, we believe, have reached this country, a somewhat extended notice of so able and seasonable a discourse is doubly appropriate.

Before, however, we open the pages of our friend, we must interpose a few of our own upon the subject of that important post which he occupies, and which at this moment is a subject of great public interest, on account of the discussions upon it which have arisen out of the renewal of the East India Company's Charter.

It might have been thought, that in a nation professing Christianity, and adopting that view of its discipline which involves diocesan episcopacy, the first object, wherever it established a Colony, would be, to send out an adequate supply of the ministers of Christ to superintend its spiritual interests; and wherever it had sent out ministers, to place over them a bishop, to maintain godly discipline, and to discharge the important offices of ordination, confirmation, and pastoral controul. Connected with this primary object would be the duty of extending the pale of the church of Christ among surrounding nations, who sat in darkness and the shadow of death.

Such is the theory; but what has been the fact? Unhappily, quite the

reverse of the theory. Many settlements have been formed in which a single chaplain was the only clergyman: in some, even this solitary official appendage was wanting; in few has a regular ecclesiastical establishment been instituted; and in none has it been adequate to the wants of the European and nominally Christian population, to say nothing of the missionary exertions which were due to the surrounding heathen.

The guilt of England in this respect has been peculiarly great; for, in proportion to the extent of her capabilities, and the purity of her faith, no Christian nation has done so little to perpetuate and extend the Gospel in her foreign dependencies. Popish countries, wherever they formed a settlement, sent out a priest, and established in minute detail the forms of the corrupt worship of the Church of Rome: nor were efforts usually wanting, as we see in the instance of the Spanish and Portuguese colonies, to propagate Christianity, as received by the settlers, among their aboriginal neighbours. Our own ancestors also, in the seventeenth century, felt the force of this solemn obligation, as we find in the case of the American charters alluded to in a former page: and even the East India Company's original charter was granted expressly with a view to the introduction of Christianity among the natives of the East;—a stipulation so solemnly laid down, that we scruple not to say that the Company forfeited its privileges the moment it neglected this great duty, as much as a tenant who rents an estate upon a repairing lease loses his holding upon allowing the premises to fall into decay.

But, in point of fact, most of the colonies of England have long far outgrown the means of spiritual instruction; and it is only of late years that the defect has begun to be supplied. North America, in what are now the United States, was in a state of great religious destitution; and had it not been for the voluntary labours of the Society for the Propagation of the Gospel—in which the nation, in its public capacity, had no share—the Church of England had scarcely been known, even by name, in many parts of its American possessions. The same remark does not strictly apply at present to what are now our North American possessions, as we have bishops and the form of a church establishment, and the legislature at home has annually voted a sum of money to the Society just mentioned to assist its labours in that part of our mighty empire. But that sum, though considerable, was at best very inadequate, and it is now greatly diminished, and is in a state of rapid evanescence: nor indeed can, or ought, any sufficient aid to be rendered from home to supply those constantly enlarging spiritual wants of a colony which should be foreseen and provided for in its first formation, and interwoven with all its arrangements, so as to "grow with its growth and strengthen with its strength."

In the West Indies we had a parochial clergy, but not sufficient for the wants, or what *ought* to have been the wants, of the White population; and as for the Slaves and People of Colour, they were almost universally left to find their way to heaven in the best manner they could, without the aid of their nominally Christian masters; with regard to whom it is only of late years that a colonial bishop was thought necessary, to confirm their children, or to ordain ministers to preside over them in the Lord.

In India, after much opposition, the scaffolding, rather than the edifice, of an ecclesiastical episcopal establishment was formed at the last renewal of the East India Company's Charter; but it was miserably stinted, and it was not till after the rapid succession of deaths among the first prelates of India that the addition of two suffragan bishops has been effected; and this not without as arduous a struggle as if the inevitable destruction of India had been a necessary consequence. Even now the supply of chaplains is very inadequate to the wants of the scattered handfuls of Europeans in that vast

empire, many of whom never see a clergyman for years together; and as to the instruction of the Natives—among whom has of late arisen an intense thirst for European knowledge, accompanied by a greatly diminished alarm at the advances of Christianity—this is still popularly considered as too dangerous a matter to be even thought of: and thus are hundreds of millions of human beings, within the range of nominally Christian influence, allowed to live and die in the most degrading and brutal superstitions, with scarcely an effort to impart to them the light and blessedness of the Gospel, and the knowledge of that Name by which alone men can be saved.

In many places where there is a British agent, and where numbers of our countrymen are to be found, there is to this hour no publicly recognised provision for Divine worship, according to the forms and discipline of the Church of England. A Chaplain ought to be made an essential part of every national offset; and at several central points, where a convenient number of English clergymen and lay settlers or residents are within a few days' or weeks' visitation, a Bishop ought to be appointed—as, for instance, at Malta and the Cape of Good Hope—so as to keep up order and discipline, to exercise the solemn function of ordination, and to administer the edifying rite of Confirmation to those who profess to be within the pale of episcopal jurisdiction. It is not necessary that these colonial bishops should be overburdened with a large income, or be styled "My Lord," and expected to keep up the pomp that is popularly identified with high secular titles*: it would be sufficient to discharge their actual expenses, and to make such a reasonable addition to their stipend as would enable them to exercise due hospitality and charity.

It is with somewhat of surprise that we have observed the pertinacity of opposition which has attended every step for the enlargement of the Christian pale in India: for though we could not expect, in these days, that a company of merchants, in its official capacity, would make religion its first and most prominent object—as similarly chartered bodies in former ages at least pretended to do—yet we could scarcely have conceived that English gentlemen, professing to be Christians, and the majority of them probably members of the Church of England, would have been so greatly alarmed at a fraction of pecuniary expense to promote so momentous an object, or would have either felt or feigned any fear of creating suspicions in the minds of the natives of India by so reasonable a measure as that of supplying the religious wants of their own countrymen within the limits of their authority. Is it avarice, is it infidelity, is it aversion to the Church of England, or is it hostility to all religion, that has caused this painful phenomenon?

Without directly answering these inquiries, we think we can throw some light upon the subject by adverting to a similar discussion, nearly a century ago, in the case of our North-American Colonies, before their separation from England. We have lying before us a pamphlet published in 1769, entitled "A Letter to the Right Honourable Horatio Walpole, Esq.; written Jan. 9, 1750-1, by the Right Reverend Thomas Secker, LL.D., Lord Bishop of Oxford; concerning Bishops in America." To

* We believe this matter has been attended to in the recent appointment of suffragan bishops for India. It was only by accident—it is said, by the mistake of a clerk in making out the first patent—that the Bishops of India came to be styled "My Lord;" thus forming an inconvenient precedent for the West Indies, and all future colonial episcopates; but assuredly there could be no reason for imposing the same inconvenient secular dignity upon their suffragans, who cannot possibly, upon their limited stipend, live as Lords, temporal or spiritual, are expected and enabled, for the public benefit, to live in England and in India; though they may be equally efficient, and quite as much respected, as bishops and pastors of Christ's flock.

this pamphlet, which we presume is now very scarce, is prefixed the following Advertisement:—"The following letter was found among the papers of the late Archbishop Secker. It was written in consequence of a letter, dated May 9, 1750, from the late Lord Walpole to the late Dr. Sherlock, Bishop of London; which was communicated by the latter to Bishop Secker, Jan. 2, 1750–1. It is now printed, in obedience to an order left with it under his Grace's own hand (dated May 25, 1759) in these words: 'Let the letter written by me to Mr. Walpole, concerning Bishops in America, be printed after my death.—*Tho. Cant.*'"

We have been much struck, in perusing this pamphlet, with the similarity of the difficulties and objections then urged against the establishment of bishops in America, to those which have been raised in reference, first, to the formation, and since to the enlargement, of the episcopate in India: and as the question is one of great importance, and is likely to be still further discussed, as often as the increased zeal and piety of the friends of the Church of England shall propose the extension of the episcopate or an addition of clergymen in any of our foreign dependencies, we think our readers will not be displeased at our stating the substance of Bishop (afterwards Archbishop) Secker's argument. Our Right Reverend Friend of Calcutta will, we are sure, gladly postpone our duty to himself till we have taken leave of his Most Reverend Brother.

Dr. Secker's reason for directing the letter to be published after his death, though he had considered it as a private communication during his life, was, doubtless, by keeping upon record his arguments, to promote the object at some more favourable period: and such a period, we may hope, would have occurred, had not the subsequent revolt of the colonies set aside the matter. The Bishop's arguments are, however, of permanent value, on account of their bearing upon all similar cases.

It would seem, from the opening of Bishop Secker's letter, that Walpole was much prejudiced against the measure, and had been in controversy with the Bishop of London on the subject; for Secker says, "I return you my humble thanks for the honour you have done me, in communicating to me your letter to the Bishop of London. I have read it with all that attention and regard which is so justly due to your superior abilities and long experience, and meritorious zeal for our present happy Establishment and the public welfare. But, still, I cannot see the scheme to which it relates in the same light that you do. And though, if ever he hath conversed with you on the subject since, he hath doubtless said every thing material by way of reply which I can suggest, and much more; yet, as he doth not seem to have laid any thing further before you in writing, I beg leave to trouble you with what hath occurred to me; which, as the session is not yet begun, you may possibly have some leisure to look upon."

The Bishop then states, that the thing proposed is that two or three persons should be ordained bishops, and sent into the American colonies, to administer Confirmation, and give Deacon's and Priest's Orders to proper candidates, and exercise jurisdiction over the clergy of the Church of England in those parts. His Lordship then asks, "Is this proposal reasonable? And, if it be, Are there any such dangers of its being extended to introduce exorbitant church powers, or of its raising uneasinesses abroad or at home, as may, notwithstanding, at least for the present, be just objections against it?"

In regard to the first of these proposals, the Bishop says, "The reasonableness of the proposal, abstractedly considered, you seem, sir, to admit;" which is more than can be said of many modern opposers of the extension of the episcopal office to all our colonies. But, lest Walpole should waver as to this part of the question, the Bishop proves it, as follows: "It

belongs to the very nature of episcopal churches to have bishops, at proper distances, presiding over them. Nor was there ever before, I believe, in the Christian world, an instance of such a number of such churches, or a tenth part of that number, with no bishop amongst them, or within some thousands of miles from them. But the consideration of the episcopal acts which are requisite will prove the need of episcopal residence more fully. Confirmation is an office of our Church, derived from the primitive ages; and, when administered with due care, a very useful one. All our people in America see the appointment of it in their Prayer-books, immediately after their Catechism. And if they are denied it, unless they will come over to England for it, they are in effect prohibited the exercise of one part of their religion. Again: if they are to have no ordinations there, they must either send persons hither to be ordained, or take such as come to them from hence. Sending their sons to so distant a country, and so different a climate, must be very inconvenient and disagreeable; and taking the small-pox here, is said to be peculiarly fatal to them *. The expense also must be grievous to persons of small fortunes—such as most are who breed up their children for Orders—yet not sufficient to bring any accession of wealth to this nation, that would be worth naming, were more of that rank to come. But, in fact, very few of them do; therefore they must be supplied chiefly from hence. And not many, in proportion, will go from hence, but persons of desperate fortunes, low qualifications, and bad or doubtful characters; who cannot answer, as they ought, the end for which they are designed."

After other arguments to prove the utility of an episcopate for America —and, among others, the discipline of the clergy, and the benefits thence resulting to the public—the Bishop proceeds to shew that the alleged "danger of increasing church power" was not a valid objection. He says:

"Against things evidently right and useful, no dangers ought to be pleaded but such as are both very probable and great; and from confirming and ordaining no danger of this kind, I presume, is apprehended. Yet these are the only new powers that will be exercised. No other jurisdiction is desired for the proposed bishops than the preceding commissaries have enjoyed; and even that, on this occasion, may be ascertained and limited more accurately, if it be requisite. But here it is asked, How any persons can undertake to promise that no additional powers shall hereafter be proposed, and pressed on the colonies, when bishops have once been settled? And, strictly speaking, indeed, nothing of this nature can ever be promised in any case. But if the Dissenters had been asked, on their applying for a toleration, how they could undertake to promise, that, when that point was once settled, nothing further, nothing hurtful to the Established Church, should ever be proposed and pressed on the government by them, surely this would not have been sufficient to defeat their application. And yet what could they have answered? Not more, if so much, as can be answered in the present case: That no such thing is at all intended; and that, though it were, there would be no danger either of the intention taking effect or causing any disturbance.

"But on the former of these assertions our sincerity may be questioned. For it is argued, that bishops doubtless think the powers which they have in this nation to be strictly just and reasonable; and, consequently, must be desirous of their taking place in the colonies. Now, for my own part—and I believe my brethren in general are of the same mind—I have no imagination that bishops are entitled to, or that it would be right to give

* Many young men, who came over to England about that time to take Holy Orders, died of that disorder.

them, every where, the same powers and privileges that we happen, by the particular constitution of this country, to possess here. Several parts of that constitution might, perhaps, full as well have been formed otherwise. Whether our share of it might or not, I have never set myself to consider: I hope, and am persuaded, it is on the whole as harmless and useful a branch as many others; and I endeavour, so far as I am concerned, to make it so. But were I to live where bishops were only on the same footing on which it is now proposed they should be in our plantations, I should no more attempt to raise them higher, than I should to overturn the established form of government in any other respect. It may, indeed, be prudent to suspect clergymen, ministers of state, all men, to some degree; but it cannot be prudent to refuse doing things that are highly proper, on account of little more than a possibility that an improper use of them may be hereafter attempted. Some bishops may be thought peculiarly fond of church power; and it concerns them, when they are called upon, to defend themselves, if they can. But, at least, I hope we are not all so fond of it as to be aiming at that point now, though we solemnly profess we are not. Yet I believe there scarce is, or ever was, a bishop of the Church of England, from the Revolution to this day, that hath not desired the establishment of bishops in our colonies. Archbishop Tennison, who was surely no High-churchman, left by his will a thousand pounds towards it: and many more, of the greatest eminence, both dead and living, might be named, who were and are zealous for it; and yet have always been applauded by one party and censured by the other for their moderation. Or if bishops, as such, must of course be deemed partial, the Society for propagating the Gospel consists partly also of inferior clergymen, partly too of laymen. Now the last cannot so well be suspected of designing to advance ecclesiastical authority; yet this whole body of men, almost ever since it was in being, hath been making repeated application for bishops in America."

The Bishop adds, that, far from increasing the secular power of the hierarchy, it might be, and had been, argued that it would rather depress it, for the following remarkable reason: "It will afford the laity here an example of English bishops abroad *with no other than spiritual powers: which may tempt them to think of reducing us at home to the same condition.*" The Bishop, however adds: "But I should be very willing, for the benefit of those of our communion in the colonies, to run a greater risk than I conceive this to be. For the fact is so notorious that all our temporal powers and privileges are merely concessions from the state; and the Act of Parliament for the suffragan bishops, under which several were made in the last century, and others may now, exemplifies so fully the possibility of bishops without peerages and consistory courts; that we need have no fear of any new discovery to our prejudice from appointing a few such bishops in America. But then the opposite fear, of their growing up to what we are, would it be ever so great an evil if it were to happen, seems as unlikely to happen as most things. I do not wonder, indeed, that persons who were in public stations at the latter end of Queen Anne's and the beginning of the late King's reign, should have strong impressions remaining in their minds of the terrors of ecclesiastical influence, which was then so grossly abused to such wicked purposes. But whoever attends to the present state of things in this respect, must see that there hath been a prodigious change within the last thirty years. Though too many, both of the clergy and the laity, are disaffected to the government on one account or another; yet, of the former, even the lower part are not near so generally possessed of the wild high-church notions as they were. Nor was a time ever known when the upper part were so universally free from them. And yet it is the upper part only that can do the least towards supporting any

exorbitant pretensions of bishops in the colonies. Then as to the laity, I hope and believe the administration and their friends will always shew countenance to the clergy, as far as it is necessary; but there is visibly no danger of their giving them any encouragement that may be hurtful. Amongst the opposers of the administration, few, if any, are at all more prejudiced in their favour. And that regard which the bulk of the people had for religion, and the teachers of it, is greatly diminished, and diminishing daily, to a degree which I wonder wise men are not alarmed at: for it is as important, even in a political view, that they should be able to do good, as that they should not be able to do harm. Nor do I find that bigotry to the Church prevails amongst the members of it in our colonies; or that there is any chance of their making afterwards imprudent additions to the authority with which their bishops will come to them at first. On the contrary, one plea against the present scheme is, that bishops, even with the lowest powers, will give them jealousy and offence. Now these two opposite dangers cannot both be considerable, and I apprehend neither of them is: but surely the former is the less of the two. The Bishop of London's commissaries, I believe, have gained no accessions to what was granted them originally. And bishops will be still more narrowly watched by the governors; by other sects; by the laity, and even the clergy, of their own communion. Nor will they have a greater dread of any thing, if either so good or so discreet men are chosen as I promise myself will, than of losing all, by grasping at what doth not belong to them. Nor will their patrons here attempt to defend them in what they cannot but know will ruin them. As they will be appointed by the Crown—which, unless I mistake, the commissaries are not—they will be such persons as the Crown can best confide in. And if it be thought necessary, a right of recalling them may be reserved to the King; whereas, I believe he hath not a right of ordering the Bishop of London to recal his commissaries. Upon the whole, if the present disposition of his majesty's ministers and subjects, in relation to ecclesiastical authority continues the same, as in all likelihood it will, there can be no danger from bishops in America. And if that disposition should alter back to what it formerly hath been—which God forbid—they will be established with greater powers than are now desired for them."

If the above argument had any weight in the year 1750, it has much more in the year 1833. The State has certainly no cause to fear in the present day, that bishops, in our colonies or elsewhere, will acquire such power as to render them dangerous to the civil interests of the community. It is only for spiritual purposes that the friends of the Church demand them; and for those purposes it is unjust to withhold them, wherever there is a Christian Episcopalian community to require their superintendence.

Dr. Secker proceeds to shew the inconsistency of the conduct of the government and legislature upon this great question. "An Act of the last session of Parliament, which passed without any opposition from any body, hath expressly established Moravian bishops in America; who have much higher and stricter notions of church government and discipline than we have. Why then should there be such fear of establishing bishops of the Church of England? If, for want of these, the Moravian bishops should ordain such ministers for our people as they thought proper; or should they, by administering Confirmation, or by the reverence of their episcopal character, be continually gaining converts from us, it would be a very undesirable thing, on several accounts,—particularly on this, that most of them refuse taking oaths and bearing arms. Besides, there have been nonjuring Jacobite bishops in our colonies, not very long since, if there are none now. And Popish ones also, I apprehend, have recourse to them

from time to time: at least the Bishop of Quebec hath no small influence in a very important new settlement of ours. May not, then, the neglect of having bishops of our own, expose us to far greater dangers than the appointment of them can?"

The Bishop next argues, that the circumstance of the Americans not having petitioned for bishops was no reason why they should not be supplied with them. "Surely," he says, "their omitting it may well be ascribed in part to the thoughtlessness of mankind about their religious concerns; which hath been so peculiarly great in those countries, that some of them did not petition for help when they had no one office of Christianity administered to them; and partly also to this, that probably too many of their clergy think they may both live more negligently, and have a better chance for preferment, now, than if a bishop were to inspect them, and ordain natives to be their rivals. But the chief reason, I doubt not, is, that the inhabitants of the colonies, living at such a distance, and not knowing when an application to the Government might be seasonable; and being assured that the bishops here, especially the Bishop of London, and the Society for propagating the Gospel, would always be attentive to this point, have left it to them." The first of these reasons involves one of the most weighty arguments in favour of a National Church Establishment.

The Bishop states, that he had learned, from some papers of Bishop Gibson, that there was a design in Charles the Second's time to place a bishop in Virginia; that letters patents for that purpose were still extant; and that no other reason appears why the design failed, but that the whole endowment was to have been out of the customs. Pecuniary obstacles, it seems, were allowed then, as well as now, to interpose to prevent this act of national duty.

The latter part of Dr. Secker's argument is so important in itself, and so strikingly applicable to the circumstances of the present day, that we shall quote it at some length.

"A further objection against it is, that, however it may be received there, it will immediately raise animosities here; produce declamations in pulpits, controversies in pamphlets, debates in Parliament; revive the distinction of High and Low among Churchmen; and terrify or provoke the Dissenters. Now, amongst the clergy, I conceive it can make no dispute; for every man of character amongst them doth and must wish it success. If indeed it were to be brought upon the carpet, and the Administration were to oppose it, some clergymen might be tempted to say indecent things of them. But the present question is not, whether this affair ought to be attempted, if, after being fully weighed, it be disapproved by the Ministry—that undoubtedly would be very wrong—but whether there be reason for them to disapprove it. And certainly there is no reason to fear inflaming and exasperating any of the clergy, by declaring for it: on the contrary, scarce any thing would please them more universally. Nor, I presume, is the danger from pamphlets to be thought very great: for most virulent ones are published daily, both against church and state, which yet give the government no terror at all. Contests in Parliament indeed would be a matter of more serious concern: but there seems no necessity that this affair should ever come into Parliament: for, as the law now stands, *suffragan bishops may be ordained, with the King's approbation*; and the Bishop of London may send those, instead of presbyters, for his commissaries; and they may confirm and ordain, as well as exercise the jurisdiction which hath been usual there. But even if the scheme should be brought into Parliament, it can be opposed only on these two principles: that episcopal power is a great grievance in this nation, and, that it must rise to an equal height wherever bishops are: of which two propositions,

plain experience proves the former to be false; and I hope I have proved the latter to be so. Still, some members may be blinded by ill-will to the ecclesiastical part of our constitution. But surely these are not very many: besides, the Administration will easily quiet such of them as are their friends. Then the Tories must be for bishops, if it be only to preserve their own credit. And the remainder will probably find themselves too inconsiderable to stir." The Bishop adds:

"Therefore the only danger left, is that of alarming and provoking the body of the Dissenters. Now, a few busy warm men are not the body of the Dissenters: and though they may affect to speak in the name of the whole, yet the whole will neither think it right nor prudent to do all that these gentlemen are pleased to intimate: some of whom also, after arguing properly with them, have owned that they had little or nothing to object against appointing bishops in plantations of the Episcopal communion. Dr. Avery, if I am rightly informed, hath acknowledged this to the Archbishop, as Mr. Chandler hath to me. And, indeed, there is no modesty in saying, We, who are not of the Established Church, demand, as a matter of strict justice, the full exercise of our religion here; but at the same time insist that the King's Episcopal subjects in America, with whom we have nothing at all to do, shall not, even in those provinces where they are the established church, have the full exercise of theirs. Suppose the Presbyterians or Independents in America thought as well of Confirmation as we do, and had not amongst them a proper officer to administer it; would not they think it insufferable to be denied such a one, and put under a necessity of sending their children hither for it, if they would have it? Supposing they were obliged only to send their candidates for the ministry hither to be ordained; would they have been patient under it as long as we have been? would they not have cried out loudly and incessantly for relief? For my part, I should have thought them so well entitled to it, as to have been a most hearty and zealous advocate for them. It is not merely from my attachment to the Church of England, that I am a favourer of the scheme in question; but from my love of religious liberty; which, in this point, the members of the Church of England in our colonies do not enjoy. And I cannot imagine how the Dissenters can pretend to be lovers of it, and wish it to be withheld from their fellow-subjects. God forbid that we should ever be moved, by this or any other provocation, to wish it withheld in any instance whatever from the Dissenters: and I believe there never was a time when the clergy of this land were in so mild a disposition towards them. Whatever they may plead therefore, it is not fear that induces them to oppose us on this occasion; for they well know that we have neither power nor wish to oppress them or their brethren, in any way: but it is a wantonness of spirit, which we have not deserved from them: it is an ostentatious fondness of using their influence with great persons, to grieve us, without serving themselves. And, instead of being stirred up by their friends abroad to what they do, their friends abroad have been stirred up by them. Now this is a sort of behaviour which an Administration had much better check by due admonitions, than encourage its growth: for how far it may grow, they cannot foresee. The Dissenters are sincere well-wishers to the civil part of our present happy establishment; and they are to be esteemed and loved for it; but not to be gratified at the expense of those who sincerely wish well to both parts. I am heartily sorry that all the members of our Church are not loyal and dutiful subjects to the King: but much the greater part of them are; the bishops and upper clergy in particular: and surely their desires merit as kind a regard in this case, as those of the Dissenters and their leaders."

Difficulties and objections such as those alluded to by Archbishop Secker

continue to be made to the extension of the episcopate to our foreign possessions; as if by a bishop were meant a pope, and the members of the Church of England had no notion of episcopacy but as lifting its mitred head in courts and parliaments. It were well if every Churchman would abstract his mind from such adventitious and often cumbersome splendour, to view the office in its primitive and holy dignity, as a function divinely appointed, and of great practical utility in the church of Christ. Then we should not hear of cutting off decades of bishops, instead of rather increasing their number, so as to make each one an efficient officer within a manageable district of pastoral jurisdiction. We have no objection to bishops being barons in England: at least, if there be evil in the junction there is good also: but we strongly protest against the identification of two things so utterly distinct as temporal splendour and spiritual authority; the popular mistakes upon which are the chief cause of the non-extension of the blessings of Episcopacy to every corner of the British dominions. We are daily told that a bishop could not "keep up his dignity" in a poor colony, or with only half a dozen clergymen and a few widely scattered locations under his controul; and that, therefore, there is to be no Confirmation, no Ordination, no church discipline, lest a defect in the essential articles of maces and liveries, caparisons and purple, should render religious ordinances too trite and vulgar to produce any spiritual benefit.

But it is time that we should return to the discourse immediately before us. Bishop Wilson, with his characteristic zeal and activity, lost no time, after his arrival in his diocese, in proceeding to the discharge of his arduous duties. The sermon now in our hands was preached at an ordination of deacons and priests, chiefly for the missionary office; which accounts for a large part of it being directed rather to the case of Christian missions, than to the ordinary ministry of the Gospel among professed Christians. A considerable portion, however, both of the sermon and the notes appended to it, consists of observations upon the ecclesiastical polity of our Church, and the duty of her members to adhere to her communion. But it is mild and conciliatory as respects other branches of Christ's universal church: and glad we are that it should be so, for most injurious to the cause of Christianity in heathen lands is the too common spectacle of the professed followers of Christ biting and devouring each other.

Dr. Wilson's discourse is an excellent summary of Scriptural doctrine, grounded upon the commission given to the Apostle Paul, Acts xxvi. 17—20. His Lordship sets forth the great end which the Apostle had to keep in view in executing it; the primary instructions which he delivered in order to that end; and the spirit and manner in which he discharged the whole office: the first point regarding the Gospel itself; the second, the repentance which prepares for it; the last, the state of mind of the preacher. We should gladly accompany the Right Reverend author in his pious and edifying investigation of these several particulars; but as it may be expected of us, as reviewers, rather to notice those parts which are peculiar to this particular discourse, than those which form the general basis of scriptural preaching—and which are, in the best sense, the common-places of sound divinity—we pass on to the third head of the sermon; in which the author, after some general remarks upon the spirit and manner of the minister of Christ in the discharge of his office, proceeds to "the question of the authority of our Apostolical Reformed Church in sending out ministers into the field of evangelical labour." Hence arises a discussion of the Divine authority of the episcopal office, and its practical benefits in the Christian church. It may perhaps be asked, whether, in choosing such a topic for such an occasion, and under the peculiar circumstances of the case, there was not danger, lest, in magnifying his office, the preacher

should seem to magnify, if not himself, at least his own claims and authority. Our first view of the matter, we confess, was, that the topic was unadvisedly chosen: but when we recollect that it was an ordination sermon, and that the ordination was public; that some of the candidates themselves might not have sufficiently considered the subject; and that the mass of the congregation were probably wholly unacquainted with it, and might never have another opportunity of hearing its merits discussed; we are inclined to defer to the honest boldness with which the preacher overcame the scruples of false modesty, and ventured upon a subject of great importance to be far better understood than it at present is by the majority of the professed members of the Church of England. The able manner in which he has conducted his argument renders us grateful that he ventured upon it; and, in order that our readers may partake of our gratitude, we shall lay it before them. The passage is long, but, considering the mass of matter which it contains, it is succinct and well condensed.

"1. That the Apostles had a full authority over all the ministers and teachers of the primitive church has never been disputed.

"2. That during their lives certain ministers,—Timothy and Titus—had an authority committed to them by the Apostles for presiding over the other ministers of Ephesus and Crete—for ordaining presbyters or elders in every city, as he had appointed them—for charging some that they should preach no other doctrine than that of the Apostles—for setting in order the things that were wanting—for deciding matters of controversy—for receiving accusations and exercising jurisdiction—for rebuking heretics—for apportioning maintenance—for regulating the public prayers of the church—for repressing the intrusion of women as teachers—and for watching and overseeing generally the flocks and the ministers of them—are facts as little to be doubted as any which are to be deduced from the Apostolic writings.

"3. Further, that at the close of the sacred canon the surviving Apostle, St. John, thirty years after the death of most of the Apostles, and when the churches had been long in a settled state, addressed the chief pastor in each of the seven Asiatic churches, as the overseer or superintendent presiding over the presbyters and people, so that on him the faults of the churches reflected disgrace and their good conduct praise—that is, that the same authority which St. Paul had committed to Timothy was possessed by his successor, the angel of the church who resided at Ephesus when St. John wrote, and so of the rest of the seven churches—cannot be reasonably questioned.

"4. Nor can it be doubted whether this order of ecclesiastical government was designed, in its general features, to continue as the Apostles left it. For to suppose that an order of things enjoined by men inspired to regulate the church of Christ is not binding upon us (unless indeed it be abrogated by an authority equal to that by which it was enacted—which is not pretended in the present instance) goes to sap the whole foundation of faith. A regulation made by divinely authorized persons in a society that was designed to be perpetual, is of course perpetual, unless it be otherwise expressed.

"5. Accordingly, it is confessed, that, in point of fact, for fifteen centuries after the time of the Apostles, no government of the church obtained but that which was administered by ministers who received in direct succession from them the exclusive rights of superintendence and ordination, who were called, in the age immediately following that of the Apostles, by the same name as that which distinguishes them from presbyters at present, that of Episcopi or Bishops. To mention only the case of the Apocalyptic churches, the Bishops of Smyrna, Ephesus, Philadelphia, &c. are familiarly spoken of, during the persecution of the second and third centuries, as possessing the same diocesan authority as at the time of St. John. Ignatius, again, the contemporary of that Apostle, who suffered martyrdom about A. D. 107, speaks of the three orders as essential to a Christian church. Irenæus, who flourished in the second century, informs us that his master Polycarp was made Bishop of the church of Smyrna by the Apostles. I need not speak of Tertullian, Cyprian, Chrysostom, Jerom, Augustine, and the series of witnesses in later ages, because the fact has never been seriously denied.

"6. In the sixteenth century, indeed, Calvin, Beza, Luther, Melancthon, with our Cranmer and Ridley, and all the leaders of the Reformation, though some of them from circumstances afterwards adopted a presbyterian discipline, yet admitted the superior authority of the episcopal. And it is quite obvious that in the contests of the succeeding centuries (as in those of later times in our own) political feuds, and not the religious question alone, have been, and are, the real source of the unhappy divisions.

"7. So plain is the case for Episcopacy when candidly stated. To which the only objection that I know of is drawn from the term Bishop or Overseer being sometimes employed in the New Testament for those who had any oversight in the church, and not for chief pastors, as Timothy and Titus, only.

"But it is not for a name that we chiefly contend, but for the spiritual superintendence and authority which Christ has ordained. If we were to yield the term, which we are far from doing, it would still be true, that the office first discharged by the Apostles, then committed by them to Timothy and Titus, and afterwards exercised by the angels or messengers of the Asiatic churches, was of perpetual authority in the church. But with regard to the mere title, which is simply descriptive of the duty of superintendence, it was natural that it should only gradually be appropriated, as the thing designated by it became prominent and distinct before the eyes of men. Things usually exist long before their names, which become attached to them in process of time. The episcopal or superintending office was less complete during the lives of the Apostles, because the superior power rested with them, and the functions of Timothy and Titus were delegated. After their death, however, as these functions and this authority appeared in unrestrained action, the definite and appropriate title would follow. At the close of the sacred canon, the name Angel (or delegate, whether of God or of men) was the term employed by our Lord in the epistles to the seven Apocalyptic churches as the appellation then commonly given to the presiding pastor. When the whole apostolic college were dead, the highest order in the church would soon receive, by general consent, the title of The Overseers or The Bishops, as their principal duty, that of overseeing and providing for the church, then rested fully in them.

"Nothing is more common than for terms to be used, at different times and under altered circumstances, in two senses; the one general, the other more definite and peculiar. The words Disciple, Apostle, Deacon, Overseer or Bishop, and a multitude of others, occur in a restrained and also in an unrestrained sense. They designated at first any learner, any messenger, any minister, any overseer; but they have long, by a well-established usage, come to signify, A learner taught by Christ, A messenger sent immediately by Christ, One of a particular order of men in Christ's church, One having oversight of a number of presbyters and flocks in a certain district. We need not therefore even concede the point of the title, but may safely assert, that whilst the chief authority was in the hands of the Apostles the word was naturally applied to all who had any charge or superintendence in the church, whether over the clergy or of a separate flock; but that, after their death, those who succeeded to their functions of government and ordination began to be called, by way of distinction, The Overseers or Bishops. Thus, when this designation became permanently appropriated, the word Apostle was left to denote the immediate messengers sent forth by Christ; the word Angel was disused, as in its ordinary sense too high and as no longer necessary; and the term Presbyter remained for those who presided over particular congregations. But we dwell not upon a mere name. The Bishop may still be called, as indeed he is, a presbyter, with respect to the general administration of God's word and sacraments; and the Presbyter may still be termed an overseer or bishop, as it regards the superintendence of his peculiar charge. Let only him who bears chief authority in the church be considered of a distinct order, and be now known, as he has been from the apostolic times, by the word Bishop in its emphatic and distinctive sense. It is enough that the office is clearly of Divine institution, though the name be of human, so far as the appropriation of the term extends, and no further; for in the age next the apostolic it was in established use.

"The objection raised therefore from the general employment of the title before the office in its specific form was completely in action, rather confirms than weakens the main argument; concerning which, upon the whole, I must be allowed to say that moral demonstration hardly admits of more satisfactory proof." pp. 18—23.

The above comprises, we presume, nearly all that can be gathered from Scripture respecting the episcopal office; and more we need not, to convince us of its Divine authority, and its beneficial relation to the church of Christ. We are not, however, so fully satisfied as to the entire conclusiveness of the argument in the next paragraph.

"8. But, indeed, the infirmity of the church and the corruption of man have always seemed to me so strongly to recommend an episcopal polity, and the manifest evils of other disciplines have pressed themselves on my mind with such force, that even if the argument from Scripture and from antiquity were less complete, the general directions of the Apostles would suffice to satisfy my own mind. 'Let all things be done decently and in order,' is a canon sufficient to recommend to the common understanding of men a well-regulated diocesan episcopacy, with a jurisdiction duly moderated by the voice of its presbyters. A similar government prevails in families, in societies, in states, in kingdoms. Supreme controul must, under God, be lodged

somewhere, or the selfishness of our nature would soon break out into endless disorder. Above all, then, must it be so in 'the house of God, which is the church of the living God, the pillar and ground of the truth.'" p. 23.

We say that we do not think this appended argument, derived from utility, perfectly conclusive; because, though we believe in this utility as fully as our Right Reverend friend, there are others who do not; and they would urge that things are done as "decently and in order" in the Lutheran Church, or the Church of Scotland, as in the Church of Rome or the Church of England. Nor is the argument derived from family and patriarchal authority conclusive; for domestic government is—and very properly, in the right sense of the word—*despotic*, and is therefore either a curse or a blessing according as it is exercised. But very different ought to be the regimen of public authority over men arrived at years of discretion—men who contribute to the burdens of the state, and who are not made for their rulers, but their rulers for them. Even in a village, a constable is not invested with authority for his own sake, but for the purposes of public order and good government; and the Divine right of all lawful civil ordinances we trace to the same source. His Lordship says that "supreme controul must, under God, be lodged *somewhere*;" but it does not follow, of absolute necessity, that it must be lodged in a Bishop. A Presbyterian in the North would think it quite as well lodged in a General Assembly of the church; and an Independent would doubt whether, in matters of religion, it is safely lodged in any human hands, except in the sense in which it is lodged in his communion, in each particular "church." We doubt whether even many of the best Churchmen would willingly lodge "supreme controul" in a bishop: certainly our Church does not so lodge it; for it always supposes the bishop to be assisted by his council of presbyters; and till the State took away its houses of Convocation, because they had misused their powers, it exercised a strong controul over each bishop, not only by means of his brethren, but also through the presbytery, and, circuitously, through the laity also.

From the general question of Episcopacy his Lordship proceeds to shew the duty of conforming to the Church of England. He says:

"Those who withdraw from a National Church because of the necessarily general language of her offices—or because of the accidental change, by the lapse of time and the current of modern theological language, in the signification of a single term, regeneration—or because of decay, at times, in that which no platform of discipline can ensure, the personal piety of her ministers—or because of supposed defects in the mode of her connection (so salutary in itself, though not essential to her as a church) with the state which protects it—or because of the greater or less extent of dioceses, or the mode of apportioning support to the clergy—or on account of indiscreet and exaggerated and really false admissions of individual writers, unauthorized by their superiors—appear to me not to understand the grounds of communion with a visible church of Christ; which, whilst her doctrines and confessions remain untouched—her primitive ecclesiastical polity, her scriptural Articles, her devotional and sublime Liturgy, in a word, all that constitutes a pure visible church of Christ—can never be safely deserted for such defects as spring from the corruption of man, and the infirmities and imperfections of all he does, and which no changes of merely ecclesiastical polity could remove. To advance such objections, is merely to say that our church is not a perfect one. Before the members of it can consistently withdraw from its communion—and, by withdrawing, aid, however unintentionally, to overthrow it—a case must be made out, something resembling that of our Reformers when they came out from the Church of Rome; That her doctrines, once simple and scriptural, have been changed by public authoritative acts and documents; that she has introduced as articles of belief tenets and usages which partake of the nature of idolatry; that she has undermined the foundation of faith by setting up the authority of tradition as co-ordinate with that of holy Scripture; that she has virtually introduced other mediators besides the only Mediator and Saviour Jesus Christ; that she has set up a claim of infallibility and exclusive salvation; that she has indignantly spurned at all attempts, however discreet, to restore her to her original principles and confessions; that she persecutes and silences all who differ from her; and that, in-

stead of retracting, she has openly confirmed and made her own the accumulated errors of ages.

"Here is a case clear, strong, palpable. But for individual Christians to begin by speculating abstractedly on their natural rights; to magnify errors and inconveniences and abuses incident to all schemes of church polity; to draw up theories of possible improvements; and to launch forth on a voyage of discovery, as it were, after forms of ecclesiastical discipline—as if nothing had been settled by the experience of eighteen centuries, and nothing was due to the testimony of antiquity as to matters of fact—is surely to bring in interminable confusion. A man might almost as well pretend to act thus as to his subjection to civil authority. All society, civil or religious, implies a partial sacrifice of our natural liberty for the common benefit. And no individual should disturb the peace of Christ's flock till he is prepared to reply to these two questions: Is he ready to subvert altogether the existing order of church government?—and, Is he sure that he has a fair probability of substituting another decisively better? Till he can answer these fearful questions in the affirmative, the far wiser course is to give himself to prayer for that grace of Almighty God which alone can set right the disorders, whether of nations or individuals; and to seek to remedy, in the unity of the church, particular evils as they are discovered." pp. 24—26.

In the general substance of this argument we heartily concur; but the latter part of it, like the last paragraph in the passage before quoted, appears to us overstrained. The argument of authority is pressed in a manner too unrestricted, and, if carried out to its full extent, would render the corruptions of any church perpetual. When St. Paul said, "I speak as to wise men; *judge ye what I say;*" he certainly recognised the liberty and duty of Christians to try every question by the word of God; and not to be deterred from so doing by being told that they are not to "speculate abstractedly upon their natural rights." Our argument for the Church of England is, not that it is built upon human authority, but upon "the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone;" and we have no fear as to the effect of discussion, if the discussion be fairly conducted. We are persuaded that our Right Reverend friend does not differ from us in this sentiment, but we think that he has overstated his meaning; not intending to repress the most ample investigation, but only to check that pride of heart and indocility of mind which prevent an inquirer from honestly seeking out and embracing truth.

The Bishop of Calcutta agrees with his Right Reverend predecessors, and with all the missionaries of our own communion, and some of others, that our National Establishment is peculiarly adapted for nourishing the infant churches of Eastern Asia. He says:

"The native converts can never stand safely alone. A general Christianity would soon be no Christianity at all. A scriptural Liturgy; offices for the sacraments; a well-regulated ministry; a presiding helper and overseer, that is, a bishop; and the protection of a Christian state, are most needful for their stedfastness and growth in Christianity. Amongst the possible forms of church government, then, surely our own would have a claim to consideration, even if she had not set her foot in India. Her mild paternal discipline, her tolerant spirit, her moderate and wise and scriptural doctrines, her simple affecting Liturgy, well qualify her to give solidity and permanence to the young and feeble religion of Asia. But she is already amongst us, and is gradually diffusing herself by her chaplains and missionaries. She makes, therefore, a peculiar demand on the allegiance of those who profess to be her members. Nor do I doubt that she will take her full part in the mighty enterprise of illuminating the heathen around her, and thus become a blessing in the Eastern, as she has long been in the Western, world." pp. 27, 28.

The first sentence or two of this passage are too strongly expressed; and "never" is a word of illimitable range; but the conclusion is as sound as it is important.

We must now present to the consideration of our readers his Lordship's cheering statement respecting, humanly speaking, the probable prospects of Christian missions in India. We trust that the perusal of it will gladden many hearts and strengthen many hands—and we may add, open many purses and awaken many prayers.

"Be encouraged by the thought, that there never was a moment when a missionary went forth with such reasonable hope of success as in this region of the globe at the present time.

"The power entrusted to the arm of Britain is unexampled. About a sixth of the human race may be now subject to her sway, or united with her by alliance, or under her beneficial influence. A greater population probably owns her sceptre in India, than any of the four ancient monarchies, which claimed to be universal.

"The equity and mildness of England's use of this power; her fidelity to treaties; the purity of her administration of justice; the benevolence and honour of her chief authorities, civil and military; the fame of her inventions, of her arts and sciences, and of her civilization, have long surpassed those of preceding dominant powers in India.

"At the same time, the unnatural institution of castes; the impure rites of an idolatry unsupported by any one evidence of a Divine authority, and hostile to the welfare of man; and the fierce but irrational claims of a prophet who founded his imposture on the sword, are tottering with their own weight.

"The native press, again, and schools for literary education, are beginning to diffuse general knowledge, and to lay the foundation of historical and geographical truth. For they are doubtless awakening a spirit of inquiry; and if this secular knowledge be conjoined with fixed moral and religious principles, the native mind will soon be prepared for receiving evidence aright, and listening with humility to the proofs of Christianity.

"The protection of the British power thrown around the missionary in his civil capacity, whilst he conducts himself discreetly and peaceably (which I trust all before me will never cease to do), is a further advantage in pursuing his humble labours.

"The refutation, by lapse of time and the evidence of fact, of the prejudices against peaceful attempts to diffuse Christianity—as if they could be mistaken by the natives of India for a violation of compacts and treaties—has now long been admitted, and places the enterprize of the missionary on a vantage ground of unspeakable importance.

"The growing piety and zeal of many of the civil and military servants, both of his Majesty and of the Honourable Company, is removing one grand obstacle to the progress of Christianity—the unholy lives of professed Christians—and is raising up active friends in various quarters.

"The wide diffusion of the translations of the Scriptures in most of the languages and dialects of the East, more especially in the Chinese, however imperfect many of those translations may be, is a most important preparation for the conversion of the heathen.

"Nor is the success already obtained a small additional encouragement; for many have already been gathered in, as the first-fruits of the harvest. In the South, especially, as much as a hundred years since, numerous converts were made, and churches formed, by the labours of Ziegenbalg, Grundler, and the venerable Schwartz.

"The open acknowledgment by Great Britain of the duty of Christian missions, is most important. I allude, not only to the individuals who in private societies are engaged in the work; nor to the Society for Church Missions merely, now for more than thirty years prosecuting her task, and attracting the confidence of the Church at home and abroad; but rather to the national proceedings of the Incorporated Society for propagating the Gospel in Foreign Parts—both by the collections at home under the King's letters throughout the kingdom for its support, and here by the noble edifice on the banks of the Hooghly, Bishop's College, which salutes the Christian eye as it approaches the capital of India, and testifies the desire of England to bless her Eastern empire with the knowledge of Christianity.

"Then, the esteem now generally prevalent for the cause of missions is a further encouragement to you. That esteem has risen, is rising, and will rise, I trust, yet higher. In fact, the more, my dear hearers, you value your own salvation, the more will you prize the means for diffusing that salvation among the heathen." pp. 32—34.

We are unwilling to find or make exceptions; but why the novel phrase of "the Society for Church Missions," instead of "the Church Missionary Society?" His Lordship is not unaware that there is but one Society in the Church of England which is properly a Missionary Society to the Heathen, the Society for the Propagation of the Gospel being confined by its charter to the British colonies—a most useful sphere of labour, but by no means superseding the necessity for a missionary society not thus restricted. We think we see in this expression, and in some parts of the discourse, and perhaps in the choice of some of its topics, the wish of the preacher to correct the error of those of his auditors, if such there were, who had credited the absurd rumour sent out to India, that their new

Bishop was not a sound Churchman, or a zealous friend of the older Church Societies. He needed not, however, have been very anxious on this subject; for we believe that public opinion is now very generally settling into the conclusion, that, whoever may be the enemies of the Church, such men as Daniel Wilson (his own best known and not least honoured name) are among its best friends and brightest ornaments.

Our remarks and quotations have been long; but we have yet one important topic more to advert to, and that is, the general question of Church Establishments; on which we find a note, the whole of which we shall transcribe, as being eminently seasonable at the present moment. We know not that we could any where find the main arguments so briefly condensed.

"In the sermon it was enough for me to say that no alleged defects in the mode of this connection could in my opinion be a valid reason for quitting the communion of a church, whilst all that which constitutes a Christian church remained, agreeably to Christ's institution.

"But it may be well to see how the argument stands: First, *As to the bearing of Scripture history, and of matters of fact.*

"1. A prince or government is the parent of the people. As a father, then, is bound to provide for the religious instruction of his children, to repress open vice, and advance their spiritual and moral well-being, so is a prince.

"2. Accordingly, Abraham received a commendation for acting thus towards his children and household, which were a tribe or little state.

"3. Job declares it to be the acknowledged sentiment of men that idolatry was an iniquity to be punished by the judge.

"4. The Almighty set an example of the strictest union of church and state, and of an ample national religious establishment, in the case of the Jews.

"5. The several kings of Israel and Judah are commended in proportion as they restored pure religion and repressed idolatry, and were zealous for the glory of God amongst the people, by supporting the national establishment—as David, Asa, Jehoshaphat, Josiah.

"6. King Solomon was the leader of religion in Israel, made the prayer at the dedication of the temple, and evidently thought it no invasion of the sacerdotal office to take the first part in acts of national piety.

"7. When God was about to turn the captivity of his people, he raised up public men, as Ezra, Nehemiah, Daniel, to join the civil and ecclesiastical functions, and induce the heathen monarchs to countenance and maintain the true religion.

"8. The prophets treat not only the Jewish people, but all the neighbouring heathen nations, in the aggregate, as communities amenable to God and represented by their princes.

"9. They also foretold that 'kings should be nursing fathers and queens nursing mothers to the church' under the Gospel dispensation.

"10. Our blessed Lord not only conformed to the divine law of the Jews, but also to all the pious human institutions of his country—the worship of the synagogues, for example—though he condemned openly the real abuses introduced by the Scribes and Pharisees.

"11. The inspired Apostles did the same.

"12. The first Christian Roman emperor established the pure religion, and discountenanced idolatry, with the approbation of the whole church of Christ, as a duty clearly deducible from the example of all pious princes under the Old Testament.

"13. In the sixteenth century the learned Reformers to a man exhorted and assisted the princes to establish pure religion wherever the opportunity occurred.

"14. The Church of Scotland is an established religion.

"15. All the Reformed foreign churches, whether Luthern or Calvinistic, are establishments aided by the state.

"16. There is no example, up to the present hour, of any Christian country omitting to provide for the profession of Christianity amongst the people. The United States of America is no valid exception, as religious education is provided for, the Sabbath guarded by law, profaneness repressed, the army and navy furnished with chaplains, and a public establishment of religion, to a certain extent, retained in many of the States.

"17. Many learned and pious divines in England and Scotland, though differing from the Church of England in many points, have espoused the principle and duty of an established religion. 'All the old Nonconformists,' Bishop Stillingfleet says, 'thought themselves bound to communicate with the Church of England, and looked upon separation from it as a sin, notwithstanding the corruptions supposed by them to be in it.'

"Dr. Chalmers thus defends both his own church and the Church of England: 'Let our ecclesiastical malcontents ascribe what corruptions they will to the Establishments of England and Scotland, we hold them to be the destined instruments both for propagating and for augmenting the Christianity of our land, and shall never cease to regret the overthrow of this mighty apparatus as a catastrophe of deadliest import to the religious character of our nation.'

"18. It ought to be added, that there is no example of any heathen government without a national religion, which, however corrupt and idolatrous, still had some hold on the fears and forebodings of man, and responded in some imperfect manner to the interior voice of conscience, and laid the basis of obedience in a reference to a future judgment.

"Such is the stream of evidence as to the bearings of Scripture history, of matters of fact, and the opinions of the greatest names.

"Secondly. *As to the reasons for National Establishments.*

"1. The corruption of nature is such, that no sufficient care would be taken by unconnected individuals, without a plan, without adequate funds, and without the protection of the state, for the propagation and support of Christianity.

"2. The out-places and the more crowded population of large cities would especially be neglected, even in the most wealthy nations, as uniform experience has proved.

"3. Needful support being precarious, a learned, and pious, and respectable clergy would not be trained.

"4. Schools and Universities would fade, a learned preparation for the church being less insisted on.

"5. Vice, profaneness, desecration of the Sabbath, &c., which abound now, would be much increased the moment Christianity ceased to be part and parcel of the law of the land.

"6. The grand doctrines and facts of the Advent, Incarnation, Epiphany, Death, Sacrifice, Resurrection of Christ—of the gifts of the Holy Ghost—and of the mystery of the holy Trinity—would be less firmly incorporated with the first feelings of the common people, if there were no creeds, and no religious national services to keep them full before the consciences of men.

"7. The doctrines of ministers and teachers of youth would be perpetually changing and declining, till Deism, or what is termed Unitarianism, a species of Deism, would probably, through the corruption of man, prevail.

"8. There would be no standard of public doctrine, and no subscriptions to articles of faith, to which the false opinions of individual ministers might be recalled by due spiritual authority.

"9. When general decays of real piety spread (which would probably soon be the case), there would be no principle of resuscitation within the nation—nothing left to fall back upon, and for the faithful few to appeal to.

"10. Public humiliations and thanksgivings, which are called for by Almighty God from every Christian people, would be less duly celebrated.

"11. The appeal to an oath, which is now 'the end of all strife,' and on which all distributive justice and all the safety of property depend, would be rendered insecure.

"12. The royalty, tranquillity, and peaceableness of a people, founded on the fear of God, and nourished by the constant national prayers offered for the King and his government, would be less binding on the conscience.

"13. There would be no national profession of Christianity, no national acknowledgment of God, no visible national body of Christ, no recognised authorities in the church to receive the oaths of princes, nobles, and parliaments on their inauguration.

"14. The principle of self-preservation, which induces all states to avoid what would displease a superior neighbouring power, which had sufficient strength to destroy it, would be violated as it respects that infinitely powerful and glorious Sovereign by 'whom kings reign and princes decree justice.'

"15. England having had a National Establishment from the date of its conversion to Christianity, and possessing it now in a reformed mode, though with confessed attendant defects, would hazard much more the anger of the Almighty in dissolving the tie, than if such a connection had not previously existed, and the question of national establishments was untouched.

"16. A moment of great political excitement is the most dangerous moment for rash innovations in matters of religion.

"17. In the propagation of Christianity in heathen lands, there would be no liturgy, no creeds, no ecclesiastical polity, no discipline, no authorized religion, to give permanence and security to the young and imperfect habits of the new converts.

"18. The ties of gratitude, loyalty, and union of interests could not be formed as Christianity spread—the diffusion of which would probably be the dissolving, not the drawing closer, the connection with the parent state.

"19. The decent and lawful veneration for ancient usages and prescribed forms would be destroyed—which in infant churches would set every thing afloat, and leave them to go in endless search of new discoveries in discipline and church order.

"Thirdly. *As to objections to Church Establishments.*

"'I speak as unto wise men, judge ye what I say.'—There is no end of objections. In the corrupt state of man, and the imperfection of all he does, objections may be easily multiplied. If men of learning and experience weigh the whole question, they will see it beset with difficulties. All we need to contend for is, that the preponderance is in favour of Establishments, and yet more decidedly against dissolving them rashly, when already long settled.

"It may be sufficient to notice a very few.

"1. The objection that Christ's 'kingdom is not of this world' is as applicable to the use of any external means, however discreet, towards a spiritual end—the payment of a minister's support, the building of a church or chapel—as to a religious Establishment. A fence round a garden, says a good writer, may as well be objected to.

"2. The objection that a government may mistake what is true religion, does not alter the general duty. A father is bound to instruct his children; and it is no proof to the contrary that many fathers have instructed their children amiss.

"3. The objection that Mohammedanism, Hinduism, Popery, might be established, is answered by the preceding remark. Guilt is upon the heads of those who, placed in trust, seek not for the true religion in its purity. The objection is the same as one that should be drawn against all civil government, because many governments have mistaken what is justice, truth, equity in punishments, rewards, &c. &c.

"4. The objection that many princes, under the pretext of maintaining religion, have persecuted those who refused to follow it, proceeds on a misunderstanding of the question before us, which is, not whether an exclusive religious form of worship should be imposed on a nation, with penalties on those who withhold obedience—but merely whether a connection ought to exist between the church and state on some convenient footing, and limited by reasonable conditions, sufficient to discharge a prince's duty to God, as the parent of his people, in offering means of religious instruction to all under his government; but by no means to the extent of compelling obedience—on the contrary, a full liberty is supposed to be granted to those who may differ from the majority in the plan of worship and discipline; and no restraint imposed but on open immorality, blasphemy, and profaneness.

"The balance of arguments, therefore, is strongly in favour of Church Establishments, as best suited to such a creature as man, and in such a state of moral disorder as we confessedly find him. It is, we contend, the duty, under these circumstances, of the supreme power to consult the highest and most obvious good of the community, by making Christianity the basis of civil government, by taking care that proper places and persons be provided for the instruction of the people and the worship of God, by seeing that a due maintenance be allotted to the clergy, and by such other acts as may evince a reverence for religion and a desire to honour, in the administration of affairs, the authority of that Revelation, the evidences of which are so clear and abundant." pp. 45—50.

We now lay down his Lordship's discourse, which, being merely of an introductory character, does not disclose his intended measures for the benefit of his diocese, or of the natives of India: nor indeed, at so early a period of his acquaintance with India, could he have planned any fixed system of operation. We doubt not, however, that, should his valuable life be spared, his well-directed zeal and indefatigable industry will, by the blessing of God, devise and find means for carrying into effect measures of great moment in reference to an object so dear to his heart. At the same time, it is but just to remember the magnitude of the obstacles which surround his path; for we cannot conceive of a station more arduous than that of a prelate placed in a country like India—amidst a mere handful of Christians, many of them only nominally so; overwhelmed on every side by the grossest forms of heathen darkness, superstition, and idolatry; and finding perhaps the strongest opposition to his measures in the ignorance, the scepticism, the religious indifference, the hostility disguised or undisguised, the honest timidity, or the dishonest policy, of some of those who ought, from their station and responsibility before God, to be his most useful coadjutors.

Whether we look at the Heathen or the nominally Christian population, the field of exertion is almost inexhaustible. In reference to the latter, and to that portion of it which is connected with the pale of the Anglican Church, there is much to achieve: for the Church of England in India is

only of recent growth; and Christianity under any form is hitherto but as it were a feeble exotic, and needs pre-eminently the employment of every wise and salutary measure, under the blessing of its Divine Author, to protect its early shoots. Even as regards the ordinary business of a diocese, that of Calcutta might well demand the whole time and labour of the most laborious prelate, more especially when we consider its recent institution, and the many disorganizing vicissitudes to which it has been subject.

Then as regards the Heathen Natives: something has been effected by the Christian exertions of individuals and societies; but nothing in proportion to the greatness of the object, nothing upon a large and well-concocted system; and even the efforts which have been made have been conducted under far less favourable circumstances than those which are now opening upon India. The first missionaries sowed in tears, and, except in a few instances, with little apparent success; but their labours have opened a way to more enlarged measures; and at this moment India may be truly said to be one of the most promising fields of Christian exertion. At least, a hopeful beginning has been made—the word of God has been translated, printed, and widely circulated; religious books and tracts, and especially our own invaluable Liturgy, are following in its train; education, combined with more or less of religious instruction, is widely extending; prejudice is abating; and nothing seems wanting, so far as man can see into futurity, but enlarged and well-arranged measures, sanctified and rendered effectual by the grace of God's Holy Spirit, to render India ultimately, and we would trust rapidly, a Christian country; a portion of that universal dominion of the Saviour, of which it was predicted, "The heathen shall be given for His inheritance, and the uttermost parts of the earth for His possession."

PUBLICATIONS ON CHURCH REFORM.

(*Continued from page* 567.)

No. XXIV.—*A Petition proposed to be presented respectively to the three Estates of the Legislature, on the Subject of Church Reform.* By Henry Budd, M.A., Rector of White Roothing, Essex. *With an Address to those Ministers and Members of our Established Church who value her blessings as the rich boon conferred by God in his grace, through the sufferings and blood of our martyred forefathers of the Reformation; and consider her, under God, as the fruitful parent of the personal enjoyment, the domestic happiness, the social courtesy, the civil tranquillity, the genuine English loyalty, the national prosperity, the spiritual blessedness, and the truly catholic spirit to bless the nations of the earth, which, even at this day, amidst all our corruptions, distinguish the people of this favoured land; and who desire to transmit the same preserved and improved to their children and their children's children.*

Mr. Budd's title-page explains the object of his address. His paragraphs on Church Reform are numbered to fifty-two; all grounded upon those views of the constitution of the Church of England, and of the whole of the Reformed Churches, which the much esteemed and pious author has embodied in his well-known work on Baptism; and which may be comprised in one principle—that of "open communion to every child presented to the Church for baptism, on the ground of God's promises made to the children of believing parents and his church; repentance and faith being promised in his name, which, by God's help, he shall exercise in due season." On this principle of assumed regeneration, on the ground of faith in the

promise, all our formularies, from the Baptismal to the Burial Service, Mr. Budd considers are constructed.

The consideration of this question we resume not at present, our object being only to point out the chief practical features of the author's view of Church Reform grounded upon it. These are as follows:—The abolition of pluralities, and enforcing the residence of every clergyman on his benefice. An alteration in the system of patronage, by allowing the bishop a veto where he thinks the clergyman insufficient in character or knowledge; by vesting the Crown patronage in a commission, to be disposed of to the most deserving curates in each deanery; and by encouraging patrons to build churches and establish religious ministrations by giving them the right of presentation. The division of overgrown dioceses, the superadded bishops not having seats in the House of Lords, or only in rotation. Each bishop to be assisted by a council of presbyters. The bishops to retain their patronage, but to be recommended to bestow it upon deserving curates, and not upon their own relations, unless distinguished by special spiritual endowments. Translations to be forbidden; and bishops to keep up hospitality. The cathedral clergy to be much diminished, retaining only four or six for the bishop's council, and all having parochial cures. Archdeacons to be resident, hospitable, and attentive to their duties. Rural deans to be appointed in every archdeaconry. Rectors to be resident, and active in their ministrations, and not to have more than fifteen hundred souls under their care. Vicars the same; and lay rectors to be induced to give them better support. Diocesan offices to be opened for engaging curates, and the bishop to recommend the clergy to name deserving curates for the benefices in his patronage. Churchwardens and charitable persons to visit the poor. Diocesan seminaries to be opened for the suitable training of parish clerks; and every parish clerk to keep a day school and Sunday school. Tithes to continue, but the mode of payment to be modified; and a fund to be formed in every diocese for voluntary contributions for the benefit of the Church. A suitable mode of education for the Church to be adopted in the universities; the Fifth Book of Hooker being the class-book, and divinity lectures and the study of Hebrew being diligently attended to. Ministers to be ordained only in the Ember weeks. The Liturgy to be read once daily, or oftener, in every church, if a congregation can be obtained; and short expositions of Scripture to be encouraged at these services. The Liturgy to be revised—not to alter its doctrine or spirit, and least of all in what Mr. Budd denominates "the general principle of the Reformed Churches, that salvation is by promise, that the promise is sealed by baptism, and that the worshipping church, consisting of baptized members, is, in a judgment of charity and in the exercise of faith, a communion of saints and a portion of the holy universal church of Christ upon earth"—but only to remove "the reasonable objections of spiritual, conscientious seceders," by correcting some expressions, and allowing the shortening of the service upon week-days, and the omission of a few ceremonies; always, however, leaving the clergyman at liberty to use the service as at present constructed. A more scriptural and spiritual version of the Psalms, and a selection of approved hymns. No invasion of the rights of present possessors of church property or station. A commission of clergymen and laymen to be appointed to carry the above reforms into effect, and that the members be persons "approved by God and man for such an undertaking."

Mr. Budd's Petition is partly a description of what the church ought to be, and partly a delineation of the measures to be pursued in order to render it so; but as a whole it carries—not to use the word offensively, but only descriptively—a Utopian air, on account of its presupposing those

very feelings and dispositions which, if they existed, would of themselves be a reform, or inevitably lead to one. It is easy to recommend to Parliament that bishops, and archdeacons, and private clergymen, and patrons, should be all that he describes; and that they should act upon holy and spiritual motives, for the glory of God and the salvation of the souls of men; but how is this to be practically secured? Our only hope, under God, is from the powerful, though often only silent and incidental, effect of those measures of reform which will render a ministration in the Church of England no enviable lot to an ignorant, a careless, or an irreligious clergyman; which will cut up the roots of corruption; which, beginning with a well-devised plan of theological and spiritual training for the candidate for Holy Orders, and pruning away whatever fosters pride, indolence, or secularity, makes spiritual duties the active business of professedly spiritual men, and prevents all others from coveting the priest's office. It is to little purpose to lay down rules as to what any body of men ought to be, if the practical tendency of the system is to contravene them.

Of Mr. Budd's practical suggestions we need only say, that the chief of them—such as the abolition of pluralities, the enforcement of clerical residence, an improved system of church patronage, the division of overgrown parishes and dioceses, the restriction (we would not say in every case the absolute prevention) of translations, theological education, and several others—appear to us of essential importance, and we have again and again urged them as the basis of all sound church reform. Of the good effect of some of Mr. Budd's suggestions we feel doubtful. And with regard, in particular, to his views of the character of the Church, we feel assured, that, if the Liturgy is to be altered at all, among the first alterations ought to be a few of the very passages which he is anxious to retain. When the corpse of a notoriously wicked man is brought to be buried, it may sound speciously, as a system, that he received in baptism all the blessings above mentioned, in virtue of the faith of his parents (who, perhaps, had no faith at all, but were "baptized infidels" like himself); and that, not being excommunicated, for want of godly discipline, he is still ecclesiastically a true disciple of Christ, and has been received into the kingdom of heaven; but in common sense and daily practice the minds of most conscientious clergymen are pained in reading over such a man some of those passages for which Mr. Budd, upon his system, must contend, as appropriate expressions of joy, and hope, and thanksgiving.

OBITUARY.

WILLIAM WILBERFORCE, Esq.

In resuming our notice of the life and character of Mr. Wilberforce, we are happy to commence by laying before our readers the following particulars, extracted from a highly interesting discourse delivered on occasion of his death by the Rev. J. Scott, in Trinity Church, Hull, the place of our lamented friend's birth. Mr. Scott's sermon was preached on a week-day; the reason of which he has himself explained.

"In different parts, also, sermons have been preached, and public meetings are held, to do honour to his memory. And on all these occasions the principles which swayed him, and which he so unreservedly avowed, are brought into notice, and placed more or less distinctly in view. In particular, attention is called to what he himself has recorded so fully, so unequivocally, and so luminously, upon the great subject of religion. From all this, extensive good may be anticipated. It must be hailed as adding another to the many means by which Divine Providence causes Christian truth to make its way and diffuse its influence among us. Under such circumstances, it would have been disgraceful to the native town of Mr. Wilberforce to have been silent. And such has not been the case. Some of the clergy, and other ministers, intended to preach funeral sermons on the Sunday; but a call arose for a *common* service, in

which different denominations might unite, without deserting their own places of worship or their own ministers: and the Wednesday Morning Lecture in the principal church was considered as affording the most eligible opportunity, and was therefore fixed upon."

Mr. Scott describes as follows Mr. Wilberforce's general character and conduct.

"His great talents, his attractive manners, and his captivating eloquence, notwithstanding the disadvantages of a feeble person and delicate health, marked him out for public life, and caused his society to be courted, and his assistance to be solicited, by the most exalted and most eminent personages. For a short time, indeed, these flattering circumstances might produce upon him their ordinary effects; but very soon the religious impressions of his youth were revived: he gave to the great subject of religion that serious attention which its supreme importance most justly claims; he yielded himself unreservedly to the dictates of his judgment and his conscience. Whatever talents he possessed—however suited to command for him the admiration of men, and to secure him the honours and emoluments of the world—he felt to be then most duly, most worthily, and most happily employed, when they were consecrated to the Great Being who had bestowed them; devoted to the service of Him who had made him His own, not by creation only but by redemption. He did not desert public life—as some would have persuaded him to do—but 'abode therein with God.' He was never ashamed to avow his principles: by deliberate public writing, as well as by more transient word of mouth, he asserted the great principles of Christ's most holy religion, and exposed the wide-spread deviations from it, both doctrinal and practical, which deform the Christian world; and he silenced every gainsayer; extorted, where it was not more willingly yielded, a reverence for his principles; and gave force to every profession or avowal that he made, by a most pure, holy, benevolent, active, and pre-eminently useful life, during the lapse of nearly half a century. In the course of this time, it was his honour and privilege to originate, and with unexampled perseverance to urge forward to a happy conclusion, measures in Parliament, as well as through the channel of various religious and benevolent institutions, for which the remotest nations do at this day call him, and the remotest ages we doubt not will 'call him, blessed.'

"We say not that, in all this time, none ever found, or imagined that they 'found, occasion against him.' No: no human being can ever lead so busy a life without failing in any point; no one can take so decided a part, in this fallen world, in favour of righteousness and against unrighteousness, without passing 'through evil report' as well as 'good report'—without being sneered at and reproached and calumniated, as our Blessed Master himself was. He, also, who moves over the debateable ground of a nation's politics will ever find persons to estimate very differently the course he takes. Accordingly, there was a period when our distinguished friend was bitterly reproached for supporting the then existing administration, and by consequence that long-continued war in which they had thought it necessary to involve the nation: and since that time, again, he gave dissatisfaction to others by too much countenancing, as they thought, an opposite party. We enter into none of these questions. Men must be allowed their different opinions upon them. But none, I think, will now pretend to call in question the uprightness, the independence, the conscientiousness of our friend throughout his course. Few will now think to find occasion against him, 'except it be concerning the law of his God'—except his religion furnish it."

Mr. Scott furnishes many interesting particulars of Mr. Wilberforce's early history and the formation of his religious character, derived chiefly from his own lips, and noted down at the time by the Rev. Henry Venn. The following is the substance of his statements.

"Mr. Wilberforce was born in the year 1759, and baptized in this church in the month of September. In early life he was a scholar in our grammar-school, under the superintendence of the revered Joseph Milner, whose preaching appears, even at that time, to have made a considerable impression on his mind. But at twelve years of age he attended a school in the neighbourhood of London, residing with a pious uncle and aunt; the latter of whom, on some occasion, introduced him to the notice of the venerable and beloved John Newton. When, nearly fifteen years after, altered views and revived religious impressions led him again to seek the acquaintance of that excellent man, Mr. Newton surprised and affected him much by telling him that, from the time of the early introduction just alluded to, he had not failed constantly to pray for him! We may well suppose that Mr. Newton discerned in the child somewhat striking, as well as felt interested for him on account of the respected relative who had introduced him.—His abode in or near London appears to have been short; for early in the year 1772 we find him placed in the grammar school at Pocklington, where he appears to have continued till his removal to Cambridge in 1776 or 1777.

"I have been favoured with the sight of several letters written by him from this place; which, amidst all the vivacity and playfulness belonging to his years

and his character, discover a serious and feeling sense of religion, and even a distinct insight into the leading doctrines of Christianity. He alludes repeatedly to the preaching of Mr. Milner, of which he evidently retained a very pleasing recollection, and on which he says he should rejoice again to attend. He takes a lively interest in the success of Mr. Milner's labours, and those of other pious ministers; expresses much aversion to the theatre, and deprecates being compelled to attend its exhibitions; but on the whole is well content with all that might befal him, believing that it would work for his good. On his removal to Cambridge, or even before that time, he appears to have fallen under the direction of persons who much feared his being too serious, and who were willing even to risk making him dissipated, rather than allow him to be more religious than the world approves: and under this influence he made not that use of his time at the university which he would afterwards have wished that he had done. But I have the best authority for saying, that his conduct never was vicious. That he always possessed and cultivated a literary taste, it would be superfluous to state: but, after he became decidedly religious, he conscientiously and diligently applied himself to all those studies which became a Christian gentleman and a legislator, that he might consecrate his talents, thus improved to the utmost, to the glory of God and the good of his fellow-creatures.

"In the year 1780, when he had just attained his majority, and, as it would seem, even before he had graduated at Cambridge, he was returned Member of Parliament for his native town. Upon this he was at once introduced into the clubs and political meetings in London, and much caressed among them as a young man of the highest promise.

"At the general election in 1784 he was again returned for Hull; but was immediately after, without his ever having previously contemplated any such elevation, chosen to the high honour of representing the county of York; for which he continued to sit in six successive parliaments, till he voluntarily retired from the situation, as too laborious for him, in the year 1812—having been placed conspicuously at the head of the poll, in the only case in which a contest occurred, and that in preference to the representatives of two of the noble families first in station and influence in the county.—It is not easy to conceive any thing more flattering than was his first advancement to the representation of Yorkshire. A young man of twenty-five, the son of a Hull merchant, of no distinguished family, recommended only by his acknowledged talents and fascinating eloquence, returned at *once* for the first county in the empire!

"Yet these were not the days of his life on which he would afterwards look back with most satisfaction. His heart, it is to be feared, was now considerably drawn away from God, and turned aside to vanity, and his religious principles in some degree corrupted or undermined. But the same year at which we have arrived was, through God's mercy, to furnish the occasion of his recovery, and to lay the foundation of that holy and decidedly religious character which he eventually maintained to the end of his days.

"In the latter part of the year 1784, and again in 1785, he travelled on the Continent with a party of friends. The late Dean of Carlisle, Dr. Isaac Milner, was his companion in the same carriage: and here these highly-gifted friends discussed various interesting topics together. Religion was of the number: and on one occasion Mr. Wilberforce, having expressed respect for a pious clergyman, but added, that he 'carried things too far,' his friend pressed him upon this point. 'What did he mean by carrying things too far, or being too strict? On what ground did he pronounce this to be the case? When we talked of going too far, some standard must necessarily be referred to: was the standard of Scripture exceeded? or could any other standard be satisfactorily adopted and maintained? Perhaps it would not easily be shewn that where things were carried, as it was alleged, too far, they were carried beyond the rules of Scripture, but only beyond what was usually practised and approved among men.'.... .....Mr. Wilberforce, when thus pressed by his friend, endeavoured to explain and defend his position as well as he could: but he was dissatisfied himself with what he had to offer: in short, he felt that his own notions on the subject were vague and untenable. A lodgment was thus made in his conscience: matter for serious thinking was suggested: and his thoughts could find no rest till they found it from the word of God, and the adoption of a scriptural standard, by which to form all his judgments and regulate all his conduct. May the relation of the fact rouse many others to a similar exercise of mind, which may lead to a corresponding result!

"Another incident in the history of his mind at this period, as related by himself, is not less interesting and instructive than the preceding. 'As I read,' said he, 'the promises of Holy Scripture—"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you: God will give the Holy Spirit to them that ask him: Come unto me, all ye that labour and are heavy-laden, and I will give you rest: I will take away the heart of stone and give you the heart of flesh: I will put my laws in your hearts, and write them in your inward parts: I will be merciful unto their unrighteous-

ness, and their sins and iniquities will I remember no more." As I read these passages, it occurred to me to reflect—If these things be so—if there be any truth in all this—and if I set myself to seek the blessings thus promised—I shall certainly find a sensible effect and change wrought within me, such as is thus described. I will put the matter to the proof: I will try the experiment: I will seek that I may find the promised blessings.' He did so: and the result was peace, and liberty, and victory: peace of conscience, and purified affections; deliverance from those sins which had ensnared him, or held him in bondage; 'the victory that overcometh the world,' and boldness 'to confess Christ before men.'.....

"Now it was that Mr. Wilberforce, with these altered feelings of mind, sought again the acquaintance of Mr. Newton; and in the winter of 1785-6, that he began, at Mr. Newton's recommendation, to attend the ministry of a revered relative of my own [Mr. J. Scott's father]; which for many years he continued regularly to do, till a change of his situation in life obliged him to become only an occasional instead of a constant hearer.

"Some friends, as I have already intimated, would now have persuaded him to retire from public life, thinking its snares and engagements scarcely compatible with the due cultivation of personal religion. But what would such persons say to the scriptural cases of Joseph and Daniel, of David and Hezekiah? Had the advice they gave been listened to, what good had been lost, not only to Africa and to India, but to our own country also, and to the world at large! On this subject the honoured relative of mine, above referred to, wrote as follows, in the year 1807, just after the bill for the Abolition of the Slave Trade had passed: 'I feel a sort of self-congratulation at present, that, above twenty years ago, I withstood with all my energy the counsel given to Mr. Wilberforce to retire from public life.'

"Thus may be said to have been completed the settlement of Mr. Wilberforce's principles and character; and by such gifts of nature, such a process of education and training, and such influences of Divine grace, was the foundation laid for all that was to follow."

Mr. Scott proceeds to trace his friend's subsequent conduct: his proceedings respecting the abolition of the Slave Trade and Slavery; the assistance he rendered to Bible, Missionary, and School Societies; and the benefit which he was the honoured instrument of rendering to mankind by his great work upon Christianity. Into these details it is the less necessary that we should follow him, partly because these circumstances in Mr. Wilberforce's life are known to most of our readers, and as we shall have occasion to advert to them on a future occasion; and partly because we would not wish to supersede, by too copious extracts, a recurrence to Mr. Scott's judicious, edifying, and, as we have already said, interesting sermon. We therefore add only one or two miscellaneous passages.—

"We now quit the public history of the subject of our discourse, and only glance at him in private life. Here his piety, his benevolence, his cheerfulness, his suavity, and overflowing kindness, were uniform and unfailing. All his intercourse was suited at once to unfold and to recommend his principles: and the courteous, affectionate, unobtrusive, but yet powerful influence, which he thus exerted over a wide and constantly enlarging circle of acquaintance, many of them young men of rising fortune and promising character (for what father admitted to his friendship would not wish to introduce his sons to such a man?), no doubt produced an incalculable effect, and contributed to raise up numbers to become 'burning and shining lights' in their respective spheres. 'To be good and at the same time unamiable,' it has been said, 'is high treason against virtue:' but never did man exhibit all that was good in substance, combined with all that was sweet and attractive in manner, more than he did. Never however was he backward to avow his principles, and where necessary his habits also. The following incident came almost within my own knowledge. A minister of state called upon him on some public business on a Sunday: he at once excused himself, saying, He would wait upon his Lordship at any hour he would fix the next day, but he was then going to church! And this was after he had already attended the morning service. It was his maxim that every man should be the priest of his own household: and this character he would never resign, though he might from time to time delegate it to others. Hence, even when he had clergymen present, of whose assistance he would at other times gladly avail himself, yet he would frequently conduct the daily religious services of his family in person. And here we are assured, 'the fulness and richness of his expositions of Scripture, and the fervour of his supplications, were such as none can forget who ever were present at them.' And then the full effect would be given to all this, among the members of his household, by the tenderness and consideration which he ever shewed for them. 'If any of his domestics,' said one frequently resident under his roof, and on the most familiar terms, 'If any of his domestics shew a ruffled temper, or fall into misconduct, the case is met rather with pity than with resentment, and anxiety is shewn to restore the offender, like a sick member, in the spirit of meekness.' This was the rule of his family.

Though much conversant with the world, he entered into no compromise with it as to the way of spending his time, or countenancing its vain amusements. He had no leisure, and, what is the great thing to be aimed at, he had no heart for such frivolities; but quite the contrary. Indeed, I have observed, however others may plead for such indulgences, that those who have been previously most acquainted with them, and best know their effects, on becoming decidedly religious, most strictly renounce them, and protest most strongly against them.—Finally, the spirituality of his mind under the press of public business, and amid the succession of persons who crowded upon him, was truly surprising. He seemed always ready for devotional exercises, and for religious conversation, in which *the heart* evidently bore as large a share as the understanding. I called upon him at his lodgings in York in the midst of the great contest for the county, in 1807, at a time when he was in some degree indisposed. I remember one of his remarks on this occasion was to the following effect. 'A man in the Castle-yard this morning, in the honest ardour of his heart, seized my hand, and with peculiar emphasis wished me *a long life*. I was obliged to him for his kindness, but he forced on me the reflection, How *unchristian* are our common feelings and sentiments—that we should be ready to regard a long life as one of the greatest of blessings! Did we really keep Christian principles and Christian views before us, we should assuredly think that 'to depart and be with Christ,' was, for ourselves at least, 'far better.'"

Mr. Scott particularly mentions, what all who knew Mr. Wilberforce must have observed, his high veneration for the Christian Sabbath, and his exemplary and joyful addiction of heart to its blessed duties and delights. On this subject Mr. Venn also says:

"On each returning Sabbath his feelings seemed to rise, in proportion to the sanctity of the day, to a higher degree of spirituality and holy joy, which diffused a sacred cheerfulness to all around him. I have often heard him assert, that he never could have sustained the labour and stretch of mind required in his early political life, if it had not been for the rest of his Sabbath; and that he could name several of his contemporaries in the vortex of political cares, whose minds had actually given way under the stress of intellectual labour, so as to bring on a premature death, or the still more dreadful catastrophe of insanity and suicide, who, humanly speaking, might have been preserved in health, if they would but have conscientiously observed the Sabbath.

"He spoke also of the calming, cheering, invigorating influence of his devotional and religious reading, as bracing up his mind for all that he had to perform or to encounter. It was usual with him to insist on 'the large communications of the Holy Spirit, which we might assuredly receive (for 'faithful is He that hath promised') if we sought them and cherished them, and complied with them—if we were careful 'not to grieve the Spirit,' 'not to quench the Spirit:' and of what he thus inculcated he certainly furnished a most edifying example."

In the notices which we have seen of Mr. Wilberforce, we have not seen it remarked how expansive were his feelings in regard to the welfare of other nations, and more especially the United States of America; for though no man was a more zealous patriot, or possessed a more English heart, he loved all mankind, and felt interested in the happiness and prosperity of the whole family of nations—and we might say, of every member of the human race. Throughout the civilized world, his decease will be viewed as a public loss; and more especially in those countries where a knowledge of the Gospel has enabled the people to appreciate those high and holy principles which actuated his conduct. We might extract a volume of eulogies upon him from the writings of citizens of many nations. Foreigners, of distinction for rank, talents, or philanthropy, from all parts of the world, endeavoured to find their way to the abode of Mr. Wilberforce, and left it only to proclaim in their own country the private virtues of the man whose public character was the property of the world. It were superfluous to select illustrations of this statement; but the following letter of an American clergyman, who visited him in 1828, happening to be in our hands at the moment, we transcribe it, as shewing the impression which his conversation invariably left upon strangers, more especially those who could appreciate his religious principles. The following is the letter alluded to.

"London, March 25, 1828.

"My dear Sir,—There is scarcely any name at the present day which is more extensively known, more identified with the cause of humanity and virtue, or more deservedly dear to the Christian patriot, than that of Wilberforce. I had a great desire to see this extraordinary man; but had abandoned the expectation of it, under the erroneous impression that his residence was in Yorkshire, and quite distant from any part of my intended route through England; and it was only yesterday that I was informed, by a gentleman with whom I happened to be dining, that Mr. Wilberforce's residence is but ten miles from London. On receiving this intelligence, I immediately resolved to appropriate a day to ride out and pay my respects to him, and with that view took a letter of introduction; and though the visit has occupied time which I had allotted

to some other purposes, and has thus caused a little derangement of the plan of my journey, I assure you that it has been so gratifying, that, if it had cost me much more inconvenience, I should still have thought it a cheap price for so much gratification.

"Early this morning I left the city, in company with my excellent friend Mr. W., whose kind attentions, since I have been here, I can never too highly estimate, for High Wood Hill, Mr. Wilberforce's residence. Our ride was through a beautiful and highly cultivated region; and at Highgate, particularly, which is elevated ground, we had one of the richest views which this vicinity affords. Mr. Wilberforce's dwelling is a large stone building, situated on a delightful eminence, which commands an extensive rural prospect, and particularly a fine view of the beautiful valley beneath. On delivering the letter to the servant, we were informed that Mr. Wilberforce was at home, and would be disengaged in a short time; and, in the meanwhile, were introduced into the library, where, with the leave of the librarian, we amused ourselves by looking over the books, and noticing various corrections which Mr. Wilberforce had made with his pen. This was particularly the case in respect to the writings of Robert Hall, of whom he is so great an admirer that he remarked that he did not believe there was a man living who possessed finer talents. After nearly half an hour, Mr. Wilberforce came in, and received us with every expression of kindness and cordiality. His appearance is, in some respects, quite peculiar. He is small in stature, extremely rapid in his movements, quite near-sighted, and withal a little deformed; but the moment he speaks, his countenance becomes a perfect mirror, in which you see reflected every thing that is lovely in the human character. After requesting us to notice the beautiful scenery which was to be seen from his window, and remarking upon the likeness of his intimate friend, William Pitt, which was in the room, which he said was the only good likeness of him in existence, he requested us to walk into his drawing-room, that he might introduce us to his family; very kindly remarking to me at the same time, that he wished to do it the rather, that, if I should visit England again, though he should not be here to receive me, I might be sure to receive the friendly attentions of his son. After spending a few moments with his family, he invited us into his study, where he shewed us the remaining part of his library, and particularly his periodical publications, which are very numerous.

"A little incident occurred while in his drawing-room, which I mention not without some hesitation, lest, if it were known to Mr. Wilberforce, it should wound the charming modesty which it is intended to illustrate. On the table I observed the most elegant set of china that I ever saw; and Mr. Wilberforce, perceiving that it attracted our attention, took up some of the different articles, and pointed out to us their peculiar beauties. Upon being asked whether it was of English manufacture, he replied that it was foreign: on being asked from what country it came, he said from Prussia: and after a few moments the secret came out, in a manner which shewed that, while he felt honoured by the gift, he had intended to conceal the source from which it came—that it was a present to him from the King of Prussia. When I remarked to him that his health seemed much more vigorous than I had expected, he replied, that he had great reason for gratitude to God that he enjoyed so comfortable health; and that, notwithstanding his present degree of bodily vigour, he was told by Doctor Warren, one of the most eminent physicians in London, more than forty years ago, that he had not stamina enough to endure a fortnight. He expressed a high regard for several American divines, especially for Doctor Dwight, which I was happy to assure him was fully reciprocated, having heard the Doctor speak in terms of admiration of Mr. W.'s character. He remarked, that he had observed with great satisfaction that the jealous and unfriendly feelings which had existed in former years between England and America, seem to have greatly diminished; that a countryman of ours, for whose talents he had great respect, and who had written several things which he highly valued, at length published a book in which he attacked England with great violence; and that, on reading it, he anticipated the most unfavourable effect; but that fortunately it was so large, and so closely printed, and the English withal being rather an indolent people, and not much inclined to encounter formidable works, it never got into circulation in the country, and therefore never did any hurt. He spoke with warm approbation of the book of American Travels by Mr. Hodgson of Liverpool (originally communicated to the Christian Observer) as containing what he believed to be a correct account of the Amerian character, and as having contributed greatly to increase the good feelings of the English towards us. He kindly presented me with a copy of his Practical View, saying that it was a book which he wrote many years ago, soon after it pleased God to open his eyes and bring him to the knowledge of the truth; that he had occasion for gratitude that it had been in some degree useful; and that Burke read it soon after it was published, and sent him word that he approved it cordially. In reply to a question that I asked concerning Burke's religious character, he ob-

served that though he had reason to fear that he was not decidedly a pious man, yet he was undoubtedly among the best of the class to which he belonged. After spending an hour and a half in listening to his charming conversation, we took leave of him; and I am sure that I never parted with any person with a more delightful impression. If the sentiment was strong that I had been in the company of one of the *greatest* men in England, it was still stronger that I had been in the company of one of the *best* men in the world*."

Yet it was of such a man that those who, as Mr. Scott says, could find no cause of offence in him except concerning the law of his God, found ample cause in this, and endeavoured with all their might to counteract those salutary effects which, by the Divine blessing, resulted from his labours for the spiritual as well as temporal welfare of mankind. If our readers will turn back to our early volumes, often will they find us obliged to vindicate from the grossest misrepresentations the writings of Wilberforce,

* By the side of the above letter lies another, from the same foreign traveller, describing a visit to another now departed friend—Hannah More. Like the above on Mr. Wilberforce, it is only one of hundreds that have been written by affectionate admirers of those two kindred minds; but as it happens to be at hand, and as it conveys some particulars which may interest those who did not know Mrs. More personally, we subjoin it.

"Bristol, April 1, 1828.

"My dear Sir,—If you are aware that Barley Wood, the far-famed residence of Mrs. Hannah More, is but ten miles from Bristol, you will not be surprised to know that I have given a day to visiting that delightful spot, and that incomparable woman. This indeed constituted part of the plan of my tour from the moment that I determined to visit England; and having accomplished my purpose, I am happy now to be able to give you an account of one of the most interesting interviews I have ever enjoyed, while the particulars of it are fresh in my recollection.

"Yesterday morning I set out in company with my friend Mr. H., for Mrs. More's residence. As the morning was delightful, we had a fine view from some of the neighbouring hills of the city and its environs, and particularly of Clifton, whose wild and beautiful scenery has called into exercise some of the most exquisite powers of the pen and the pencil. After travelling over a delightful country about nine miles, we found by inquiry that we were quite near the celebrated cottage, a sight of which, with its venerable inhabitant, was the object of our excursion; and we soon turned out of the main road, and followed rather an obscure path for nearly a mile, till we reached the gate of Barley Wood. We were gratified to learn that Mrs. More was in comparatively comfortable health; as we had heard of her having been recently ill, and were apprehensive that she might still be too feeble to receive company. We were seated for a few moments in a parlour, the walls of which are nearly lined with the portraits of distinguished men, many of them her intimate friends. I sent up my letters of introduction, and a servant soon returned with a request that we would walk into the apartment in which Mrs. More was sitting. When we entered the room, she rose and shook hands with us in a familiar and pleasant manner, which made me quite forget the embarrassment which I was prepared to feel on approaching so distinguished and exalted a character. She is rather small in stature, has a most regular and expressive countenance, and an eye which beams forth nothing but intelligence and benignity. She is now eighty-three years of age; and for the last five years has been confined to her room by bodily indisposition, except that in the summer season she has been occasionally carried out, and drawn by her servants in a hand-carriage about her grounds. She soon spake of her 'dear friend, Mr. Wilberforce,' in connexion with the letter which I had brought from him; and when I told her that I had lately spent a most delightful hour and a-half in his company, she replied that she had no doubt it was an hour and a-half spent near the threshold of heaven. She observed that he was one of her oldest friends; that his writings had produced a very beneficial effect on the higher circles in this country; and 'his prayers,' said she, 'in my family, when he is here, are heavenly.' When I remarked on the beautiful situation of Barley Wood, she replied that she should send her servant soon to conduct us over her little domain, and requested that we would particularly notice a monument that she had erected in honour of John Locke, and another to the memory of her 'dear friend,' Bishop Porteus; 'but,' said she, 'you must first view the different prospects which I have from my house.' After pointing out to us some of the many beautiful objects to be seen from the room in which we were sitting, she conducted us into an adjoining apartment which was her sleeping room; and pointing to an armed chair, 'that chair,' said she, 'I call my home. Here,' looking out of a window, 'is what I call my *moral* prospect. You see yonder distant hill which limits the prospect in that direction. You see this tree before my window directly in range

Hannah More, and others of the most judicious, scriptural, and consistent Christians of this and other ages. There was a time when our own pages were represented as unchristian, hostile to the Church of England, and unfit to be seen upon any orthodox table, because we took our humble share, with those and other valued friends —many of them now in a better world— in endeavouring to bring back our fellow-Churchmen to the principles of their own Articles, Homilies, and Liturgy; or because we vindicated a Wilberforce from the absurd and party-spirited charge brought against him by a Daubeny, of "decrying"—not merely omitting or discouraging, but absolutely "*decrying* good works;" and because we did not, with the Anti-Jacobin Reviewers—speaking, they said, the opinion of the large majority of the bishops and clergy, of the two universities, and of ninety-nine hundredths of the Church of England laity—denounce "the senseless and unscriptural gibberish of Wilberforce." We bless God that times are changed; and that in every part

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of the hill. The tree, you observe, from being near, *appears* higher than the hill which is distant; though the hill actually *is* much higher than the tree. Now this tree represents to my mind the objects of time; that hill, the objects of eternity. The former, like the tree, from being viewed near at hand, appear great: the latter, like the hill, from being viewed at a distance, appear small.' Speaking of the enfeebled state of my health, which was the occasion of my present absence from home, she advised me to be particularly on my guard against undue excitement. 'The disciples,' she observed, 'could sleep in sorrow;' and she had found that she could sleep far better after a day of affliction, than after an interview which has caused much excitement. Her own character through life, she said, had been marked by impatience; not that impatience which would lead her to be peevish towards her servants or others around her; but that which led her to push on a work, when she had commenced it, till it was completed; and to this trait in her character, especially, she attributed the fact of her having written so much. She remarked that she had never been able to quote from her own writings; that her companion would often read to her paragraphs from them, and she did not recognize them as her own; and though her memory, in regard to most subjects, seems to be very perfect, she assured us that she could not now recollect the titles of all her works; and having occasion to refer to one of them while we were sitting with her, she looked up to the book-case in which they were, and said, 'I do not remember the title, but it is something about Christianity I believe.' She presented me with her last work on the Spirit of Prayer, saying that it was principally a compilation from her other works, and was dictated to a friend, while she was confined to her bed, and supposed herself near the gate of eternity; that she felt the importance of the subject so deeply that she determined to send the work to the press, though the sale of it should be limited to fifty copies; but that eight thousand copies were disposed of within less than six months. She also presented me with another work of her's, which I had never seen before, entitled, 'Hints to a young Princess;' and accounted for its not having been printed in America, as her other works have been, from the fact that it was deemed inapplicable to our form of government; though, she remarked, that with the exception of forty pages, it applied equally to the education of all females in the higher walks of life. Of the late Princess Charlotte, for whose benefit this work was particularly designed, she spoke as a most amiable, accomplished and promising character, and expressed the hope that she died the death of the righteous. Mrs. More dissuaded her from learning music, on the ground that it would occupy time, which might be employed by her in more important pursuits and that it was unnecessary, inasmuch as she could always have professors of eminence to perform in her presence.

"She told us that the place on which she resides had been in her possession twenty-six years; that when she purchased it, it was in a wild, uncultivated state; and that whatever ornamental trees or shrubs we should see, in walking over it, were planted by her own hand. As we passed round the enclosure, we saw at almost every step some monument of the taste of this wonderful woman. We were particularly struck with the wild beauty of a Druidical temple, as Mrs. More called it, made of knots of oak, disposed in such a manner as to represent the most fanciful figures. Her dwelling is a thatched cottage, standing on the declivity of a gently sloping hill, overlooking the church and village of Wrington, a charming verdant vale, and commanding a view of Bristol Channel, and a beautiful range of hills which skirt the distant horizon. After going over her grounds, we returned for a short time to her chamber, where she had provided some refreshment for us, and where she again entertained us by her delightful conversation. On taking leave of her, she expressed the kindest sentiments, and, with an air of unaffected humility, desired me to remember her in my approaches to a Throne of Mercy; and added, that she attached great importance to intercessory prayer; and that she felt

of the land are now to be found not a few who believe, and preach, and practise those blessed truths, which, thirty years ago, were too generally accounted strange things in Episcopal pulpits and Church of England publications. How much of this national revival of religion may be traced to the writings of the two individuals above mentioned, will never be ascertained till the secrets of all hearts shall be disclosed. At that day, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever."

We subjoin two copies of verses, which have been sent us for insertion.—

To the Memory of Mr. Wilberforce.

WHAT is the charm of sweetest, holiest worth,
To him who loves with early dawn to muse
O'er nature bright'ning into daylight hues;
Giving each form of grace and grandeur birth,
As if all things were new in heaven and earth?
Oh! 'tis a charm we *feel*, but cannot *name*;
Something to hush the voice, and fix the eye,
Beyond the purple tint and golden flame,
Beyond the blushing of the gorgeous sky:
A thought within the heart,—that GOD is nigh.
So, Wilberforce, thy zeal for man below
Was more than earth-born love of human-kind;
And souls that kindled in thy burning glow,
Felt 'twas the Saviour's sunlight on the mind.

M. G. S.

On the Death of Mr. Wilberforce.

RAISE we the requiem o'er a noble mind,
With richest stores of various learning fraught;
Where fancy, taste, and feeling were combin'd
With all a master's energy of thought;
Where sparkling wit with harmless weapon shone,
For sober judgment claim'd the poignard as her own.

Raise we the requiem over one who moved
In private circles with peculiar grace;
Lofty, but humble; reverenc'd, belov'd;
Shading his power by kindness, playfulness,
Till those who might have shrunk before his might,
Bound by a spell, remain'd in calm, entranced delight.

High was his fame: for senates oft had heard
With wonder that harmonious eloquence;
And injur'd Africa had caught the word—
Her chains had burst beneath its influence;
And her dark sons now learn to breathe the name
Of him who thought of them when sunk in guilt and shame.

Slow peals the anthem o'er the open'd tomb,
Where prince and peer in solemn state attend;
Sad train, with sable stole and nodding plume,
And grief of heart for a departed friend.
Is there no ray to lighten deep distress?
Is there no voice from heav'n to comfort and to bless?

Yes! all his pow'rs he cast before the Cross:
He fought the glorious fight, he kept the faith;
His richest gain he learn'd to count as loss:
Patient he wrestled, faithful unto death.
Higher than earthly meed remains untold—
His is the blood-bought harp, the conqueror's crown of gold.

Then hush the requiem—raise a nobler lay—
Faith lifts her eye, and Hope expands her wings.
Glory to Him, the Life, the Truth, the Way,
A sinner dies—a soul to rapture springs!
Glory to Him who bow'd unto the grave,
But ever lives in heav'n to intercede and save.

S.

We little thought, when we commenced our notices of this honoured servant of God and friend of man, that before we concluded them we should be called to inscribe among our Obituaries the name of another ever-dear and valued friend,

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that she was a poor creature who needed an interest in the prayers of God's people as much as any one.

"After leaving this interesting spot, which I am sure will be associated through life with some of my most delightful recollections, we rode into the village of Wrington, distant about half a mile, to see the birth-place of the illustrious Locke. It was not the residence of his parents, but providentially his mother was there at the time of his birth. The house in which he was born is very small, and is occupied by Mrs. More's washer-woman. The old lady who inhabits it seemed very familiar with the honour which appertained to her dwelling, and shewed us the chamber in which the illustrious philosopher first saw the light; but though she talked abundantly of John Locke, she evidently knew as little who he was, as any old lady of the same standing on the opposite side of the Atlantic. On leaving Wrington, we again passed Barley Wood on our return to Bristol; and I kept my eye on that charming spot till it was hidden behind the hill, though my imagination still lingers about it with unabated interest. I could not but reflect, when I heard Mrs. More converse, and recollected what she had been, and saw what she was, that her's was one of the most honoured, useful, and happy lives that the world has known. In her progress through life, she has diffused blessings at every step; and has probably contributed far more to elevate the standard of female education and female character, than any other person living. Her old age is rendered serene and cheerful by a review of her past life on the one hand, and by a firm trust in the Saviour on the other; and she is now waiting, in the bright hope of immortality, till her change come. Few indeed can hope to descend to the tomb like her, amidst the benedictions of a world; but there are none who may not aspire to that which constitutes her noblest distinction—a life of faith and piety.

"I have extended my account of my visit at Barley Wood much beyond what I intended; but if any apology is necessary, you have it in the fact that it has made an impression upon my own mind which disposes me just at present to write and talk of nothing else.

"Yours, as ever, in the best bonds."

and the especial friend of Mr. Wilberforce—

MRS. HANNAH MORE.

We are unwilling in the few brief lines that remain of the present Number to attempt to open the fruitful theme which presents itself in connexion with that beloved and honoured name. What Wilberforce was among men, Hannah More was among women; and her writings powerfully co-operated with his, and his with hers, to produce that revival of pure and undefiled religion to which we have before adverted. The general outline of her character has been strikingly and eloquently described in the following paragraph, from the pen of one who knew her well and esteemed her highly.

"On the 7th of September, at her residence in Windsor Terrace, Clifton, in the 89th year of her age, after a painful and protracted illness, Mrs. Hannah More. Few persons have enjoyed a higher degree of public esteem and veneration than this excellent and distinguished lady. Early in life she attracted general notice by a brilliant display of literary talent, and was honoured with the intimate acquaintance of Johnson and Burke, of Reynolds and Garrick, and of many other highly eminent individuals, who equally appreciated her amiable qualities, and her superior intellect. But, under a deep conviction that to live to the glory of God, and to the good of our fellow-creatures, is the great object of human existence, and the only one which can bring peace at the last, she quitted in the prime of her days the bright circles of fashion and literature, and, retiring into the neighbourhood of Bristol, devoted herself to a life of active Christian benevolence, and to the composition of various works having for their object the religious improvement of mankind. Her pen could adapt itself with equal success to the instruction of the highest and of the humblest classes, and the numerous editions through which her various publications have passed attest the high sense entertained by the public of their varied utility and excellence. Her practical conduct beautifully exemplified the moral energy of her Christian principles. She was the delight of a widely extended sphere of friends, whom she charmed by her mental powers, edified by her example, and knit closely to her in affection by the warmth and constancy of her friendship. She lived and walked in an atmosphere of love, and it was her delight to do good. The poor for many miles around her felt the influence of her unceasing benevolence, and her numerous schools attested her zeal for the improvement and edification of the rising generation. In these works of faith and charity, she was aided for a long course of years by the concurring efforts of four sisters, who lived with her; who regarded her with mingled feelings of admiration and affection; and towards whom her conduct was ever marked by the kindest and most endearing consideration. It was truly a sisterhood animated by all the social and hospitable virtues. Mrs. Hannah More's last illness was accompanied by feverish delirium, but the blessed influence of Christian habits was strikingly exemplified even under the decay of extreme old age and its attendant consequences. Not seldom she broke forth into earnest prayer, and devout ejaculation; and invariably met the affectionate attentions of the friends who sedulously watched over her sick bed, by unceasing and most expressive returns of grateful love. The writer of this tribute to her memory saw her only the day before her last seizure, in November 1832, when she expressed to him in a most impressive manner the sentiments of a humble and penitent believer in Jesus Christ, assuring him that she reposed her hopes of salvation on His merits alone, and expressing at the same time a firm and joyful affiance on His unchangeable promises. In her excellent writings she will long live, not only as one of the brightest ornaments of her sex, but as the benefactress of her species."

We have felt a melancholy pleasure in thus adding to our notice of Mr. Wilberforce these few lines respecting Hannah More. They were lovely and pleasant in their lives, and in their deaths they have not long been divided; and we delight to think of them together as two eminent servants of God, whom He was pleased to render an especial blessing to mankind by their writings, their active exertions, and their personal example; and whom He has now translated to that brighter world, where the spirits of the just made perfect, redeemed by the blood of Christ, and purified by the Holy Spirit, are for ever before the throne of God; and we doubt not are permitted to recognise each other, that they may the better magnify the praises of that crucified Saviour through whom they were brought out of great tribulation, and washed their robes and made them white in the blood of the Lamb.

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

Parliament was prorogued on the 29th of August with the following Speech, delivered from the throne by his Majesty in person; and which, though long, we copy, as a most serious document; intending to advert in detail, during the recess, to some

of the many momentous topics involved in it.

"My Lords and Gentlemen,—In opening the present Parliament, I stated that there had never at any former time been a session that would require greater industry and attention, in consequence of the magnitude of the questions that would be submitted to your consideration. The manner in which you have discharged the duties thus committed to you, now demands my warmest regard; and enables me to close a session not more remarkable for its extended duration than for the patience and persevering industry which you have employed in many laborious inquiries, and in perfecting the various legislative measures which have been brought under your consideration.

"I continue to receive from my allies, and from all foreign sovereigns, the strongest assurances of their friendly disposition. I regret that I cannot yet announce to you the conclusion of a definitive arrangement between Holland and Belgium; but the Convention which, in conjunction with the King of the French, I concluded, in May last, with the King of the Netherlands, prevents a renewal of hostilities in the Low Countries; and thus affords a fresh security for the general continuance of peace. Events which have lately taken place in Portugal have induced me to renew my diplomatic relations with that kingdom; and I have accredited a minister to the court of her Most Faithful Majesty Donna Maria. You may rest assured I look with great anxiety to the moment when the Portuguese monarchy, so long united with this country by the ties of alliance and by the closest bonds of interest, may be restored to a state of peace, and may regain its former prosperity. The hostilities which had disturbed the peace of Turkey have terminated; and you may be assured that my attention will be carefully directed to any event which may affect the present or the future independency of that empire.

"Your investigation, carefully prosecuted during the last session, has enabled you to renew the Charter of the Bank of England, on terms which appear to be well calculated to sustain public credit, and to secure the usefulness of that important establishment. The laborious inquiries carried on by Committees of both Houses of Parliament, for several successive sessions, have also enabled you to bring the affairs of the East-India Company to a satisfactory adjustment. I have the most confident expectation that the system of government thus established will prove to have been wisely formed for the improvement and happiness of the natives of India; and by the opening of the China trade, a new field has been afforded for the activity and the enterprize of British commerce. The state of Slavery in my Colonial possessions has necessarily occupied a portion of your time and attention commensurate with the magnitude and the difficulty of the subject. Whilst your deliberations have been guided by the paramount consideration of justice and humanity, the interests of the colonial proprietors have not been overlooked. I trust that the future proceedings of the Colonial Legislatures, and the conduct of all classes in my colonies, may be such as to give full effect to the benevolent intentions of the Legislature, and to satisfy the just expectations of my people.

"It has given me great satisfaction to find that your attention has been directed to important amendments in the Law, by which titles to property have been rendered more secure, and its conveyance more easy. The proceedings in the courts, both of law and equity, are likewise rendered more expeditious, and less costly. The law, as it regards the Privy Council, has also my warmest approbation; and I have no doubt but that it will be attended with the greatest advantages, not only at home, but to suitors in my foreign possessions; and you may rest assured that no part of your labours can be more grateful to me than those which have for their object the rendering of justice easily accessible to all my subjects. I have appointed a commission to digest into one body all the enactments of our criminal law, and other branches of jurisprudence. I have also ordered a commission to inquire into the state of the municipal corporations, the result of which will enable you to mature those means which may appear the best adapted to secure their finances, their judication, and their police. In the mean time, two important Acts, giving corporations to places in Scotland, have already been passed; and at a future time it will become your duty to extend that privilege to the new boroughs in England.

"It was with the greatest pain I felt myself called upon to require from you additional powers to controul and punish the excesses in Ireland. This call was answered, as I confidently expected it would be, by your loyalty and firmness; and I have great pleasure in informing you that it was not found necessary, except in a very limited degree, to put into exercise the powers with which you invested me. It is with the greatest satisfaction I am enabled to inform you that the spirit of insubordination and violence that has so long disgraced that part of my dominions, has been in a great measure subdued; and I look forward with anxiety to the time when those severe laws may be withdrawn. In the mean time, it was with pleasure that I gave my consent to the salutary and remedial measures which you have passed. The Act which, in pursuance of my recommendation at the opening of the session, has now passed into a law, respecting the Temporalities

of the Church of Ireland—as well as the Acts regarding Vestry Assessments and the Jury System—must prove highly beneficial; and they afford the best proof that the fullest reliance may be placed upon my Parliament by every portion of the United Kingdom, and cannot fail to cement that legislative union which, with your assistance, I am determined, under all circumstances, ever to maintain inviolate.

"Gentlemen of the House of Commons,—I thank you for the supplies you have granted me. The estimates which I caused to be laid before you were lower than on any previous occasion; and you have applied the surplus to the diminution of the public burthens. By the practice of a judicious economy, notwithstanding all the exigencies of the state, you have been able to effect important reductions; and you have thus preserved the character you had acquired of guardians of the public purse.

"My Lords and Gentlemen,—In returning to your respective counties, you will carry with you the assurance of the gratitude of your country; and during the recess you will pay that attention to the useful and honourable discharge of those duties that devolve upon you, and, by the blessing of Divine Providence, tend so much to support the people in their love to the institutions of their country, in obedience to the laws, and those moral virtues which ensure the safety and happiness of nations."

We cannot advert at present to the many important topics included in the above address, several of which we have already noticed, and intend recurring to during the recess of Parliament. But the very enumeration of the points to which legislation has been directed, and on many of which a decision has been come to, while others of great moment await an early discussion, will shew how overwhelming are the responsibilities of the Legislature, and especially of the House of Commons, under its new organization. Never was there a session in which so many questions of large magnitude were agitated, and in which such a rapid succession of measures, involving the most important interests, were determined upon. Well might the Speaker say, in his address to the Throne, that, "In reviewing our labours of the last seven months, it may, I think, be truly said, that the history of Parliament will not furnish a session so wholly engrossed and overwhelmed with matters so various and so difficult in their character, and so deeply important to the vital interests of the empire, as this session, which, with your Majesty's permission, is now about to close. We have applied our most anxious attention to the completing new arrangements with the Bank of England—to the renewal of the Charter of the East India Company—to the opening the trade and commerce of this country with China—to the abolition of Slavery in the West India colonies—to the revisal and alteration of the Temporalities of that part of our Established Church in Ireland—to the making good the payment of the tithe-owners of Ireland of those arrears to which they were legally entitled, but of which, from the disturbed state of some parts of the country, they have been illegally deprived—and to the endeavour (and I hope experience already entitles me to add, the successful endeavour) to restore the public peace and the security of life and property in that part of the United Kingdom, by the adoption of such measures of strength and severity as seemed alone adequate under such pressing necessities. Indeed, Sire, I may say that matters as important as numerous, involving the greatness, the stability, and the welfare of this country, in its credit, in its colonial prosperity, in its trading and commercial interests, in the internal tranquillity of a portion of the empire, and in some of its great and ancient institutions, have altogether most fearfully pressed upon us during the present session."

Sir Robert Inglis, on presenting the forty-second Report from the Select Committee on public Petitions, observed, that there had been presented a greater number of petitions than had ever been presented during any former session of Parliament, and that the House had sat a much longer time than had distinguished any previous session. The House had sat twice as many days as in some former sessions, and nearly three times as many hours. The present session had sat 142 days, and 1,270 hours. The session of 1806 had sat 125 days and 645 hours, an average of five hours a-day. In 1811, it sat 135 days, and 588 hours, being an average of four hours and a half a-day. In 1814, it sat 127 days and 476 hours, being an average of under four hours a-day. Before Easter the House had often sat nine hours a-day; since Easter it had often sat considerably more than twelve hours a-day; the average for the whole session, however, was nine hours a-day.

From the preceding syllabus, and from the unprecedented number of notices already on the books of the House of Commons for next session, it is clear that the future labours of the legislature will be most laborious; and as every Member has now a constituency who will expect his diligent attendance upon his parliamentary duties, there will eventually be an utter extinction of that large class of senators who were mere idlers, assuming the office only as a sinecure honour, or in order to vote occasionally upon a party question. The majority of the members must now of necessity be working men, and also men who take an interest, whether for good or evil, in the public

proceedings. But we fear lest the great accumulation of business should keep back from Parliament some who, from their character and talents, would be among its brightest ornaments, but who could not sustain the mental and physical exhaustion of its accumulated duties. Our legislators will have no enviable post; and much will they need the prayers of their countrymen, that they may be divinely guided and strengthened for their arduous labours. We should hope, that the inconveniences already sustained will lead to a revision of the whole system of conducting the public business in the House of Commons; so as, by due classification and division of labour, to have it better and more easily effected than under the present regulations. The only wonder, as matters are now conducted, is, not that much time is wasted, and that many bills pass which abound in errors and inconsistencies, but that so much is achieved and with so little of serious mistake.

Among the measures of the session there is not one that we look back upon with more pleasure than that great act of national justice and humanity, the Abolition of West India Slavery. We considered, indeed, the compensation of twenty millions of money as inordinate; and the system of a long-continued modified slavery, under the name of Apprenticeship, as evil both in principle and practice; but the proposed duration of the apprenticeship has been materially abridged, and the pecuniary grant has had the happy result of leading the colonists to look with less displeasure at the abolition of slavery; or at least, now that it is decided upon, to profess a willingness to co-operate with the British legislature in carrying into effect the measures for its extinction. Had a plan for emancipation been long delayed, the "vested rights" of slavery might soon have been bought up cheaply enough; for the slaves were beginning to comprehend, that, in the sight both of God and of all impartial men, they had a right to their liberty; and they were prepared to enforce that right: so that slave labour would, before long, not have been worth many months' or days' purchase. The planters therefore are well off, to have obtained an enormous compensation for what never, upon any just principles, was theirs, and could not have been theirs long; while humanity has reason to rejoice that so fearful and bloody an issue has been prevented, even by a costly pecuniary sacrifice.

There is, however, a great work yet to do. The slaves are debased by the evils of slavery, and require the most careful efforts of an enlightened and Christian philanthropy, to render their intended freedom as great a blessing as it ought to be to themselves and others. The whole of the children, and as many as possible of the adult population, should be taught and encouraged to read and write; a general system of education should be devised, and conducted upon scriptural principles; infant schools in particular should be every where introduced; and there should be an ample supply of clergymen, missionaries, and catechists, for their instruction. It will be long before the baneful effects of slavery will wear out, either as respects the White, or the Black and Coloured population. The prejudices of caste, as is the case in the United States, will succeed to the atrocities of slavery. Too many of the Whites will not allow the Blacks to be men like themselves; and they spurn the thought of their having equal rights and privileges. Some perhaps will long continue to lament that so blessed an institution as that of slavery has been subverted; arguing, with the writers of the Record newspaper, that "God does not any where censure the prescriptive claim to property in others;" nay, that, "on the contrary, slavery appears to be perfectly consistent with the general plan of His government of the world, and is all of a piece with His general institutions of authority and subordination for the well-being of man in a state of society."

We are happy to say, that by the new Act for the regulation of the East India Company's Charter, slavery is to cease in our vast Eastern empire in April 1837. The slavery in that country is a grievous evil, as is slavery in all its forms, though, compared with West Indian, slavery is there a mild institution.

ANSWERS TO CORRESPONDENTS.

H. C.; STABILICUS; A CONSTANT READER; R. W.; N. N.; H. F. L.; SIMPLEX, R. U.; ELPIS; G. C. S.; A READER; W. F.; are under consideration.

A Friend has called our attention to a very wrathful attack, in the last Number of the Methodist Magazine, upon what are called the Evangelical Clergy, and particularly upon the Conductors of the CHRISTIAN OBSERVER, who are accused of bitter hostility and malevolence towards the Methodist body. Our only answer shall be our review of the Bishop of Bristol's tract in our last Number, published the very same day as the attack upon us. Let the writer read that article, and then decide whether our pages are fraught with injustice and want of candour towards either the Methodists or the Dissenters; though we cannot but add, with extreme grief, that the recent conduct of too many members of both those bodies has not been honourable to their character, as Christian men, in their

attacks upon the Church of England, and particularly upon what are called "the Evangelical Clergy." The parties to whom we allude are suffering their political reveries, and their dazzling hopes of the downfal of all national church establishments, to blind them to the calamities which, if they were to succeed in their plans, they would inevitably perpetuate to future generations. We lament their blindness, and pity their spirit; but we fully believe that good will here, as elsewhere, come out of evil; and that not the least important result will be, both to bind together in closer bonds of attachment the true friends of the Church of England, and to cause a secession from the ranks of Dissent of not a few of its most pious and exemplary ornaments, who are already expressing their extreme concern at the conduct of some hot-headed partizans, whose revolutionary politics have overlaid—at least for a time—their better principles. We would say from the bottom of our hearts—if without irreverence we may adopt the words of Him who has left us an example how to pray—"Father, forgive them, for they know not what they do."

A Correspondent wishes us to reply to the Algerine dogmas of the Editor of the Record newspaper, who says that the horrible abomination of slavery is a reasonable, justifiable, and scriptural institution; that a man has no inherent right to liberty, no natural property in his own limbs; that another man may scripturally claim him as his chattel, his mule, his ass, his beast of burden,—always of course treating him with kindness; and that, however shamefully oppressed, degraded, or misused, he is still "in possession of the measure of rights which properly belongs to him;" and that his tyrant is only God's instrument, whom we are to regard just as we should the operations of inanimate nature, such as an earthquake or a thunderbolt, slavery being one of God's appointed ordinances. Does our correspondent think that we would deign to reason with a slave or a tyrant who could write thus? The fit punishment were, to be reduced to the condition he advocates; and when the manacle and the lash were vigorously applied, to be told that he ought not to complain; that he had no natural right to liberty; that slavery was God's ordinance, and a just and Christian institution; with all the rest of the hard-hearted jargon which disgraces a publication calling itself religious. We will reason with men who have not put off "bowels of mercies;" but no human remedy has been discovered for ossification of the heart. No wonder the same writer advocates the barbarous and disgraceful system of impressment, as being "neither unjust, unconstitutional, nor illegal." And yet with such ungodly and un-English doctrines do some of the friends of religion and humanity suffer themselves to be insulted, under the garb of Christian and spiritual reflections. Cordially do we concur in the following remarks of the venerable Bishop of Salisbury: "Many attacks have been made on the authority of Scripture; but nothing would more effectually subvert its authority than to prove that its injunctions are inconsistent with the common principles of benevolence, and inimical to the general rights of mankind. It would degrade the sanctity of Scripture; it would reverse all our ideas of God's paternal attributes, and all arguments for the Divine origin of the Christian religion drawn from its precepts of universal charity and benevolence." "That any custom so repugnant to the natural rights of mankind as the Slave Trade, or Slavery the source and support of the slave trade, should be thought to be consonant to the principles of natural and revealed religion, is a paradox which it is difficult to reconcile with the reverence due to the records of our holy religion."

The Editor of the Record may say, that he does not make Christianity "inconsistent with the common principles of benevolence," because, though he justifies slavery, he reprobates its necessary and inevitable concomitant, *cruelty*; but this flimsy subterfuge is of no avail to disguise the inherent and inseparable injustice and wickedness of the whole system. As to "the general rights of mankind," for which the benevolent Prelate so justly, humanely, and scripturally pleads, the Editor of the Record avowedly ridicules and repudiates them as the figment of an antichristian and infidel philosophy; pretending to identify common sense and common humanity with the atrocities of the first French Revolution, and arguing, that, because all men have sinned before God, and none have any "rights," as respects their justly offended Creator, therefore, between man and man—all equally culprits—Slavery, the utter deprivation of all rights, is a just and Christian institution. Woe to the nation, woe to civilization and liberty, to happiness, to religion, should those who make or administer the laws of England ever come to be among the number of those who thus argue. It is not the pretension to more spiritually-minded views than those of ordinary Christians, that could prevent such anti-social principles, if carried out fully into action, rendering the world one vast Aceldama, a field of blood.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

ON THE RELATION OF CHRISTIANITY TO CIVIL GOVERNMENT IN THE UNITED STATES OF AMERICA.

(*Continued from page* 582.)

THE doctrine, that Christianity has no connexion with the civil relations of a state, is novel, dangerous, and unscriptural. If it be true, no longer are judges, senators, or legislators bound by the sanctions of religion, nor are they the worse public servants for neglecting them. Law must no longer recognise any Christian object: it ought not to permit the solemn obligation of an oath; it must not even suppose any man endued with a conscience; and, above all, to legislate for the observance of the day of sacred rest would be a gross absurdity and a monstrous infringement upon the rights of the people. In short, no school, no institution of any kind, must be so constructed as if there were a God, or that men have souls; for the very slightest allusion that glanced that way would, as to its principle, be as great an encroachment upon the sacred rights of Atheism as an Established Church is alleged to be upon the liberties of modern Dissent.

But it is popularly argued, that the United States of America have gone to this extent; that Jews, Turks, Infidels, Heretics, and true Believers, are all placed upon precisely the same footing; and that, as regards the civil arrangements of the United States, Christianity is practically abolished.

Now we do not, as we have already said, undertake to vindicate the American Union in its proceedings with regard to Christianity, because we think that it has greatly crippled its influence and impaired its strength by not adopting a regular national church establishment, without which even the larger towns will be but imperfectly supplied with Christian ordinances, and many of the more remote spots must be left in utter ignorance and heathenism. But though we think that modern America has not gone far enough, it is quite untrue to say that she has done nothing; and as her example is currently appealed to by those who reprobate all recognition of Christianity in civil proceedings, it is important to shew that the very instance which they adduce to sanction their principle in fact contravenes it. Indeed, if the principle which some persons advocate were well founded, it was an infringement upon public liberty, a daring attack upon the rights of individual conscience, to say, in the Articles of the Constitution of the United States, "by the unanimous consent of the States present, *in the year of our Lord* 1787, and of the Independence of the United States of America the twelfth;" because this makes the citizens to acknowledge Christ for their Lord, instead of adopting the plan, afterwards invented by

the infidels of the French Revolution, of leaving out God and his Christ altogether.

But America is not guilty of the national sin thus popularly imputed to her, as we shall continue to shew by an adduction of facts and authorities from the sources before mentioned. But, in truth, without proceeding to specific illustrations, nothing is more undeniable than that the public authorities, both in the States and in the National Governments, have always felt it to be required of them to respect the peculiar institutions of Christianity; and whenever they have ventured to act otherwise they have never failed to be reminded of their error by the displeasure and rebuke of the nation. From the first settlement of the country up to the present time, particular days have been set apart, by public authority, to acknowledge the favour, to implore the blessing, or to deprecate the wrath, of God. In the Conventions and Legislative Assemblies, daily Christian worship has been customarily observed. All business proceedings in the legislative halls and courts of justice have been suspended by universal consent on Sunday. Christian ministers have customarily been employed to perform stated religious services in the army and navy. In administering oaths, the Bible, the standard of Christian truth, is used, to give additional weight and solemnity to the transaction; and a respectful observance of Sunday, which is peculiarly a Christian institution, is required by the laws of nearly all, perhaps of all—certainly of twenty-three of—the respective States.

Under these circumstances, what becomes of the argument, either of Infidels or of "Dissenters upon principle," grounded upon the conduct of the United States of America? for if any one of the observances above-mentioned is nationally sanctioned, the whole principle, as a principle, is admitted, though it may not be carried out into adequate operation, or take the form of an exclusive national establishment. It is as much in principle an infringement of these newly invented rights of conscience to say that secular business shall not be transacted on Sunday, as to institute a whole bench of bishops. So, also, to employ a chaplain in Congress, or to have religious services in the army and navy—both of which must be some expense to the public—is as direct an inroad upon the voluntary principle as Church rates or Easter offerings; but with this superadded grievance, that whereas the latter are for purposes which the great majority of the nation, expressing their opinions through their representatives, approve, the former are bounded by no defined limit laid down by the nation, but are subject to individual or local caprice; so that the orthodox may be taxed to support the avowedly heterodox, and every variety of heresy be sanctioned by legal support. In every society the minority must yield to the majority, and pay taxes though they did not vote for them, unless where, for conscience sake, an individual feels it his duty calmly to suffer rather than voluntarily to yield. The dissentient in England is placed in no worse situation than the dissentient in America; and so far he is in a better, that he pays for what is known and fixed, and not for what is uncertain and changing. Do what we may, we cannot avoid the principle. The Independent Dissenter, if in power to-morrow, must act more or less upon it: he acts upon it in his own communion. Nay, even Atheism, if it made laws at all, must make such as those who are not Atheists would not approve. The real substantial question, therefore, is one of degree; and that degree appears to us to have been far more wisely and scripturally determined in Great Britain than in the United States of America. If differences of opinion exempted one man from the taxation imposed upon another for the common benefit, there would soon be an end to all civil and social relations.

We cannot, however, well see in what manner our American friends acknowledge the right of a state, and its duty also, to establish Christianity,

and yet will not allow it to be recognised under any actual form; so that the recognition either becomes an abstraction, or it assumes every shape which any individual may please to call Christianity. The American clergyman before alluded to, speaking the sentiments of his brethren, says: "Who believes, that, without an order of men to administer the sacraments, to illustrate the doctrines and enforce the duties of Christianity, without public worship, and without the general and respectful observance of Sunday, there would be the least vestige of religion among us at the end of half a century? As well might we expect the preservation of public order and civil obedience in the community if our laws were permitted to remain in the statute-book without a Judiciary to explain their import, or an Executive to enforce their observance." We fully concur in these remarks; but how can there be "an order of men to administer the sacraments," and all the other things which the writer mentions, without an admission of the very principle of national church establishments? Would a Jew, an infidel, or even a Quaker, admit what Dr. Adams contends for? If not, either the leading maxim of those who oppose national religious establishments is wrong, or the United States of America, in doing what Dr. Adams says they do, and ought to do, is as much a violator of public liberty as Great Britain herself.

Let us further hear what Dr. Adams says upon the importance of Christianity to the civil affairs of the United States of America.—

"No nation on earth is more dependent than our own, for its welfare, on the preservation and general belief and influence of Christianity among us. Perhaps there has never been a nation composed of men whose spirit is more high, whose aspirations after distinction are more keen, and whose passions are more strong than those which reign in the breasts of the American people. These are encouraged and strengthened by our systems of education; by the unlimited field of enterprise which is open to all; and more especially by the great inheritance of civil and religious freedom, which has descended to us from our ancestors. It is too manifest, therefore, to require illustration, that in a great nation thus high spirited, enterprising, and free, public order must be maintained by some principle of very peculiar energy and strength. Now there are two ways, and two ways only, by which men can be governed in society: the one, by physical force; the other, by religious and moral principles pervading the community, guiding the conscience, enlightening the reason, softening the prejudices, and calming the passions of the multitude. Physical force is the chief instrument by which mankind have heretofore been governed; but this always has been, and I trust will always continue to be, inapplicable in our case. My trust, however, in this respect, springs entirely from a confidence that the Christian religion will continue, as heretofore, to exert upon us its tranquillizing, purifying, elevating, and controlling efficacy. No power less efficacious than Christianity can permanently maintain the public tranquillity of the country, and the authority of law. We must be a Christian nation, if we wish to continue a free nation. We must make our election,—to be swayed by the gentle reign of moral and Christian principle; or ultimately, if not soon, by the iron rod of arbitrary rule.

"Nor will it be sufficient for any of us to say, that we have not been active participators in undermining and destroying our religion: we cannot escape crime if it shall be destroyed by our neglect or indifference. The guilt of nations which have never been evangelized, for not rendering to Jehovah the glory due to his name, must be very much palliated by their ignorance; which is, in some respects, and in a considerable degree, invincible: but how can we escape, if we neglect, or abuse, or fail to

improve, the Christian inheritance which has come down to us from our fathers, and which it cost them such sacrifices to acquire? Have we forgotten the saying of our Saviour, that the damnation of Sodom, in the day of judgment, will be tolerable, when compared with the sufferings which will on that day be inflicted upon Capernaum, which had been exalted to heaven by being made the scene of his miracles, but which still persisted in its impenitence? In the Divine administration, then, the principle applies to nations, as well as to individuals, that their punishment will be severe in proportion to the advantages which they have neglected to improve, and the blessings which they have undervalued and despised. Nor let us deceive ourselves by supposing, that, if Christianity is permitted to decline among us, we can fold our arms in silence and be free from all personal responsibility. As a citizen of our community, no man can escape criminality, if he believes in the truth of Christianity, and still, without making resistance, sees its influence undermined and destroyed."

The Americans abroad, and "Dissenters upon principle" at home, are in general great admirers of the present Lord Chancellor of Great Britain, and will doubtless therefore feel interested in the following account, given by his Lordship in his work on Colonial Policy, of the character of the first settlers in America. The statement bears strongly upon the present argument.—

"The first settlers of all the colonies were men of irreproachable characters. Many of them fled from persecution; others on account of an honourable poverty; and all of them with their expectations limited to the prospect of a bare subsistence in freedom and peace. All idea of wealth or pleasure was out of the question. The greater part of them viewed their emigration as a taking up of the Cross; and bounded their hopes of riches to the gifts of the Spirit, and their ambition to the desire of a kingdom beyond the grave. A set of men more conscientious in their doings, or simple in their manners, never founded any commonwealth. It is indeed," continues he, "the peculiar glory of North America, that, with very few exceptions, its empire was originally founded in charity and peace."

Now that such men had no intention of abolishing the national recognition of Christianity, must be obvious: nor did they in fact do so, as we have already seen; on the contrary, it was embodied in the whole of the civil relations which they instituted: nor has it been legally set aside, though its operations have been greatly impeded, under the modern political changes of the country. If Dr. Adams were pleading for national religious establishments, instead of expressing his objection to them, he could not speak more strongly to our purpose than when he says:

"What has the infidel system given us in exchange for the Christian promises, hopes, virtues, consolations, and final inheritance, which it destroys? What has it done for those who have embraced it? And in case we embrace it, what effects may it be expected to produce on our national destinies, on our domestic tranquillity, on ourselves personally, and 'on all estates and orders of men?' We can have no difficulty in answering these questions;—we have the oracular voice of the experience of the last half century. These will be the burden of its teachings, the fruit of its instructions. By excluding a Supreme Being, a superintending Providence, and a future state of rewards and punishments, as much as possible, from the minds of men, it will destroy all sense of moral responsibility: for the lively impression of an omnipresent Ruler of the Universe, and a strong sense of moral obligation, have, in the history of mankind, always accompanied each other; and whenever the former has been weakened, it has never failed to be followed by a corresponding moral declension. *Now what is to preserve an habitual reverence for Almighty God in the public mind,*

if the institution of public worship ever comes to be disregarded, if the Christian ministry shall be rendered odious in the eyes of the community, if the observance of Sunday shall be generally neglected, and if the Scriptures shall be brought into general discredit? Yet with just such a state of things we are threatened. Let us not refuse to look at the real nature of the case. The fact is, that a man's sense of duty, his moral sensibility, is the conservative element of his character; and no man can receive so great an injury himself, or inflict so great a calamity on another, as the impairing or the destruction of this grand principle. Of all unpromising indications in a youth, is not insensibility to moral considerations the most decisive and unequivocal? When the sense of duty is extinguished in an individual, he becomes a burthen to himself and a nuisance to others, the sport of every wind of caprice and passion. From infecting individuals, a moral taint soon comes to infect a nation; which now becomes, in the natural order of a descending course, the theatre of every crime which can degrade individuals, disturb society, and brutalize mankind. In such a community, all the virtues which procure respect and esteem, and still more those which elevate and adorn society, must decline and perish. The security of society depends on the conviction which we habitually feel, that those among whom we dwell are governed in their conduct by humanity, justice, moderation, kindness, integrity, and good faith. When these main pillars of moral and social order are overthrown, general confidence between man and man must be exchanged for universal suspicion, every individual will be seized with apprehension and terror, the mild authority of law must cease its reign, and the dark and fearful passions of selfishness, lust, and revenge break forth with unbridled violence and fury. During the last half-century, where are the achievements of the infidel system to be seen, but in the ruin of hundreds of thousands of estimable families, unexampled distress of nations, general anarchy and convulsions, and in the devastation of much of the fairest portion of the earth? Encouragement of the infidel system among us will dissolve all the moral ties which unite men in the bonds of society: circumvention and fraud will come to be esteemed wisdom; the sacred mystery of 'plighted troth' will be laughed to scorn; wise forbearance will be accounted pusillanimity; an enlightened practical benevolence will be supplanted by a supreme regard to self-gratification and an insensibility to the welfare of other men; the disregard of Almighty God will be equalled only by a corresponding contempt of mankind; personal aggrandizement will be substituted for love of country; social order and public security will be subverted by treachery and violence. These, and all these, have been, and may again be, the fruits of the infidel system.

"Finally, let us, in the strength of Almighty God, cling with fresh earnestness and new resolution to our religion, as to the last anchor of our hope and safety. 'It is not a vain thing for us: it is our life;' it is our only imperishable treasure. In it are comprised, at once, the great causes of peace, of virtue, of intelligence, of freedom, of good government, and of human improvement."

Now, if happily the majority of a community should agree in the above excellent sentiments, we see not how they could avoid endeavouring to carry their views into effect by publicly establishing the ordinances of religion, and making such provisions for that purpose as we have in every parish of Great Britain.

But the best authority respecting the actual state of legislation upon the subject of national religious establishments in the United States, is to be found in the decisions of the courts of law; and these certainly do not in the slightest degree countenance the principle, contended for in England, that a State, as such, has nothing to do with the sanctions of religion. We

will give two or three specimens of these decisions, and the arguments which led to them. They are dated since the Revolution; and, the law not having been subsequently altered, they shew the state of legislation at the present moment.

In a case which occurred in 1824, the Supreme Court of Pennsylvania extensively reviewed the subject now under discussion, upon an indictment for blasphemy, founded on an Act of Assembly passed in 1700. The Court said, that "Even if Christianity were not part of the law of the land, it is the popular religion of the country; an insult on which would be indictable, as directly tending to disturb the public peace. Christianity, general Christianity, is, and always has been, a part of the common law of Pennsylvania: not Christianity founded on any particular religious tenets; not Christianity with an established church, and tithes, and spiritual courts; but Christianity with liberty of conscience to all men. The first legislative act in the colony was the recognition of the Christian religion and establishment of liberty of conscience. It is called 'the Great Law.'" After quoting it at length, the Court further says, "Thus this wise legislature framed this great body of laws for a Christian country and a Christian people. Infidelity was then rare, and no infidels were among the first colonists. They fled from religious intolerance, to a country where all were allowed to worship according to their own understanding. Every one had the right of adopting for himself whatever opinion appeared to be the most rational, concerning all matters of religious belief; thus securing by law this inestimable freedom of conscience, one of the highest privileges and greatest interests of the human race. This is the Christianity of the common law, incorporated into the great law of Pennsylvania; and thus it is irrefragably proved, that the laws and institutions of this State are built on the foundation of reverence for Christianity. On this the Constitution of the United States has made no alteration, nor in the great body of the laws, which was an incorporation of the common-law doctrine of Christianity, as suited to the condition of the colony, and without which no free government can long exist. Under the constitution, penalties against cursing and swearing have been exacted. If Christianity was abolished, all false oaths, all tests by oath in the common form by the Book, would cease to be indictable as perjury. The indictment must state the oath to be on the Holy Evangelists of Almighty God." After reviewing a series of decisions made in Pennsylvania and elsewhere, the Court continues thus: "It has long been firmly settled, that blasphemy against the Deity generally, or an attack on the Christian religion indirectly, for the purpose of exposing its doctrines to ridicule and contempt, is indictable and punishable as a temporal offence. The principles and actual decisions are, that the publication, whether written or oral, must be malicious, and designed for that end and purpose." After stating that the law gave free permission for the serious and conscientious discussion of all theological and religious topics, the Court said, that a malicious and mischievous intention is in such a case the broad boundary between right and wrong; and that it is to be collected from the offensive levity, scurrilous and opprobrious language, and other circumstances, whether the act of the party was malicious; and since the law has no means of distinguishing between different degrees of evil tendency, if the matter published contains any such evil tendency, it is a public wrong. An offence against the public peace may consist either of an actual breach of the peace, or doing that which tends to provoke and excite others to do it. Within the latter description fall all acts and all attempts to produce disorder by written, printed, or oral communications; for the purpose of generally weakening those religious and moral restraints without the aid of which mere legislative provisions would prove ineffectual.

No society can tolerate a wilful and despiteful attempt to subvert its religion, any more than it would to break down its laws; a general, malicious, and deliberate intent to overthrow Christianity, general Christianity. This is the line of indication where crime commences, and the offence becomes the subject of penal visitation. The species of offence may be classed under the following heads:—1. Denying the being and providence of God: 2. Contumelious reproaches of Jesus Christ; profane and malevolent scoffing at the Scriptures, or exposing any part of them to contempt and ridicule: 3. Certain immoralities tending to subvert all religion and morality, which are the foundations of all governments. Without these restraints, no free government could long exist. It is liberty run mad, to declaim against the punishment of these offences, or to assert that the punishment is hostile to the spirit and genius of our government. They are far from being the friends to liberty who support this doctrine; and the promulgation of such opinions, and general receipt of them among the people, would be the sure forerunner of anarchy, and finally of despotism. No free government now exists in the world, unless where Christianity is acknowledged, and is the religion of the country. Christianity is part of the common law of this State. It is not proclaimed by the commanding voice of any human superior, but expressed in the calm and mild accents of customary law. Its foundations are broad, and strong, and deep; they are laid in the authority, the interest, the affections of the people. Waving all questions of hereafter, it is the purest system of morality, the firmest auxiliary and only stable support of all human laws. It is impossible to administer the laws, without taking the religion which the defendant in error has scoffed at, that Scripture which he has reviled, as their basis: to lay aside these, is at least to weaken the confidence in human veracity, so essential to the purposes of society, and without which no question of property could be decided, and no criminal brought to justice: an oath in the common form, on a discredited book, would be a most idle ceremony. No preference is given by law to any particular religious persuasion. Protection is given to all by our laws. It is only the malicious reviler of Christianity who is punished. While our own free constitution secures liberty of conscience and freedom of religious worship to all, it is not necessary to maintain that any man should have the right publicly to vilify the religion of his neighbours and of the country. These two privileges are directly opposed. It is open, public vilification of the religion of the country that is punished—not to force conscience by punishment, but to preserve the peace of the country by an outward respect to the religion of the country, and not as a restraint upon the liberty of conscience; but licentiousness endangering the public peace, when tending to corrupt society, is considered as a breach of the peace, and punishable by indictment. Every immoral act is not indictable; but when it is destructive of morality generally, it is, because it weakens the bonds by which society is held together, and government is nothing more than public order. This is the Christianity which is the law of our land, and I do not think it will be an invasion of any man's right of private judgment, or of the most extended privilege of propagating his sentiments with regard to religion, in the manner which he thinks most conclusive. If, from a regard to decency and the good order of society, profane swearing, breach of the Sabbath, and blasphemy, are punishable by civil magistrates, these are not punished as sins or offences against God, but crimes injurious to, and having a malignant influence on, society; for it is certain that by these practices no one pretends to prove any supposed truths, detect any supposed error, or advance any sentiment whatever."

Such is the doctrine of the Supreme Court of Pennsylvania. The subject was further discussed in the Supreme Court of New-York in 1811,

in a trial for blasphemy. In delivering the opinion of the Court, the Chief Justice said, "The authorities shew that blasphemy against God, and contumelious reproaches and profane ridicule of Christ, or the Holy Scriptures (which are equally treated as blasphemy), are offences punishable at common law, whether uttered by words or writings. The consequences may be less extensively pernicious in the one case than in the other; but in both instances the reviling is still an offence, because it tends to corrupt the morals of the people, and to destroy good order. Such offences have always been considered independent of any religious establishment or the rights of the church. There is nothing in our manners and institutions which has prevented the application or the necessity of this point of the common law. We stand equally in need now as formerly, of all that moral discipline, and of those principles of virtue, which help to bind society together. The people of this State, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice; and to scandalize the Author of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations due to society, is a gross violation of decency and good order. Nothing could be more offensive to the virtuous part of the community, or more injurious to the tender morals of the young, than to declare such profanity lawful. It would go to confound all distinction between things sacred and profane; for, to use the words of one of the greatest oracles of human wisdom (Lord Bacon), 'Profane scoffing doth by little and little deface the reverence for religion:' and who adds, in another place, 'Two principal causes have I ever known of Atheism,—curious controversies, and profane scoffing.' The very idea of jurisprudence, with the ancient lawgivers and philosophers, embraced the religion of the country: *Jurisprudentia est divinarum atque humanarum rerum notitia.* And though the Constitution has discarded religious establishments, it does not forbid judicial cognisance of those offences against religion and morality which have no reference to any such establishment, or to any particular form of government, but are punishable, because they strike at the root of moral obligation, and weaken the security of the social ties. The legislative exposition of the Constitution is conformable to this view of it. Christianity, in its enlarged sense, as a religion revealed and taught in the Bible, is not unknown to our law. The Statute for preventing immorality consecrates the first day of the week as holy time, and considers the violation of it immoral. The Act concerning Oaths, re-organizes the common-law mode of administering an oath, by laying the hand on and kissing the Gospels. Surely, then, we are bound to conclude, that wicked and malicious words, writings, and actions, which go to vilify those Gospels, continue, as at common law, to be an offence against the public peace and safety. They are inconsistent with the reverence due to the administration of an oath; and, among other evil consequences, they tend to lessen in the public mind its religious sanction." In this decision all the Justices concurred.

In the Convention of New-York, assembled in 1821 to revise the Constitution of that State, this decision of the Supreme Court was condemned with unsparing severity by General Root, who said that he wished for freedom of conscience; and that if judges undertake to support religion by the arm of the law, it will be brought into abhorrence and contempt. In defending the decision of the Court, Chief Justice Kent said, "Such blasphemy was an outrage upon public decorum, and, if sanctioned by our tribunals, would shock the moral sense of the country, and degrade our character as a Christian people. The authors of our Constitution never meant to extirpate Christianity, more than they meant to extirpate public decency. It is in a degree recognised by the Statute for the Observance of the Lord's-

day, and for the mode of administering Oaths. The Court never intended to interfere with any religious creeds or sects, or with religious discussions. They meant to preserve, so far as it came within their cognisance, the morals of the country, which rested on Christianity as the foundation. They meant to apply the principles of common law against blasphemy, which they did not believe the Constitution ever meant to abolish. Are we not a Christian people? Do not ninety-nine hundredths of our fellow-citizens hold the general truths of the Bible to be dear and sacred? To attack them with ribaldry and malice in the presence of these very believers, must, and ought to be, a serious public offence. It disturbs, and annoys, and offends, and shocks, and corrupts, the public taste. The common law, as applied to correct such profanity, is the application of common reason and natural justice to the security of the peace and good order of society."

Mr. Tompkins (President of the Convention, and Vice-President of the United States) said; "The Court had never undertaken to uphold by the authority of law any particular sect; but they had interposed, and rightfully interposed, as the guardians of the public morals, to suppress those outrages on public opinion and public feeling which would otherwise reduce the community to a state of barbarism, corrupt its purity, and debase the mind. He was not on the bench at the time the decision alluded to took place, but he fully accorded in the opinions that were advanced; and he could not hear the calumnies that had gone forth against the judiciary on that subject, without regret and reprobation. No man of generous mind; no man who regarded public sentiment, or that delicacy of feeling which lies at the foundation of moral purity, could defend such an outrage on public morals, or say that the decision was unmerited or unjust."

Such is the doctrine in the Supreme Courts of Pennsylvania and New-York; and the legislation and decisions of the other States would be found to speak as decisively.

We might, perhaps, safely stop here; but the question is so important, and its bearings are so little understood in England—where the practice of the United States is constantly appealed to in proof that all our laws and regulations in favour of religion are but relics of evil times, unworthy of an enlightened age—that we shall venture, even at the risk of being tedious, upon another important quotation, more especially as the documents are not accessible on this side of the Atlantic. The following is a portion of a legal argument by the late Chief Justice Parsons of Massachusetts. Some of our Dissenting friends will be astonished to find how greatly they have been deceived as to the state of the law and the opinions of the courts of justice in that boasted land of liberty, which they are ever holding forth as a model to poor unhappy England.

"The object of a free civil government" (says the Chief Justice) "is the promotion and security of the happiness of the citizens. These effects cannot be produced but by the knowledge and practice of our moral duties, which comprehend all the social and civil obligations of man to man, and the citizen to the state. If the civil magistrate in any state could procure by his regulations an uniform practice of these duties, the government of that state would be perfect.

"To obtain that perfection, it is not enough for the magistrate to define the rights of the several citizens, as they are related to life, liberty, property, and reputation, and to punish those by whom they may be invaded. Wise laws, made to this end, and faithfully executed, may leave the people strangers to many of the enjoyments of civil and social life, without which their happiness will be extremely imperfect. Human laws cannot oblige to the performance of the duties of imperfect obligation,—as the duties of

charity and hospitality, benevolence and good neighbourhood; as the duties resulting from the relation of husband and wife, parent and child; of man to man, as children of a common parent; and of real patriotism, by influencing every citizen to love his country, and to obey all its laws. These are moral duties, flowing from the disposition of the heart, and not subject to the controul of human legislation.

"Neither can the laws prevent by temporal punishment secret offences committed without witness, to gratify malice, revenge, or any other passion, by assailing the most important and most estimable rights of others. For human tribunals cannot proceed against any crimes unless ascertained by evidence; and they are destitute of all power to prevent the commission of offences, unless by the feeble examples exhibited in the punishment of those who may be detected.

"Civil government, therefore, availing itself only of its own powers, is extremely defective; and unless it could derive assistance from some superior Power, whose laws extend to the temper and disposition of the human heart, and before whom no offence is secret, wretched indeed would be the state of man under a civil constitution of any form.

"This most manifest truth has been felt by legislators in all ages; and as man is born not only a social but a religious being, so in the Pagan world false and absurd systems of religion were adopted and patronized by the magistrate, to remedy the defects necessarily existing in a government merely civil.

"On these principles, tested by the experience of mankind and by the reflections of reason, the people of Massachusetts, in the frame of their government, adopted and patronized a religion which by its benign and energetic influences might co-operate with human institutions to promote and secure the happiness of the citizens, so far as might be consistent with the imperfections of man.

"In selecting a religion the people were not exposed to the hazard of choosing a false and defective religious system: Christianity had long been promulgated, its pretensions and excellencies well known, and its Divine authority admitted. This religion was found to rest on the basis of immortal truth; to contain a system of morals adapted to man in all possible ranks and conditions, situations and circumstances, by conforming to which he would be ameliorated and improved in all the relations of human life; and to furnish the most efficacious sanctions, by bringing to light a future state of retribution. And this religion, as understood by Protestants, tending by its effects to make every man, submitting to its influence, a better husband, parent, child, neighbour, citizen, and magistrate, was by the people established as a fundamental and essential part of their Constitution.

"The manner in which this establishment was made is liberal, and consistent with the rights of conscience on religious subjects. As religious opinions, and the time and manner of expressing the homage due to the Governor of the universe, are points depending on the sincerity and belief of each individual, and do not concern the public interest, care is taken, in the second article of the Declaration of Rights, to guard these points from the interference of the civil magistrate; and no man can be hurt, molested, or restrained, in his person, liberty, or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience, or for his religious profession or sentiment, provided he does not disturb the public peace, or obstruct others in their religious worship; in which case he is punished, not for his religious opinions or worship, but because he interrupts others in the enjoyment of the rights he claims for himself, or because he has broken the public peace.

"Having secured liberty of conscience, on the subject of religious opinion and worship, for every man, whether Protestant or Catholic, Jew, Mahometan, or Pagan, the Constitution then provides for the public teaching of the precepts and maxims of the religion of Protestant Christians to all the people. And for this purpose it is made the right and duty of all corporate religious societies to elect and support a public Protestant teacher of piety, religion, and morality; and the election and support of the teacher depend exclusively on the will of a majority of each society incorporated for those purposes. As public instruction requires persons who may be taught, every citizen may be enjoined to attend on some one of those teachers, at times and seasons stated by law, if there be any on whose instructions he can conscientiously attend.

"In the election and support of a teacher, every member of the corporation is bound by the will of the majority. But as the great object of this provision was to secure the election and support of public Protestant teachers by corporate societies, and some members of any corporation might be of a sect or denomination of Protestant Christians different from the majority of the members, and might choose to unite with other Protestant Christians of their own sect or denomination in maintaining a public teacher, who by law was entitled to support, and on whose instructions they usually attended; indulgence was granted, that persons thus situated might have the money they contributed to the support of public worship and of the public teachers aforesaid, appropriated to the support of the teacher on whose instructions they should attend.

"Several objections have at times been made to this establishment, which may be reduced to three: That when a man disapproves of any religion, or of any supposed doctrine of any religion, to compel him by law to contribute money for public instruction in such religion or doctrine, is an infraction of his liberty of conscience;—that to compel a man to pay for public religious instructions on which he does not attend, and from which he can therefore derive no benefit, is unreasonable and intolerant;—and that it is antichristian for any State to avail itself of the precepts and maxims of Christianity to support civil government, because the Founder of it has declared that His kingdom is not of this world.

"These objections go to the authority of the people to make this Constitution, which is not proper nor competent for us to bring into question. And although we are not able, and have no inclination to assume the character of theologians, yet it may not be improper to make a few short observations, to defend our Constitution from the charges of persecution, intolerance, and impiety.

"When it is remembered, that no man is compellable to attend on any religious instruction which he conscientiously disapproves; and that he is absolutely protected in the most perfect freedom of conscience in his religious opinions and worship; the first objection seems to mistake a man's conscience for his money, and to deny the State a right of levying and of appropriating the money of the citizens at the will of the legislature, in which they are all represented. But as every citizen derives the security of his property and the fruits of his industry from the power of the State; so, as the price of this protection, he is bound to contribute, in common with his fellow-citizens, for the public use, so much of his property, and for such public uses, as the State shall direct. And if any individual can lawfully withhold his contribution because he dislikes the appropriation, the authority of the State to levy taxes would be annihilated; and without money it would soon cease to have any authority. But all moneys raised and appropriated for public uses by any corporation, pursuant to powers derived from the State, are raised and appropriated substantially by the authority

of the State. And the people, in their Constitution, instead of devolving the support of public teachers on the corporations by whom they should be elected, might have directed their support to be defrayed out of the public treasury, to be reimbursed by the levying and collection of state taxes: and against this mode of support the objection of an individual disapproving of the object of the public taxes would have the same weight it can have against the mode of public support through the medium of corporate taxation. In either case, it can have no weight to maintain a charge of persecution for conscience sake. The great error lies in not distinguishing between liberty of conscience in religious opinions and worship, and the right of appropriating money by the State. The former is an unalienable right, the latter is surrendered to the State as the price of protection.

"The second objection is, That it is intolerant to compel a man to pay for religious instruction from which, as he does not hear it, he can derive no benefit. This objection is founded wholly in mistake. The object of public religious instruction is to teach and to enforce by suitable arguments the practice of a system of correct morals among the people, and to form and cultivate reasonable and just habits and manners; by which every man's person and property are protected from outrage, and his personal and social enjoyments promoted and multiplied. From these effects every man derives the most important benefits; and whether he be or be not an auditor of any public teacher, he receives more solid and permanent advantages from this public instruction than the administration of justice in courts of law can give him. The like objection may be made by any man to the support of public schools, if he have no family who attend: and any man who has no law-suit may object to the support of judges and jurors on the same ground; when, if there were no courts of law, he would unfortunately find that causes for law-suits would sufficiently abound.

"The last objection is founded upon the supposed anti-christian conduct of the State, in availing itself of the precepts and maxims of Christianity for the purposes of a more excellent civil government. It is admitted that the Founder of this religion did not intend to erect a temporal dominion, agreeably to the prejudices of his countrymen; but to reign in the hearts of men, by subduing their irregular appetites and propensities, and by moulding their passions to the noblest purposes. And it is one great excellence of his religion, that, not pretending to worldly pomp and power, it is calculated and accommodated to ameliorate the conduct and condition of man under any form of civil government.

"The objection goes further, and complains that Christianity is not left for its promulgation and support to the means designed by its Author, who requires not the assistance of man to effect his purposes and intentions. Our Constitution certainly provides for the punishment of many breaches of the laws of Christianity; not for the purpose of propping up the Christian religion, but because those breaches are offences against the laws of the State; and it is a civil as well as a religious duty of the magistrate, not to bear the sword in vain. But there are many precepts of Christianity of which the violation cannot be punished by human laws; and as the obedience to them is beneficial to civil society, the State has wisely taken care that they should be taught, and also enforced, by explaining their moral and religious sanctions, as they cannot be enforced by temporal punishments. And from the genius and temper of this religion, and from the benevolent character of its Author, we must conclude that it is his intention that man should be benefited by it in his civil and political relations, as well as in his individual capacity; and it remains for the objector to prove that the patronage of Christianity by the civil magistrate, induced by the tendency of its precepts to form good citizens, is not one of the

means by which the knowledge of its doctrines was intended to be disseminated and preserved among the human race.

"The last branch of the objection rests on the very correct position, that the faith and precepts of the Christian religion are so interwoven that they must be taught together; whence it is inferred, that the State, by enjoining instruction in its precepts, interferes with its doctrines, and assumes a power not entrusted to any human authority.

"If the State claimed the absurd power of directing or controuling the faith of the citizens, there might be some ground for the objection. But no such power is claimed. The authority derived from the Constitution extends no further than to submit to the understandings of the people the evidence of truths deemed of public utility, leaving the weight of the evidence and the tendency of those truths to the conscience of every man.

"Indeed, this objection must come from a willing objector; for it extends in its consequences to prohibit the State from providing for public instruction in many branches of useful knowledge, which naturally tend to defeat the arguments of infidelity, to illustrate the doctrines of the Christian religion, and to confirm the faith of its professors.

"As Christianity has the promise not only of this, but of a future life, it cannot be denied that public instruction in piety, religion, and morality, by Protestant teachers, may have a beneficial effect beyond the present state of existence. And the people are to be applauded, as well for their benevolence as for their wisdom, that in selecting a religion whose precepts and sanctions might supply the defects in civil government, necessarily limited in its power and supported only by temporal penalties, they adopted a religion founded in truth; which in its tendency will protect our property here, and may secure to us an inheritance in another and a better country."

We take leave of the question abruptly for the present; but having lately received a most important document in which it is discussed—namely, "A Pastoral Letter to the Clergy and Members of the Protestant Episcopal Church in the United States, from the Bishops of the same assembled in General Convention in the City of New York, October 1832"—we purpose laying before our readers the sentiments of their American brethren, thus solemnly and officially set forth.

APATHY OF THE CHURCH AS REGARDS MISSIONARY EFFORTS.

To the Editor of the Christian Observer.

In a former address to you—see page 786 of your last volume (1832)—I lamented the "apathy of the Church of England in Missionary exertions." Since the time that was written, I am happy to believe, that, as some degree of improvement has taken place in the funds of the Church Missionary Society, so has a knowledge of its usefulness and success, and the necessity of missionary labours generally, been more extensively diffused among us, and has led to the formation of several new auxiliary and branch societies.

Still, how feeble and lukewarm are the exertions of the members of the Church of England in missionary pursuits! How far behind the members of Dissenting churches, in comparison with their means! Would that the awful state of the heathen world, and "the dark places of the earth" which are "full of the habitations of cruelty," excited their commiseration, and impressed their hearts with the solemn duty of making known the glad tidings of salvation to "all nations!"

I reside in a parish whose incumbent is a member of an auxiliary of the Church Missionary Society in a neighbouring city: he subscribes his guinea, and occasionally makes his speech at its anniversary, and is the means of a few pounds being collected in his large and populous parish: but there his exertions end: he never brings the claims of the Society, or the perishing condition of the Heathen, for "lack of knowledge," prominently before his parishioners, either in the pulpit or otherwise. I have no doubt, by proper diligence, the small sum raised in this parish for the Church Missionary Society might be increased tenfold; and so in many others; for surely the case of this place in regard to missionary efforts is not an unique one.

It is owing to the indifference or supineness of her Bishops and Clergy that the Church of England is so backward in missionary pursuits; for I am persuaded that their flocks would generally and gladly follow, if they would but lead the way in this work of Christian love and mercy.

Oh that the "bishops and curates" of our Church would arise as one man, to shake this reproach from them; that they would bestir themselves, and use their best endeavours to send the word of light and life to "such as sit in darkness and in the shadow of death." To the party politics of the day they are anxiously and keenly alive, while the degraded and destitute condition of the benighted Heathen excite but a small portion of their care and commiseration.

With humble prayer that the blessing of God may rest upon your labours to advance the cause of truth and righteousness throughout the world, I remain a Ten-Years' Subscriber as well as

A CONSTANT READER.

REMARKS ON AN ANECDOTE IN DR. GREGORY'S LIFE OF ROBERT HALL.

To the Editor of the Christian Observer.

In Dr. Gregory's Life of Robert Hall, reprinted separately from his Works, a few anecdotes are inserted which are not contained in the Memoir as prefixed to the Works; and among them the following, which I do not recollect reading in the original publication, and which I do not find noticed in your review of it, where I feel persuaded it would not have escaped animadversion if it had met your eye. It occurs in Note A, at the end, just after some remarks on Dunning, Junius, and Bishop Watson. It is as follows:—

"A clergyman, who had just before been at one of the late Archbishop of Canterbury's public dinners at Lambeth, mentioned that the Archbishop's chaplain 'said grace' both before and after dinner. Mr. Hall observed, that 'it must have been a very gratifying mark of respect to the chaplain, when sitting at the same table.' 'You are under a mistake,' said the clergyman: 'the chaplain did not dine at the same table, but in another room, from which he was called in twice to *say grace*.' Mr. Hall, after using two or three terms of astonishment, which I cannot now recal, added, 'So, that is being great. His Grace, not choosing to present his own requests to the King of kings, calls in a deputy to take up his messages. A great man indeed! a very great man!'"

Now allow me, sir, to express my disbelief of the truth of this statement, and my regret that Dr. Gregory should have allowed himself to publish it; more especially in a small popular volume of wide circulation, after it had been omitted in the original publication, which alone was likely to reach the eyes of reviewers who would have animadverted upon it. The pride

and pompous bearing of the late Archbishop of Canterbury, Dr. Sutton, in his conduct towards what are called the inferior clergy, are as much matters of familiar history as his affability and elegant deportment among men of aristocratical rank; but, whatever were his own feelings, I do not believe that he durst have outraged the feelings of his guests, or would have been willing to disgrace himself, by the conduct imputed to him in the above extract; nor would any clergyman have so far forgotten his own station, either as a gentleman or a minister of Christ, as to be placed upon the footing of a menial at a great man's table.

It is indeed probable that a chaplain, just like any other member of a family, would decorously give way to the guests at his Grace's board, and be glad to take the lowest seat, or to repair to a side-table, or to an anti-room, or to dine when and how he could, as might best minister to the convenience of those who were honoured strangers in the house; and such an arrangement might even be expected as a part of the domestic plans of the house, without the Archbishop's intending to derogate from the respect due to his chaplain, or meaning to intimate that he thought him unworthy to sit at his table, and that his only business was to "say grace," as it is called, over food which he was not allowed to partake of. The particular circumstances of the case ought therefore to have been known, before a story was published which so injuriously tends to injure the venerable fathers of our Church in the eyes of the public, and which, if duly explained, might have been wholly divested of that painful air which it assumes in the above-related anecdote. At all events, as Dr. Gregory omitted it in the large work, he ought not to have given to it the far wider and more injurious circulation of the popular narrative.

A. L.

MYSTERIOUS STORIES.

For the Christian Observer.

THERE is in the human mind a natural love of wonderful narratives; to cater for which is a favourite employment of writers both of fact and fiction. It is proverbially remarked, that in every company the narrator of a ghost story is sure to be listened to; and the more extraordinary the adventure the more profound is the attention; and in some minds credulity is apt to keep pace with wonderment, and to reject every explication by which its avidity for the marvellous would be destroyed.

The injurious impression made upon young and feeble minds by mysterious stories has been pointed out so often, that it were superfluous to dwell upon it; but it may be doubted whether the matter is even yet sufficiently considered by those who write for the instruction either of children, or of the many men and women in stature who are but children in intellect. It were easy to point out in popular books a variety of extraordinary stories, whose only merit is that they are extraordinary, and which are calculated to leave upon weak minds an undefined impression of awe, which too easily diverges into terror and abject superstition. The object aimed at in others of these narratives, is to impress upon the reader the vivid feeling of a superintending Providence—as, for example, in the detection of some secret crime by a supernatural voice or manifestation;—but too often the mere appetite for wonderment seems to be the only exciting motive; and in every case stories gradually become current which have no foundation in fact, or which at least widely divaricate from strict truth.

Under these circumstances I would submit for consideration, whether it were not desirable that in all publications intended for popular instruction—such as school-books, religious tracts, and Penny, Saturday, and

Useful-Knowledge productions—there should be a total abstinence from tales of mysterious wonderment; and that no story should be introduced of which, first, the facts are not well ascertained; and, secondly, of which such a probable solution cannot be rendered as will lead the reader in similar cases judiciously to examine the circumstances, so as to endeavour to penetrate the mystery, rather than to cherish an enervating credulity. The former is a wholesome and strengthening discipline of mind; the latter is a habit fatal to manly vigour of understanding, and in its consequences injurious to truth, by leading men to class what is really well-founded with the absurd reveries of fiction.

It is in this last respect that I would particularly urge the matter upon the readers of the Christian Observer; for few things have done more to discredit religion in the eyes of its opposers, than the weakness of mind, in reference to the subject now under consideration, of some of its votaries. If a believer in Christianity credits an idle ghost story, the infidel will easily flatter himself that he has no better foundation for the one than for the other. Such narratives as some of those contained in the Journals of Mr. Wesley, and in the writings of many other religious men, are an opprobrium to the interests of truth, and a stumbling-block to unbelievers. Instead of assisting the object which they were intended to promote, they impede it, and cause men of the world to turn aside from the serious investigation of Revealed Truth, lest they should be expected also to credit visionary fabrications.

I am aware that *in* some well-disposed minds *there is a reluctance to* examine too nicely into the evidence for popular marvels, or to reason upon admitted facts of an extraordinary character in order to account for them, lest, from disbelieving flimsy stories, and arguing upon remarkable though not supernatural incidents, they should be led to indulge sceptical feelings in regard to the disclosures of Revelation itself. This fear is weak and unfounded; and it probably arises from a man's not having that steady hold upon truth which is necessary to enable him to cleave to it amidst all the seductions of error. If a person can give no solid reason for the hope that is in him, or that he professes to be in him, no wonder he is afraid to exercise a searching investigation, lest in shaking the foundations of errors he should undermine those of truth. But this is an unworthy feeling: it is the result of ignorance, and not of knowledge; and it betrays *latent* unbelief, under the specious aspect of reverence: just as if a man would not examine into the facts of astronomy or geology, lest the works of God should *appear* inconsistent with his declarations;—an absurd and infidel notion, which a Christian cannot cherish, and which he ought to encounter, not in the darkness, but in the light; not by shutting both his eyes, or opening only one of them, but by looking on all sides, and discerning the wonderful harmony which pervades the external works of the hand of God and the inspired record which he has given of his Son.

The above reflections have been suggested by reading, in that excellent publication the Saturday Magazine (No. 77), the well-known story of Mozart's Requiem. The introduction of this narrative does not perhaps bear out all that I have above remarked; but it at least fairly leads to such considerations. The story has been so often recited that it is scarcely worth while copying it, but it is necessary to do so, for the sake of illustrating the observations which I am anxious to impress upon the mind of the reader. It is as follows.—

"The bodily frame of Mozart was tender, and exquisitely sensible: ill-health overtook him in early life, and brought with it a melancholy approaching to despondency. A short time previously to his death, which happened when he was only thirty-six years old, he composed that famous

Requiem which, by an extraordinary presentiment, he considered as written for his own funeral.

"One day, when he was plunged in a profound reverie, a carriage stopped at his door. A stranger was announced, who requested to speak with him. A person, handsomely dressed, and of dignified and impressive manners, was introduced. 'I have been commissioned, sir, by a man of considerable importance, to wait upon you.' 'Who is he?' interrupted Mozart. 'He does not wish to be known.' 'Well, what does he require?' 'He has just lost a friend whom he tenderly loved, and whose memory will be ever dear to him. He is desirous of annually commemorating this event by a solemn service, for which he requests you to compose a Requiem.' Mozart was forcibly struck by this discourse, by the grave manner in which it was uttered, and by the air of mystery in which the whole was involved. He engaged to write the Requiem. The stranger continued; 'Employ all your genius on this work; it is for a judge.' 'So much the better.' 'What time do you ask?' 'A month.' 'Tis well; in a month I will return. What compensation will you require?' 'A hundred ducats.' The stranger laid the money on the table, and disappeared.

"Mozart remained lost in thought for some time: he then suddenly called for his materials, and commenced the Requiem. In his rage for composition, he wrote day and night, with an ardour that appeared continually to increase: but his constitution, already in a state of great debility, was unable to support this enthusiasm. One morning, he fell senseless, and was obliged to suspend the work. Two or three days after, when his wife sought to divert his mind from the gloomy presages which occupied it, he said to her, abruptly, 'It is certain that I am writing this Requiem for myself: it will serve for my funeral service.' This impression was never removed.

"As he proceeded, his strength diminished from day to day, but the score was slowly advancing. The month which he had fixed being expired, the stranger again made his appearance. 'I have found it impossible to keep my word.' 'Do not give yourself any uneasiness; what further time do you require?' 'Another month: the work has interested me more than I expected, and I have extended it much beyond the first design.' 'In that case,' said the stranger, 'it is just to increase the reward: here are fifty ducats more.' 'Sir,' said Mozart, in increasing astonishment, 'who, then, are you?' 'That is nothing to the purpose: in a month's time I will return.' Mozart immediately called one of his servants, and ordered him to follow this extraordinary personage. The man returned, unable to trace him.

"The great musician then persuaded himself that the stranger was no mortal being, but was sent to announce his approaching end. He applied himself with more ardour to his Requiem, which he regarded as the most durable monument of his genius. While thus employed, he was seized with the most alarming fainting-fits; but the work was completed.

"At the time appointed, the stranger returned; but Mozart was no more."

Now why, I would ask, was this story thus specially selected for the columns of a work designed for popular amusement and instruction? The other incidents in the life of Mozart are passed over as unworthy of notice; the many topics of rational entertainment or information which might have been easily connected with it are omitted; and nothing is given us but a mysterious story, which leaves the mind in a state of painful suspense, and perhaps of dangerous superstition. Not the slightest effort is made to turn the story to good account: there is no investigation of its probability

or improbability; no examination of the evidence upon which it is founded; no attempt to explain it; no instruction grounded upon it. On the contrary, it is given as a mere matter of wonderment; and at least five readers out of ten, among those classes for whom such publications as the Saturday Magazine are professedly intended, will consider it as a veracious ghost-story, and thus find all their prejudices strengthened respecting omens, death-watches, apparitions, and every other form of popular superstition.

But is it wise, in the conductors of such a work as the Saturday Magazine, to encourage this diseased appetite by ministering to its gratification? Why go out of their way to introduce such a story, unless they intended to make some good use of it? In a regular memoir of Mozart it would be necessary to mention it—though even then a biographer of right feeling would scarcely have dismissed it without a few explanatory remarks or useful reflections—but to turn aside expressly to find it; to give it in a detached form, as a mere marvellous story; and to clothe the narrative with an air of mystery, even beyond the necessity of the case, was surely not well-judged, or conducive to popular edification.

Indeed, one express object of such works as the Penny and the Saturday Magazines should be to correct vulgar errors, to root out absurd notions, to check irrational customs, and to rescue the poorer and less-educated classes of society from the debasing thraldom of superstition. With a view to this, many of the arts of impostors might be judiciously exposed; the jugglery of slight-of-hand performers and pretended fortune-tellers might be explained, so as to guard the simple and ignorant against their artifices; optical illusions might be rendered a very entertaining and instructive topic; and the reader might thus be taught to reason and reflect, instead of cherishing vague wonder, and believing every tale.

In the particular case under consideration, if the object of the writer had been utility, and not mere excitement, he would naturally have led his reader—I presume that he is writing for youthful and uninformed minds, that require to be directed in their researches after *truth*—to inquire first whether the story was worthy of credit. Its singularity would naturally lead him to examine minutely into the evidence upon which it rested, and not to take for granted that it was true because it was wonderful. If, after examination, there were any doubts upon his mind as to the credibility of the narrative, he would not allow the fear of marring a picturesque tale to prevent his stating them: on the contrary, he would shew his pupil—for such I consider his reader—upon what very insufficient evidence many unaccountable stories rest, and thus fortify his mind against the gaping wonderment of illiterate credulity. If, upon the whole, he ascertained the story to be grounded upon facts, he would still endeavour to learn whether any thing had been added by way of embellishment, in order to make the mystery more mysterious: thus, again, he might usefully shew how strangely many of those stories are exaggerated which are the common-places of marvellous narrative. Then, when he had ascertained, so far as he was able, the exact facts, it would remain for him to offer such reflections upon them as might rescue an ill-informed reader from injurious impressions. Let us suppose that he has reason to conclude that the circumstances did occur, and that the tale is correctly told; he might then inquire into the most probable explanation. It is certainly very possible that some wealthy person, in order to induce Mozart to compose a Requiem for a beloved friend, might have adopted this mode of communication. The death of Mozart, and the air of reserve studiously thrown around the story, give to it more mystery than it necessarily claims. A believer in the doctrine of Purgatory, and the value of requiems and masses for the

departed soul, might have wished for this consolation to his feelings; while, at the same time, he might be unwilling ostentatiously to obtrude his grief upon the world, and therefore desired through his messenger that his name might not be mentioned. It is even possible that it was a scheme of some humourist, or musical amateur, to engage Mozart in an exercise which he thought would elicit his talents. In short, a thousand reasons may be imagined rather than that the messenger was a ghost, or the bearer of an ominous communication from the unseen world, as the Saturday Magazine, for want of explanation, would leave the unskilful among its readers to presume.

If, however, the writer of these lines were asked his own opinion of the matter, he would say, that he thinks it very possible that the whole alleged mystery was merely an hallucination on the part of Mozart himself. The sensitive artist appears to have been in a state of feverish excitement during the whole time in which he poured forth this celebrated composition; and it is not a subject of conjecture or reasoning, but a known fact, that persons of fervid imagination—such as poets, musicians, and painters, "their eyes in a fine phrensy rolling"—have been often known to hold ideal conversations with unseen beings, and to speak of their suggestions and instructions in regard to their respective arts. Works of extraordinary genius have been often undertaken with a fervid impulse which the artist considered inspiration, and have been hurried on "day and night," like Mozart's Requiem, till exhaustion of mind and body left the gifted enthusiast a prey to every melancholy feeling and awful foreboding. It was perhaps in such a frame of mind that Hogarth, on completing his striking exhibition of "The End of all Things," rapidly sketched the painter's broken palate, and, dashing down his pencil, predicted that his own hour also was not far distant. But the case of that extraordinary artist, the late William Blake, is still more in point. Before undertaking any work of extraordinary effort he was stimulated by supposed mysterious communications: he thought that he beheld and conversed with the shades of the mighty dead; he was told what he must paint; and the objects to be described were placed, as he imagined, in glowing vision before his eyes: his aërial visitants watched the progress of his work; and his wife, fully believing all her husband's marvellous stories, viewed him as a being whose pictorial genius was heavenly inspiration, and who was excited to the exercise of his art, not by the ordinary inducements of wealth or celebrity, or even by the innate dictates of genius, but by supernatural messages and suggestions, as inexplicable as the request of Mozart's mysterious stranger.

But whether the whole was an illusion in the fevered mind of the composer, or whether there was actually a request conveyed in a studiously mysterious manner, and accompanied by a substantial and not an aërial bag of ducats, still there is not the slightest reason to consider the stranger as a being from another world, or as commissioned to impress upon the mind of the musician a presentiment of his death. It is most probable, if the circumstance really happened, and was not a mere hallucination, that it could have been explained at the time, had sufficient attention been given for that purpose; but there are many persons who love a mystery, and eagerly propagate it, while few take the pains to examine into its authenticity. All, however, that I contend for in the present remarks is, that such stories should not be protruded unexplained upon the credulous reader, in books intended for popular instruction; lest, in ministering to his entertainment, they should increase his prejudices, and leave him a more firm believer in omens and prodigies than he was before he read them.

It is true that we are surrounded by the unseen world. The angels are

ministering spirits, and we know not in how many ways it may please our Heavenly Father to warn, instruct, or assist us; and fallen spirits also are ever at hand to seduce us by their evil machinations; but these serious matters ought to be kept totally distinct from all the vain tales of prodigies and apparitions, so that we may feel that we are safe in the best of keeping, while we are unassailed by the terrors of visionary apprehensions.

A PARENT.

CRITICAL REMARKS ON THE SICKNESS OF HEZEKIAH.

To the Editor of the Christian Observer.

The account of Hezekiah's sickness, with which we are furnished by the writers of the Books of Kings and Chronicles and the Prophet Isaiah, is one of the most interesting events recorded of the history of that excellent prince: yet it is, I think, rarely understood: and though it is plainly calculated, if not rightly understood, to be rather dangerous than profitable to the reader, it does not appear that any of the more popular interpreters have pointed out what I conceive to be the easy and natural solution of the difficulties with which it is confessedly encumbered.

Its chief difficulties may be thus briefly stated: That a pious king should, under a dispensation of which temporal rewards and punishments formed the immediate sanction, be threatened with an early death; and that so distinguished a believer as Hezekiah should prize life so highly, and regard its termination with so much alarm.

A careful examination of the authorities which illustrate the history of his reign has led me to think that his sickness was *judicial*, and that death was threatened as the punishment of a grievous transgression. This view of the subject meets the difficulties. For if it can be shewn that he had committed a great and scandalous sin, it will be acknowledged that there is nothing extraordinary in his being singled out as the object of punishment. If his conscience was burthened by a sense of guilt, it will readily be conceded that there is nothing surprizing in his fear of death.

As it is my wish to state the considerations which have led me to entertain the opinion I have expressed as briefly as possible, I shall not enter upon a vindication of the dates I assign to the events of Hezekiah's reign. It will be sufficient for my present purpose to follow the chronology which Mr. Townsend, in his "Arrangement," has adopted from Prideaux. I will premise my remarks by an extract from his "Table."

A. C.		Years of Hez.
715	Sennacherib succeeds Shalmanezer	13
714	——— invades Judah—Hezekiah's sickness	14
713	——— invades Egypt	15
712		16
711		17
710	——— returns from Egypt to Judea—his army destroyed	18

One of the first acts of Hezekiah had been to shake off the disgraceful yoke which the sinful weakness of his father Ahaz had imposed upon the kingdom of Judah. After acquainting us with the various reforms which marked the commencement of his reign, the sacred historian informs us, with evident satisfaction, that "the Lord was with him, and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not" (2 Kings xviii. 7). The last years of Shalmaneser were occupied by the war which terminated in the capture of Samaria and the final conquest of the kingdom of Israel (2 Kings xviii. 9—12), and by an attempt to reduce the revolted provinces of Syria and Phœnicia (Joseph. Antiq. ix. 14; Prid. b. i; Halls, vol. iii. p. 427). His successor, Senna-

cherib, immediately upon his accession turned his arms against the kingdom of Judah: "In the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them" (2 Kings xviii. 13). The first determination of Hezekiah in this emergency was worthy of his character and his principles: he prepared boldly to meet the foe: "he strengthened himself," by fortifying Jerusalem, and by collecting an army for its defence. His language to his people breathed a pious and noble confidence: "Be strong and courageous; be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him.....With him is an arm of flesh, but with us is the Lord our God, to help us, and to fight our battles." His people responded to these admirable sentiments; they "rested themselves upon his words" (2 Chron. xxxii. 7, 8).

But what is man! Hezekiah himself quailed before the threatening danger. As the enemy approached, fear and distrust prevailed over his holy resolution and confidence. We mourn as we read the humbling narrative. "Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold." Hezekiah's treasures were inadequate to pay the sum required: he has recourse to a base expedient; he imitates the sacrilege of his impious father: "Hezekiah gave him all the silver that was found in the house of the Lord and in the treasures of the king's house. At that time did Hezekiah cut all the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria" (2 Kings xviii. 13—16).

Such was the melancholy progress of unbelief. The once faithful Hezekiah had exhibited a public and scandalous distrust of God. He had not feared to violate Jehovah's temple. He had "given great occasion to the enemies of the Lord to blaspheme." The backslider must be chastised, or he will not be reclaimed. "In those days was Hezekiah sick unto death." Like another Nathan, "The prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live" (2 Kings xx. 1). The fallen monarch was overwhelmed with grief. In fervent prayer he besought the Lord to remember his former zeal and piety. He did not pray in vain. His sickness (which has generally been supposed to have been an attack of the plague) was miraculously removed; and his repentance was succeeded by the promise of an addition of fifteen years to his life, and of the deliverance of Jerusalem from the Assyrian foe. A striking miracle was wrought to convince the desponding penitent that "on the third day he should go up unto the house of the Lord." (ver. 11.)

In accomplishment of Isaiah's prophecy, during three years "the king of Assyria led the Egyptians prisoners, and the Ethiopians captives." It is highly probable that Hezekiah had upon his repentance refused the payment of the unlawful tribute, for we next find Sennacherib again besieging Lachish. It is unnecessary to trace the history of his unfortunate campaign. The negociations of his proud and impious ambassador, and the miraculous destruction of his powerful army, are fully described in the sacred books. The few remarks I have yet to make will apply, though indirectly, to the main subject of this paper.

Prideaux (vol. i. b. 1) seems to think that the disgraceful treaty which averted the attack of Sennacherib was concluded subsequently to the sickness of Hezekiah. This opinion is mere conjecture; and I cannot but regard it as completely refuted by the ascertained dates. The sacred

writers expressly state that the first Assyrian invasion took place in the fourteenth year of Hezekiah: the sickness could not have occurred till the *very end* of that year; for the king survived it but fifteen years, and he reigned only twenty-nine.

Hales has fallen into a remarkable error, in supposing that the expedition of Rabshakeh was prior to the invasion of Egypt (vol. iii. p. 427). It is unnecessary to produce opinions upon a plain point; but I may observe that Prideaux and Townsend are against him. The opinion of the great chronologer introduces sad confusion into the history.

But there is one point in which this learned writer has made a discovery of which I am surprised to find that Mr. Townsend has not availed himself. There can be no doubt that Merodach-baladan's embassy of congratulation was subsequent to the treaty with Sennacherib. It must, therefore, have been subsequent to the destruction of the Assyrian host. It was not till after that event that Hezekiah could again boast of a treasure. He then "had exceeding much riches, and prospered in all his works" (2 Chron. xxxii. 27—30).

FRATER.

ON SIMPLICITY IN RELIGIOUS TRACTS.

To the Editor of the Christian Observer.

WHILE Christian philanthropy is presiding over various exertions for diffusing Scriptural knowledge throughout the world, there is one mighty engine the full power of which has not yet been made available in the cause. I allude not to any recondite source of good, or to any which has fallen into decay or languishes in desuetude and neglect, but to that obvious and popular means of usefulness, the diffusion of religious tracts.

This engine is now at work in the centre of our religious world; it is blessed with many bright evidences of its usefulness; it is scarcely paralleled for its sound and scriptural character; and it is placed by the energy of Christian love in a widely extended sphere of usefulness. But the figure which its present state suggests to my mind is that of the powerful steam-engine of a large vessel in full play—all its parts suited to their purpose; its working incomparable; the beam, the cranks, the pistons, the valves, all acting to perfection; the furnace blazing; the engineer directing—but the vessel motionless. And why does not she fly through the waters? The *paddles* are wanting.

And yet the illustration is not, we may be thankful, strictly accurate. The Religious Tract Societies, of which there are several in this country—the respective merits of which it is not the object of this paper to discuss—move forward with more or less of zeal and success; but not one of them possesses that full and vigorous action, that powerful and commanding influence, which by the blessing of God, it might attain. Their energies are cramped, and their usefulness impeded by the style in which the great majority of their publications are written. They want simplicity of thought and of expression; and, wanting this, multitudes of them are entirely incomprehensible to the poor.

I by no means wish to cast any reflection upon any particular Religious Tract Society. It is the whole system of writing for the poor that needs revision; and inquiry should be instituted as to what portion of our tracts generally are intelligible to those for whose benefit they are intended. Should such an investigation be made, and the above statement be found substantially correct, the result would doubtless be of vast importance. A new era would commence in the history of this humble but important department of our literature. Models are not wanting, among the tracts

already existing, in which purity and simplicity of language are happily united. At present, this class forms the exception: it would then become the rule; and the clergy would then find such works invaluable as auxiliaries in their parochial labours, and would distribute them with confidence; commending them, with all other means of grace, to the blessing of their Divine Master: whereas now, in our remote, unenlightened, agricultural parishes, the minister of the parish, or some pious layman anxious for the souls of his neighbours, takes down from his shelves tract after tract, admirable, interesting, affecting, convincing, and scriptural; but replaces them, with the sad conviction of their being entirely above the comprehension of the people.

It is well known that the peasantry continually form the most extraordinary, nay whimsical, conceptions of the import of phrases used by well-educated persons, even in ordinary conversation. If, then, the ministers of Christ have the welfare of their people really at heart, they will not put into their hands what confounds and perplexes, instead of enlightening them. Many a cottager, with honest zeal and an earnest desire to be instructed, labours through a tract, undeterred by the *sesquipedalia verba*, and concludes with a head bewildered and a heart chilled by the frozen barrier of impracticable sentences, all research after the meaning of which he has abandoned in despair; and many a thoughtless lounger takes up a publication of the same description, in the hope of finding something to amuse him in its pages, and lays it down again, rather than be at the trouble of spelling through its laboured periods.

The whole subject is of great importance; as all will allow who have seen much of the poor; who are familiar with their habits of thought and modes of expression; and who have attempted to measure and adapt themselves to their limited range of comprehension. To others, however highly gifted, the question will not present itself in its true light, because they have not the materials upon which to found their reasonings. They will not comprehend how the alleged difficulties, when laid before them in detail, can be thought so very insurmountable by the lower classes. The language, for instance, of the extracts in the accompanying note * will be so familiar to them, that they will probably expect the poor to understand it almost intuitively. But the fact is far otherwise. May those who desire the spiritual welfare of the poor give immediate attention to this subject, and may Wisdom from above guide their inquiries.

Ελπις.

ON ASSOCIATING WITH WORLDLY-MINDED PERSONS.

To the Editor of the Christian Observer.

In reference to the communication of your correspondent J. L. E. on "associating with worldly-minded Persons," it is requisite first to inquire, who are the unregenerate? and how am I with certainty to know

* Two or three extracts must suffice as specimens of the style and language alluded to, but they are far less objectionable than many others for which I cannot now search.

"Among the many pleasing anticipations which the Christian delights to cherish in connection with an eternal world"....

"In animals, the existence of life is evinced by motion; and rational life is manifested by the operations of reason."

"That ancient and Divine compendium of all duty, the moral law."

"Parental authority enforced."

"I asked her whether the indisposition, under which she evidently laboured, constituted the afflictive dispensation for which she had been previously unable to account."

them? Many persons are ready enough to call one man regenerate, and another unregenerate; to designate one class of society as "spiritual," or "serious," and another as "worldly," with as little doubt or qualification as if they were gifted with the privilege of searching the heart. This way of judging appears to me to be very rash. I object to the principle itself; and I must confess that the usual mode of its application tends to increase my dislike of it. The proofs advanced of religious or irreligious character are often insufficient, and sometimes altogether unsound.

But, to say no more on this difficulty, permit me to observe, that the dread entertained by J. L. E. of associating with worldly-minded persons, as it is explained in his (or her) communication, has no foundation in the language of the New Testament, rightly understood. Excessive scrupulousness seems, on the contrary, to be discouraged. I refer to the well-known passage, 1 Cor. v. 9—11. Again; 1 Cor. x. 27: "If any of them that believe not, bid you to a feast, and ye be disposed to go, whatsoever is set before you eat, asking no questions." In using his liberty, every man must be thoroughly persuaded in his own mind. Let him be guided by his own conscience, under a sense of his accountableness. He must not make his liberty a pretence for licentiousness, or the occasion of drawing a weak brother into sin. Of course I do not advocate the participation of any thing forbidden by the law of God. Here we are bound to follow the injunction of the Apostle, 2 Cor. vi. 17.

I cannot, however, but think that mistakes have been made in this matter; that some things, which are either harmless, or designed by a gracious God for the refreshment of his creatures, have been included in the class of forbidden fruit; whilst, at the same time, poisonous herbs are unconsciously used without fear. The excessive scrupulousness indulged by many religious persons is the source of great evil every way: it tends to increase divisions; it cuts off worldly men from the society of those who might improve them; it fosters spiritual pride; and it often blinds the eyes to the actual predominance of the world in the heart. Whilst persons are splitting hairs about visiting worldly-minded people, or partaking of what are called worldly amusements, they are often, I regret to say it, found to be acting, in main points, under the influence of inveterate worldliness. Straining at gnats is the very best preparation for swallowing camels.

R. W.

ON HOLDING THE MEETINGS OF CHARITABLE SOCIETIES IN CHURCHES.

For the Christian Observer.

Can any of the readers of the Christian Observer inform me what is the real state of the law as respects the meetings of religious and charitable societies in churches? A professional opinion of Dr. Lushington has lately been traversing the newspapers, in which that learned Civilian states that the meetings of Bible or Missionary Societies in churches are illegal, unless held by the express permission of the Ordinary. I do not doubt that this opinion is correct; and I think it were better that no such assemblies were convened in consecrated buildings, and much less meetings of a direct secular character—such as ordinary vestries, which are frequently attended with debate and confusion—for a place dedicated to the worship of God should be, as far as possible, exempted from every association which might draw down the soul of the worshipper from the highest elevation of heavenly-mindedness and communion with God. And in this view much to be lamented are the various notices which are often protruded in the time of

Divine Service—such as those respecting poor and church rates, statute duty on the roads, and other matters; some of them prescribed by Acts of Parliament, and therefore not to be avoided till the authority that imposed them sees fit to abate the nuisance; but others not so imposed, and which might therefore be prevented by the vigilance of the clergy. The whole of this subject deserves serious attention; for nothing can be more incongruous than the mixture of such affairs of ordinary business with the solemn worship of the Lord of the Sabbath.

But the particular case to which I refer, is that of religious charitable societies, which, if illegal, as Dr. Lushington says, in some instances, must be so in all others of a similar kind. Why then, I would ask, should meetings in churches of the Society for promoting Christian Knowledge, or the Society for the Propagation of the Gospel, be allowed, and those of the Bible Society or the Church Missionary Society be prohibited? I contend for neither; but both ought to be placed upon the same footing. A printed notice at this moment lies before me, stating that a meeting of the Birmingham Auxiliary of the two Societies first mentioned would be held last month at a parish church in that town, and that Sir Robert Peel would take the chair upon the occasion, after a sermon by the Rev. W. Hook, Prebendary of Lincoln. The notice is signed "Charles Craven, Secretary," and is very explicit in stating that "the meeting will take place *in the body of the church*" (so marked in Italics); though, more properly speaking, it was in the chancel, the chairman and the speakers being stationed within the communion rail, and a vast assembly mounting the pews and benches and pillars to get within sight or hearing of the proceedings. To the copy of the advertising circular sent round to the clergy is added, "The Committee request you will have the goodness to give notice of the meeting in your church on Sunday next:" but as it is not stated that this direction was by the authority of the Ordinary, it is a palpable breach of the laws of the Church, as expressed in the Rubric after the Nicene Creed. But if it be lawful for Mr. Hook, Mr. Craven, Sir Robert Peel, and the Birmingham District Committee, to enact a meeting of these two societies in a church, without even professing to have applied for episcopal sanction, what becomes either of the Rubric or of Dr. Lushington's professional opinion? or are law and canonical discipline mere matters of mock authority, to be enforced in one case and dispensed with in others as suits any man's taste or convenience? It will surely not be contended that the above names and the above societies make that lawful which would be unlawful in the case of a Bible or Church Missionary Society, or of an Infirmary, or Savings' Bank, or Provident Club.

Any correspondent who will explain the exact state of the law, and the duty of the members of the Church of England, in regard to the above question, will much oblige one who desires and endeavours to be

A CONSISTENT CHURCHMAN.

QUERY ON JOHN XIII. 31, 32.

To the Editor of the Christian Observer.

WILL any of your readers explain the bearing of that remarkable passage John xiii. 31, 32, especially the clause "God shall also glorify him in himself?" It never occurred to me to hear the passage commented upon in a sermon; nor do I even recollect hearing it ever quoted in the pulpit. "Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him."

A.

CONTEMPORARY CRITICISMS UPON THE WRITINGS OF COWPER.

To the Editor of the Christian Observer.

In lately perusing the account of Cowper's life in your pages, I was reminded of the singularly contradictory remarks of the periodical critics upon his early writings. One or two specimens of them, as well as a few remarks of his friend Mr. Greatheed upon his literary history, may be acceptable to your readers, as an appendix to your analysis of his life and character.

Speaking of his first volume of poems, Mr. Greatheed says:—

"Exhibiting such a versatility of high poetical talent as this volume does, in the pathetic and sublime, in the grave and humourous, as perhaps has scarcely ever been displayed by any individual; and treating the most sacred subjects with the eloquence of a prophet and the simplicity of an evangelist; why was the immediate success of this first volume below its extraordinary merit? Such a neglect is confessed by his amiable biographer [Hayley], who, whilst he acknowledges the powerful claims of Cowper to instant admiration and applause, apologizes for the inattention of the public, by saying, 'He hazarded some sentiments in his first volume which were likely to obstruct its immediate success in the world. I allude to the eulogy of Whitefield, whom Foote had taught the nation to deride as a mischievous fanatic; and a censure in which he had indulged himself against Mr. Charles Wesley, for allowing sacred music to form a part of his occupation on a Sunday evening.' But this apology is hardly sufficient, as a cause, to account for the effect. The former passage was little noticed; and the latter allusion, if true, was by no means generally understood.

"The first volume, in consequence of being published by Mr. Newton, was chiefly known among religious people; who, it must be confessed, discerned and loudly acknowledged its excellence: and the ignorance and prejudice respecting religion which notoriously prevailed in the literary world, suffice to account for its limited circulation. His compositions, in general, are also, perhaps, less adapted to strike at first view, than to delight increasingly at every repeated perusal. He seldom aims at ornament; and his versification, particularly in the principal pieces of this volume, is sometimes uncouth, if not careless. The mode, likewise, in which his poems were published, was not attractive; an awkward, plain, ill-printed octavo of poems, by a person of whom the literary world knew nothing, might easily escape notice, or meet with contempt. Mr. Cowper had no great connexions that would use means to make him known, having been insulated from the world for many years: and as he wrote solely for the relief of his own mind, without expectation of the fame he afterwards acquired, or even ambition of it; so his style, at that time, was certainly inferior to that which he afterwards attained by practice and labour. The Reviewers, too, did not unite to do him justice. In the Critical Review of his first volume it was said, 'He is not possessed of any superior abilities or powers of genius, requisite to so arduous an undertaking: his verses are, in general, weak and languid, and have neither novelty, spirit, or animation, to recommend them; that mediocrity so severely condemned by Horace (*Non dii non homines*, &c.) pervades the whole; and whilst the author avoids every thing that is ridiculous or contemptible, he never rises to any thing that we can commend or admire. He says what is incontrovertible, and what has already been said over and over, with much gravity; but says nothing new, sprightly, or entertaining; travelling on in a plain, level, flat road, with great composure, almost through the whole long and rather

tedious volume, which is little better than a dull sermon on Truth,' &c. Even when quoting the fervid paragraph on Hope, they observe, 'All this is very true; but there needs no ghost, nor author, nor poet, to tell us what we knew before, unless he could tell it us in a new and better manner.' (*Critical Rev.* vol. liii. p. 287.)"

So much for these sagacious censors, whom we shall have further occasion to notice by-and-bye. It is with very different feelings that we quote from the Monthly Review for October in the same year (1782), the following judgment of Mr. Cowper's first publication, the justice of which has since received universal confirmation. Mr. Cowper himself understood that the late excellent Dr. Johnson was the writer; the latter having, probably, sent this paper to the Monthly Review, with which he had no stated connexion, for the purpose of counteracting the effects of the former illiberal criticism.

"The Reviewer says, 'What Pope has remarked of women, may, by a very applicable parody, be said of the general run of modern poets—most poets have no character at all;—being, for the chief part, only echoes of those who have sung before them.....This, however, is not the case with Mr. Cowper; he is a poet, *sui generis*; for as his notes are peculiar to himself, he classes not with any known species of bards that have preceded him: his style of composition, as well as his modes of thinking, are entirely his own. The ideas with which his mind seems to have been either endowed by nature, or to have been enriched by learning and reflection, as they lie in no regular order, so are they promiscuously brought forth as they accidentally present themselves. Mr. Cowper's predominant turn of mind, though serious and devotional, is, at the same time, drily humorous and sarcastic. Hence his very religion has a smile that is arch, and his sallies of humour an air that is religious; and yet, motley as is the mixture, it is so contrived as to be neither ridiculous nor disgusting. His versification is almost as singular as the materials upon which it is employed. Anxious only to give each image its due prominence and relief, he has wasted no unnecessary attention on grace or embellishment: his language, therefore, though neither strikingly harmonious nor elegant, is plain, forcible, and expressive.' (*Monthly Rev.* vol. lxvii. p. 262.)"

When the second volume of Mr. Cowper's Works appeared, the Monthly Critic (which could not then be Johnson, as he was recently deceased) gave a still more honourable testimony to the talents of our bard, whose fame was now rapidly spreading and increasing.

"'The author,' says this Reviewer, 'is always moral, yet never dull; and though he often expands an image, yet he never weakens its force. If the same thought occurs, he gives it a new form; and is copious, without being tiresome. He frequently entertains by his comic humour; and still oftener awakens more serious and more tender sentiments, by useful and by pathetic representation, by descriptions that soothe and melt the heart, and by reflections which carry their alarm to the conscience, and rouse and terrify guilt in its closest retreats. The poet writes under the strong impression of Christian and moral truths; and we feel him to be in earnest, when he pleads their cause, and deplores the neglect that is shewn them by some, and the insults that are offered them by others: conviction gives force to imagination; and the poet dips his pen in the stream that religion hath opened in his own bosom.

"'Mr. Cowper possesses strong powers of ridicule; and nature formed him for a satirist of the first order. He sees Folly under every disguise; and knows how to raise a laugh at her expense, either by grave humour or more sportive raillery. He is alive to every feeling of compassion, and spares none that violate the laws of humanity. His benevolence is as ex-

tensive as the creation; and though the particular impressions which religion hath made on his mind, and the general corruption of the times, have thrown a shade of melancholy (it will be called spleen by some persons) over his writings, yet we always behold an amiable and generous principle shining through the cloud, and struggling to overcome the evils which it deplores.' (*Monthly Rev.* vol. lxxiv. pp. 416, 417.)"

The conductor of the Critical Review had evidently, when Mr. Cowper published his second volume, perceived the deporable error which had, three years before, disgraced that work. Accordingly, without the slightest reference to a piece of criticism which he doubtless wished to be consigned to oblivion, he proceeds to speak thus of the Task, alluding to Lady Austen's influence in the accomplishment of that work:

"'In the name of the public we pay our acknowledgments to this lady, as the primary cause of a publication which—though not free from defects—for originality of thought, strength of argument, and poignancy of satire, we speak in general, is superior to any that has lately fallen into our hands. We here meet with no affected prettiness of style, no glaring epithets, which modern writers so industriously accumulate; and, reversing Homer's exhibition of his hero in rags, convey the image of a beggar clothed in 'purple and fine linen.'

"'The reflections he makes, naturally arise from the objects which present themselves to his view; and the scenery is depicted in chaste and exact colouring. We meet with no meretricious ornaments; no superfluity of epithets and crowded figures, which often throw an indistinct glare over modern poetic landscapes, instead of representing their objects in a clear and proper light.

"'It is but justice to observe, before we conclude our review of this poem, that the religious and moral reflections with which it abounds, though sometimes the diction is not sufficiently elevated, in general possesses the acuteness and depth of Young, and are often expressed with the energy of Shakspeare." (*Crit. Rev.* vol. lx. pp. 251—256.)

MILNER ON THE MONTANISTS.

To the Editor of the Christian Observer.

PERMIT me to remind those of your readers who feel interested in the discussion on the character of the Montanists, of the remarks of that pious and judicious historian, Joseph Milner, respecting them. If Milner, as well as the whole stream of antiquity, is right, Mr. Wesley was quite mistaken in supposing that Montanus was persecuted, not for his faults, but his virtues; not for what was erroneous or superstitious in his notions, but what was spiritually minded and worthy of respect. The following is Milner's statement. His concluding remarks are of peculiar importance at the present moment, from their application to recent circumstances.—

"The church was internally shaken and much disfigured by the heresy of Montanus. This is the account of it given by Apollinaris of Hierapolis, who took pains to confute it. 'Being lately at Ancyra, in Galatia, I found the church throughout filled, not with prophets, as they call them, but with false prophets; where, with the help of the Lord, I disputed in the church for many days against them, so that the church rejoiced and was confirmed in the truth, the adversaries were vexed and murmured. The original of them was this: There is a village in Mysia, a region of Phrygia, called Ardaba, where we are told that Montanus, a late convert in the time of Gratus proconsul of Asia, elated with ambition, gave ad-

vantage to Satan against him. The man behaved in a frantic manner, and pretended to prophecy. Some who heard him, checked him as a lunatic, and forbade his public exhibitions, mindful of our Saviour's predictions and warnings against false prophets; others boasted of him as endued with the Holy Ghost, and, forgetting the Divine admonitions, were ensnared by his arts, and encouraged his imposture. Two women were by Satan possessed of the same spirit, and spake foolish and fanatical things. They gloried in their own supposed superior sanctity and happiness, and were deluded with the most flattering expectations. Few of the Phrygians were seduced, though they took upon them to revile every church under heaven which did not pay homage to their pretended inspirations. The faithful throughout Asia in frequent synods examined and condemned the heresy.'

"It has ever," continues Milner, "been one of the greatest trials to men really led by the Spirit of God, besides the open opposition of the profane, to be obliged to encounter the subtle devices of Satan in raising up pretended illuminations, which, by their folly, and wickedness, and self-conceit, expose godliness to contempt. The marks of distinction are plain to serious minds, and those of tolerable judgment and discretion, but men void of the fear of God will not distinguish. We see here an instance of what has often been repeated from that day to the present in the church of Christ; and real Christians did then, what ought always to be done now, examine, expose, condemn, and separate themselves from, such delusions; while enthusiasts, of every age, in folly, pride, and uncharitableness, have followed the pattern of Montanus. Nothing happened here but what is foretold in Scripture, and is, in truth, so common a concomitant of the real work of God, that wherever it appears, there this appears also. But the eruptions of fanaticism are too unnatural to remain long in any degree of strength. Whatever high pretensions they make to the influences of the Divine Spirit, they are ever unfavourable to them in reality, not only by their unholy tendency during the paroxysm of zeal, but much more so by the effects of contemptuous profaneness and incredulous scepticism which they leave behind them. It is for the sake of these chiefly that Satan seems to invent and support such delusions."—*Milner's Church History*, vol. i. pp. 284—286.

A. G.

PROPOSED MEMORIAL OF MR. WILBERFORCE.

To the Editor of the Christian Observer.

I PERCEIVE by the newspapers that it is intended to erect some suitable memorial of public respect and affection for that much honoured and lamented Christian senator, the late Mr. Wilberforce: and I doubt not, indeed, that many a tablet will be reared to his memory; and in multitudes of hearts the recollection of his splendid talents, and his still more splendid virtues, will be embalmed; many also, I hope, will be the plans of usefulness devised by which his name and character will be perpetuated, so that, being dead, he will yet speak. Without meaning to object to any other proper mark of respect, I have presumed to think that a Missionary Station, instituted in each of the West-India Islands, and denominated "The Wilberforce Mission," would be a fitting memorial. I should conceive that abundant support would readily be afforded by the Christian public to such an object, and that the labours of that venerated servant of Christ would thus be carried out to their brightest consummation: for he contemplated the emancipation of the captive, great and glorious as that object is, not merely for its own sake, but as a means to an end; and that

end pre-eminently the liberation of the soul from the thraldom of Satan, and its reconciliation to God. The peculiar circumstances of the Slave population have hitherto acted as a grievous barrier to missionary operations, and almost virtually excluded from these children of bondage, the light of the Gospel: but that barrier is now broken down; the conscience of the Negro is freed from those manacles which the daring iniquity of man had imposed, and the missionary is placed under the protection of the mild and tolerant spirit of British law. Arising out of this auspicious change, a new, and I trust a mighty, impulse will be given to Missionary endeavours; and as it has pleased Almighty God to call away our Elijah in this cause, may his mantle be caught, and his name be connected with those means which shall be employed for the elevation of the African bond-slave to the glorious liberty of the children of God.

In such a plan as this, numbers, whose humble lot excludes them from any participation in other schemes, would find a means whereby they might testify their esteem and love for so distinguished a character; and in so doing would share the enjoyment of a high privilege. The Negro, too, would feel that the Missionary came to him recommended by a name which during the long and dreary period of his degradation and sorrow always carried with it the hope of better days, and with which his present brighter prospects are inseparably associated.

Should the idea I have thrown out be deemed inapplicable, or otherwise undeserving of adoption, the consideration of the subject might be the means of eliciting something more valuable.

SIMPLEX.

REVIEW OF NEW PUBLICATIONS.

LIFE OF DR. ADAM CLARKE.

An Account of the Infancy, Religious and Literary Life of Adam Clarke, LL.D. F.A.S.; written by one who was intimately acquainted with him from his Boyhood to the Sixtieth Year of his Age: edited by the Rev. J. B. Clarke, M. A. of Trinity College, Cambridge. 3 vols. 8vo. 1833.

We are very glad that we did not commence our notice of the first volume of Dr. Clarke's Life till the whole three were published: for, to say the truth, there is occasionally an appearance of personal vanity in the auto-biographical portion of the memoir which excites a friendly smile; for a man cannot always maintain dignity in sketching his own life and character; and it is natural enough, that, in describing his rise from a very obscure station to one in which his fame spread throughout the world, the hero of his own narrative should think that the world will be as much astonished as himself at his unexpected elevation.

Dr. Clarke freely speaks of himself as a man who has risen to "fame," or "eminence;" and takes for granted that the public will be greatly interested in tracing his progress. If there was vanity in this, the vanity was at least grounded upon fact, and not fiction; for he was informed that some hungry scribbler was already preparing a surreptitious memoir of him, and he was earnestly persuaded by his family to detail himself the events of his life, that they might not be travestied by others. He at length reluctantly complied, but even then with much reservation.

"'My early life' [much in this manner he would speak] 'no one can know; nor can any one describe my feelings and God's dealings with my soul, some of which are the most important circumstances in my life, and are of most consequence to the religious world:—these I have now secured, and placed in their proper light:—what therefore others could neither have known nor described so truly as I, are here pre-

vented from being lost:—my public life many have known, and it is before the world; if it be of importance, there will be found some who will transmit its events to posterity; and being passed before the eyes of all men, should there be misrepresentations, there will necessarily be plenty who can correct them:—at any rate, I have done what I feel to be the most important part; for the rest, there are ample materials; and, as the living will, in all probability, write of the dead, let my survivors do their part.—Nothing shall ever induce me to write the history of that portion of my life when I began to acquire fame, and great and learned men saw fit to dignify with their acquaintance, and to bestow honours and distinctions on, a Methodist Preacher.' In this resolution he never for a moment wavered, and hence there was no more of his Life written by himself than what is contained in the present [first] volume." pp. viii. ix.

Perhaps even in this very passage some of our readers may think there lurks a little vanity; but, in truth, though we have used that ungracious word, we do not think that it would be fair to accuse Dr. Clarke of undue egotism; for he was urged against his will to write some account of his life, and it would have been affectation for him to have shut his eyes to the fact that there was a very large number of persons who would be interested in the detail; and no man could feel more strongly than he did the difficulty of so writing as to speak truth on such a subject, without an appearance of vanity. Thus he says, in a letter to his son:

"And thus have I brought myself on in my journey through life to the ninth year of my age; and unless death stop me, I shall not stop in it till this be finished. I have written it in the third person as to the subject, and in the first person as to the narrator. This form may be altered if necessary. I recollect, when Mr. Thorsby wrote his own life, the pronoun I occurred so often in it, that the printer was obliged to borrow I's from his brother printers, as his I's had run out. Your father has never been in the habit of speaking much of himself; he has never boasted, nor pretended great things; and it would ill become him, when about to pass the great deep, to occupy his time, or that of his readers, with unreal history, or unceremonious, and, generally speaking, unwelcome pronouns." p. vii.

But as we advance in the narrative, and particularly as we peruse the continuation of the memoir by his relatives, we forget our alarms about egotism, and our respect and esteem for this excellent man rise with every successive portion of the memoir. If we can convey to our readers only a portion of those feelings which, after perusing these volumes, we more than ever entertain towards the late Dr. A. Clarke, they will not complain that we have inflicted upon them too tedious a digest, even should it extend to many pages. Dr. Clarke has himself well shewn the great utility of such narratives. He says:

"It is to be regretted that few persons who have arrived at any degree of eminence or fame, have written memorials of themselves, at least such as have embraced their private as well as their public life. By themselves or contemporaries their public transactions have been in general amply recorded, with the apparent motives which led them to their particular lines of action, and the objects they aimed at by thus acting: but how they became capable of acting such parts; how their minds acquired that impulse which gave them this direction; what part an especial Providence, parental influence, accident, or singular occurrence, and education, had, in forming the man, producing those habits which constituted his manners, and prepared him for his future lot in life, we are rarely told. And without this, we neither can trace the dispensations of Providence, nor the operations of those mental energies by which such effects have been produced. Hence the main benefit of biography is lost,—emulation leading to imitation has no scope. We cannot follow the man because we do not see his previous footsteps: he bursts generally on our sight, like a meteor, and we are dazzled with the view: to us he is initimable, because he is enrobed with all his distinguishing perfections and eminence before we are introduced to his acquaintance." pp. xiii. xiv.

"To exhibit a man through every period of his life, who has obtained some distinction as well in the republic of letters, as in religious society; and how he acquired this distinction, is the principal design of the following sheets: and the reason for doing this, is threefold.—1. To manifest the goodness of God to those who trust in Him; and how He causes all things to work together for the good of such persons; that He may have the praise of His own grace: and 2dly, To prevent the publication of improper accounts, the only object of which is to raise unholy gains, by impositions on the public. 3dly, To shew to young men, who have not had those advantages which arise from elevated birth and a liberal education, how such defects may be supplied by persevering industry, and the redemption of time. Young Ministers, especially, may

learn from these Memoirs a useful lesson. They see what has been done towards mental improvement, in circumstances generally worse than their own, and that a defect in talents frequently arises from a defect in self-cultivation; and that there is much less room for excuse than is generally supposed: in short, that no quarter should be shewn to those who while away time, and permit a sort of religious gossipping to engender in them the disgraceful habits of indolence or sloth." pp. xvi. xvii.

If such excellent purposes as these are in any measure accomplished by this interesting narrative, it will not have been written in vain.

After several pages of antiquarian and classical lore upon names in general, and that of Clarke in particular, with such an account of the autobiographer's parents and ancestry as could be collected—and from which it appears that his father was originally a sizar in Trinity College, Dublin, but married early, became a licensed schoolmaster, got into misfortunes, and suffered much from poverty—we are informed that Dr. Clarke was born in the year 1760 or 1762, neither the year nor the month being ascertainable, "in an obscure village called Moybeg, in the township of Cootinaglugg, in the parish of Kilchronaghan, in the barony of Longhinshallin, in the county of Londonderry." We trust our printer will be fortunate enough to convey these words to the eye; but we should despair of enunciating them to the ear. The reason given for no register being accessible is, that either none was kept during the incumbency of the worthy clergyman of this not-to-be-enunciated district, or that, if kept, it was lost;—a very characteristic, but unhappily not rare, specimen of the attention formerly paid in many country parishes to those parochial documents which affect the property and the ancestry of every family in the kingdom. Even to this moment the system is most inefficient; and often the details are incorrect and slovenly, particularly from the want of due care in seeing that correct duplicate copies are provided, and made available in case of any accident happening to the parish record.

Of his infant days and the memorabilia of his family Dr. Clarke records as follows:—

"Adam met with little indulgence, was comparatively neglected, nursed with little care, and often left to make the best of his own course. He was no spoiled child, was always corrected when he deserved it; and sometimes when but a small degree of blame attached to his undirected conduct. Through this mode of bringing up, he became uncommonly hardy, was unusually patient of cold, took to his feet at eight months; and before he was nine months old was accustomed to walk without guide or attendant in a field before his father's door. He was remarkably fond of snow; when he could little more than lisp he called it his brother, saw it fall with rapturous delight; and when he knew that much of it lay upon the ground, would steal out of his bed early in the morning, with nothing on but his shirt, get a little board, go out, and with it dig holes in the snow, call them rooms, and when he had finished his frozen apartments, sit down, naked as he was, and thus most contentedly enjoy the fruit of his own labour. Though by no means a lusty child, he had uncommon strength for his age, and his father often took pleasure in setting him to roll large stones when neighbours or visitants came to the house. Many of the relatives of A. C. on both sides the house, were remarkable for vast muscular powers. One of his maternal uncles, the Rev. I. M'Lean, a clergyman, possessed incredible strength, which he often used, not in the best of causes. He could bend iron bars with a stroke of his arm; roll up large pewter dishes like a scroll with his fingers; and when travelling through Bovagh wood, a place through which his walks frequently lay, he has been known to pull down the top of an oak-sapling, twist it into a withe by the mere strength of his arms and fingers, and thus working it down in a spiral form to the earth, leave it with its root in the ground, for the astonishment of all that might pass by. One day, dining at an inn with two officers, who, perhaps, unluckily for themselves, wished to be witty at the parson's expense, he said something which had a tendency to lessen their self-confidence. One of them considering his honour touched, said, 'Sir, were it not for your cloth I would oblige you to eat the words you have spoken.' Mr. M'Lean rose up in a moment, took off his coat, rolled it up in a bundle and threw it under the table, with these fearful words, 'Divinity lie thou there, and M'Lean do for thyself.' So saying, he seized the foremost of the heroes by the cuff of the neck and by the waistband of the breeches, and dashed him through the strong sash-window of the apartment a considerable way on the opposite pavement of the street. Such was the pro-

jectile violence, that the poor officer passed through the sash as if it had been a cobweb. Both extremes met in this family; a sister of this same gentleman, one of A. C.'s maternal aunts, was only three feet high." pp. 22—24.

Dr. Clarke relates that he had a perfect remembrance of incidents which occurred when he was only three years old. At five he had the small-pox, for which the usual recipe was a hot room, blankets many, close curtains, and spirituous liquors, "to make the pock strike out;" but no authority could confine him to his bed: he escaped whenever he could without his clothes into the open air; and his cool regimen, he says, saved his life, and left him without a scar. He recollected perfectly well the delightful relief he found in this burning disease from the fresh breeze. The present generation feel astonished at the ignorance and prejudice of their forefathers; but the next will perhaps read with equal amazement the directions officially issued in the year 1832 for the cure of cholera with cajeput oil, hot-air baths, mustard emetics, and other short-lived placebos of the day.

About the age of six, young Clarke held a conversation with another little boy upon eternity, which seems to have made a permanent impression upon his mind.

"They both wept bitterly, and, as they could, begged God to forgive their sins; and they made to each other strong promises of amendment. They wept till they were really sick, and departed from each other with full and pensive hearts! In reviewing this circumstance, Adam has been heard to say:—'I was then truly and deeply convinced that I was a sinner, and that I was liable to eternal punishment; and that nothing but the mercy of God could save me from it: though I was not so conscious of any other sin as that of disobedience to my parents, which at that time affected me most forcibly. When I left my little companion, I went home, told the whole to my mother with a full heart, expressing the hope that I should never more say any bad words, or refuse to do what she or my father might command. She was both surprised and affected, and gave me much encouragement, and prayed heartily for me. With a glad heart she communicated the information to my father, on whom I could see it did not make the same impression; for he had little opinion of pious resolutions in childish minds, though he feared God, and was a serious conscientious churchman. I must own that the way in which he treated it was very discouraging to my mind, and served to mingle impressions with my serious feelings, that were not friendly to their permanence: yet the impression, though it grew faint, did not wear away. It was laid deep in the consideration of eternity; and my accountableness to God for my conduct; and the absolute necessity of enjoying his favour, that I might never taste the bitter pains of eternal death. Had I had any person to point out the Lamb of God, which taketh away the sins of the world, I believe I should then have been found as capable of repentance and faith, (my youth and circumstances considered,) as I ever was afterwards. But I had no helper, 'no messenger, one among a thousand, who could shew man his righteousness.'" pp. 26, 27.

Dr. Clarke says, that from his childhood he had an extraordinary horror of being corpulent, or becoming a drunkard; both which misadventures he concatenates together, and says that they were both predicted as his lot by a dumb, or pretended dumb man, who professed to tell fortunes. He thought that the *spae-man* might possibly be correct; but he believed there was no evil awaiting him in futurity which God could not avert. He therefore went immediately out into a field, got into a thicket of furze-bushes, and, kneeling down, he most fervently uttered the following petition:—"O Lord God, have mercy upon me, and never suffer me to be like Pearce Quinlin!" This he urged, with little variety of language, till he seemed to have a persuasion that the evil would be averted. This idle prediction left a deep impression upon his mind, and so strengthened his dread of becoming "a drunkard or a porpoise," that he seems to have felt very grateful for the warning. We learn little else of his childhood, but that he was a very inapt scholar, and found it very difficult to acquire the knowledge of the alphabet. For this dulness he was severely censured and chastised: but this, so far from eliciting genius, rather produced an increase of hebetude, so that he began to despair of ever being able to acquire any knowledge by means of letters. When he was about eight years

of age, he was led to entertain hopes of future improvement from the following circumstance. A neighbouring schoolmaster, calling at the school where he was then endeavouring to put vowels and consonants together, was desired by the teacher to assist in hearing a few of the lads their lessons: Adam was the last that went up, not a little ashamed of his own deficiency: he however "hobbled" through his lesson, though in so indifferent a manner that the teacher apologised to the stranger, and remarked, that that lad was a grievous dunce. The assistant, clapping young Clarke on the head, said, Never fear, sir; this lad will make a good scholar yet. This was the first thing that checked his own despair of learning, and gave him hope. But all in vain; for though he exerted himself diligently, he could not get any insight into the mysteries of the Latin grammar, not one syllable of which was he taught to understand while committing it to memory. He thus describes his troubles and his extraordinary emancipation; which may furnish curious matter for reflection to those who addict themselves to the study of the anomalies of the human mind.

"This became so intolerable, that he employed two whole days and a part of the third in fruitless endeavours to commit to memory two lines, with their construction, of what appeared to him useless and incomprehensible jargon. His distress was indescribable, and he watered his book with his tears: at last he laid it by, with a broken heart, and in utter despair of ever being able to make any progress. He took up an English Testament, sneaked into an English class, and rose with them to say a lesson. The master perceiving it, said in a terrific tone, 'Sir, what brought you here? where is your Latin Grammar?' He burst into tears, and said, with a piteous tone, I cannot learn it. He had now reason to expect all the severity of the rod: but the master, getting a little moderate, perhaps moved by his tears, contented himself with saying, 'Go, sirrah, and take up your grammar: if you do not speedily get that lesson, I shall pull your ears as long as Jowler's (a great dog belonging to the premises), and you shall be a beggar to the day of your death.' These were terrible words, and seemed to express the sentence of a ruthless and unavoidable destiny. He retired, and sat down by the side of a young gentleman with whom he had been in class, but who, unable to lag behind with his dulness, requested to be separated, that he might advance by himself. Here he was received with the most bitter taunts, and poignant insults. 'What! have you not learned that lesson yet? O what a stupid ass! You and I began together: you are now only in As in præsenti, and I am in Syntax!' and then, with cruel mockings, began to repeat the last lesson he had learned. The effect of this was astonishing—young Clarke was roused as from a lethargy; he felt, as he expressed himself, as if something had broken within him: his mind in a moment was all light. Though he felt indescribably mortified, he did not feel indignant: what, said he in himself, shall I ever be a dunce, and the butt of those fellows' insults! He snatched up his book, in a few moments committed the lesson to memory, got the construction speedily; went up and said it, without missing a word!—took up another lesson, acquired it almost immediately, said this also without a blemish, and in the course of that day wearied the master with his so often repeated returns to say lessons; and committed to memory all the Latin verses, with their English construction, in which heavy and tedious Lilly has described the four conjugations, with their rules, exceptions, &c. &c. Nothing like this had ever appeared in the school before—the boys were astonished—admiration took the place of mockings and insult, and from that hour, it may be said from that moment, he found his memory at least capable of embracing every subject that was brought before it, and his own long sorrow was turned into instant joy.

"For such a revolution in the mind of a child, it will not be easy to account. He was not idle, and though playful never wished to indulge this disposition at the expense of instruction—his own felt incapacity was a most oppressive burden; and the anguish of his heart was evidenced by the tears which often flowed from his eyes. Reproof and punishment produced neither change nor good, for there was nothing to be corrected to which they could apply. Threatenings were equally unavailing, because there was no wilful indisposition to study and application; and the fruitless desire to learn shewed at least the regret of the want of that ability for the acquisition of which he would have been willing to have made any kind of sacrifices.

"At last this ability was strangely acquired, but not by slow degrees; there was no conquest over inaptitude and dulness by persevering and gradual conflict; the power seemed generated in a moment, and in a moment there was a transition from

darkness to light, from mental imbecility to intellectual vigour, and no means nor excitements were brought into operation but those mentioned above. The reproaches of his school-fellow were the spark which fell on the gunpowder and inflamed it instantly. The inflammable matter was there before, but the spark was wanting. This would be a proper subject for the discussion of those who write on the philosophy of the human mind.

"This detail has been made the more particular, because he ever considered it as one of the most important circumstances in his life; and he has often mentioned it as a singular Providence, which gave a strong characteristic colouring to his subsequent life." pp. 32—35.

Mr. Clarke's father eked out the pittance which he derived from his profession as a village schoolmaster, by cultivating a little farm of ungrateful soil, on which his sons toiled with him. The good schoolmaster was a great admirer of Virgil's Georgics, and managed his land upon the principles therein laid down, not reflecting that Ireland was not Italy. Adam and his brother worked a part of the day on the farm, and studied the rest; and soon gained such an avidity for reading, that they saved all their pence and halfpence to buy books to gratify it, and ultimately formed a little library, containing—we give the titles of the books as they come—Reading made easy; Dilworth's Spelling-book; The famous and delightful History of Tom Thumb; Jack the Giant Killer; Jack Horner; Rosewall and Lilly Ann; Guy Earl of Warwick; The Seven Wise Masters and Mistresses; The Nine Worthies of the World; Thomas Hickathrift; Captain James Hind; Babes in the Wood; Seven Champions of Christendom; Sir Francis Drake, and many other works equally select and valuable. Having procured an old copy of Littleton's Dictionary, he made himself, at a very early age, entire master of all the proper names; so that there was neither person nor place in the classic world, of which he could not give a ready account.

Dr. Clarke entertained several peculiar notions, among which we must class his sentiments upon the study of such books as the above; for he says:

"According to the present mode of education, most of these articles would be proscribed, as calculated to vitiate the taste and give false impressions; especially books of enchantment, chivalry, &c. But is it not better to have a deeply rooted belief of the existence of an eternal world,—of God, angels and spirits, though mingled with such superstition as naturally cleaves to infant and inexperienced minds, and which maturer judgment, reflection, and experience, will easily correct, than to be brought up in a general ignorance of God and heaven, of angels, spirits, and spiritual influence; or in scepticism concerning the whole? There is a sort of Sadducean education now highly in vogue, that is laying the foundation of general irreligion and Deism? Although it may not quadrate with certain received maxims, it may be here safely asserted, that it was such reading as the above, that gave A. Clarke his literary taste, and bent his mind to literary, philosophical, and metaphysical pursuits. He himself has been known to observe, 'Had I never read those books, it is probable I should never have been a reader, or a scholar of any kind: yea, I doubt much, whether I should ever have been a religious man. Books of enchantments, &c., led me to believe in a spiritual world, and that if there were a devil to hurt, there was a God to help, who never deserted the upright: and, when I came to read the Sacred Writings, I was confirmed by their authority in the belief I had received, and have reason to thank God that I was not educated under the modern Sadducean system.'" pp. 44, 45.

Of two bad things, it is not requisite for us to decide which is the worst: it is enough to know, that, if both are bad, both should be avoided. But did it never occur to Dr. A. Clarke, that if the Sadducean education left an awful blank, the superstitious education prepared the way for a perilous recoil? For if a child "was led to believe in a spiritual world, and that there was a devil to hurt and a God to help," by reading "books of enchantment," was there not the obvious danger, that when he saw that the records which had "led," in whole or in part, to this belief, were merely works of idle fiction, he might begin to surmise that the belief itself was founded on no better basis, and thus discard the Revelation of God as he discarded the

fables of the nursery? So far, indeed, from habits of credulous wonder being favourable to the cause of true religion, they prepare the mind for every thing absurd, superstitious, and fanatical; but they have no tendency to spiritualize the affections, or to open the understanding to receive the blessed Gospel of Jesus Christ. We need not add, what a powerful weapon they furnish to the scorner; for what will the scoffers at Christianity say, when they find Dr. A. Clarke seriously asserting, in his matured years, that he "much doubts whether he should ever have been a religious man," but for reading Jack the Giant Killer, and similar productions. It was not thus that the Lord opened the heart of Lydia: and since it is the Holy Spirit who alone can make any one "a religious man," it is, to say the least, not a little strange to suppose that He should employ ridiculous fabrications to aid His purpose. We can readily believe that Dr. Clarke received, as he says, his first taste for Oriental literature by reading the Arabian Nights' Entertainments; and that he wished to acquaint himself more particularly with a people whose customs and manners, both civil and religious, were so strange and curious; and never lost sight of this object "till Divine Providence opened the way, and placed the means in his power, to gain some acquaintance with the principal languages of the East." Nor shall we question the extraordinary benefits which he says that he received from the Fables of Æsop, and the Adventures of Robinson Crusoe; the latter of which he read as a real history, and from it "learned more expressly his duty to God and to his parents, and a firmer belief in Divine Providence, than from all he heard or read from books or men during his early years; so that he took care to put this work into the hands of his own children as soon as they could read." But his mixing up idle romances with the work of the Divine Spirit, as he appears to do in the above statement, by making the one assist the other, we can only ascribe to that occasional eccentricity of opinion from which this excellent and learned and exemplary man was not exempt, and which we attribute to the defects of his education and the disadvantages of his early life. When we read the catalogue of his juvenile library, and reflect upon the darkness and prejudices of the people among whom he spent his infant years, we rather wonder that he ever emerged from his intellectual prison, and became remarkable for strength of understanding and solidity of judgment, than that he retained an air of originality, and sometimes allowed himself—as in his strange notion that the serpent that tempted Eve was a monkey—to take up opinions far removed from common place, and which it required some genius or curious research to hit upon, and considerable moral courage to avow and defend. The following passage in his life, when a child of only eight years of age, will shew that his mind was of a very extraordinary cast.

"As he had heard and read much of enchantments and enchanters, so he had heard much of magic and magicians. Whether there were any thing real in their pretended science he could not tell: but his curiosity prompted him strongly to enquire. He had heard of the occult philosophy of Cornelius Agrippa, and wonderful tales his school-fellows had told relative to this book;—'that it was obliged to be chained to a large block, else it would fly, or be carried away, &c.'

"Hearing that a school-master at some miles' distance had a copy, he begged his father to write a letter to the gentleman, requesting the loan of the book for a few days. Though he knew not the road, and was only about eight years of age, yet he equipped himself for the journey; and when his mother said, 'Adam, you must not attempt to go; you will be lost, for you know not the road,' he replied, Never fear, mother, I shall find it well enough. 'But you will be so weary by the time you get there, that you will not have strength to return;' to which he answered, Never fear, mother: if I can get there and get the book, I hope to get as much out of it as will bring me home without touching the ground. The little fellow had actually made up his mind to return to his home on the back of an angel; he was however disappointed; the man refused to lend the book.

"This disappointment only served to whet and increase his curiosity: and an oc-

currence shortly after took place, which in some measure crowned his wishes as to a sight of this book. A family of travelling tinkers or iron founders,—makers of small iron pots,—came to the country. It was currently reported of them, that they were all conjurors, and possessed some wonderful magical books. Adam got leave from his parents to visit them. He found a man, his wife, and a tall well made son of about twenty years of age, and several other children, two of whom were dumb, encamped in a forsaken house, where, for the time being, they had erected a furnace and were hard at work. Adam's errand was soon known, and the father, a very intelligent man, began to entertain him with strange relations of what might be done by spells, figures, diagrams, letters, fumigations, &c. &c. All this he heard with raptures, and enquired into the particulars:—these were sparingly related, and he was told to come the next day. He went accordingly, and was well received, and to his inexpressible joy, a copy of the three books of Cornelius Agrippa's Occult Philosophy was produced. He touched it with fear, and read it with trembling, and asked liberty to take some notes, which was conceded. In this way, studying, talking, looking for simples, and preparing for operations, he spent several days; this eccentric community cheerfully dividing, with this indefatigable student, their morsel of homely fare. Every night, however, he returned home; and early in the morning revisited these occult philosophers. At length, when they had supplied all the adjacent place with their manufacture, they removed to another part of the country, entirely out of his reach; and he returned laden with spoils, for such he esteemed them; and having, as he supposed, the bounds of his knowledge considerably enlarged. His instructor, however, had told him that there was a fourth book of the incomparable Cornelius Agrippa, without which, as it contained the practice of the art, it would be useless to attempt any operations. This was discouraging; but it could not be remedied, and so he nearly remitted all study of the science, as he was unacquainted with the practical part, till he should be able to meet with this fourth book.

"The notes which he took at this time were very imperfect, as he had not learned to write, so as to make them very intelligible: but his brother copied all fair; and by the help of Adam's descriptions, made those little entries pretty correct.

"He was persuaded the whole was innocent, for every thing seemed to be done with a reference to, and dependence upon, God. By his terrible name all spirits were to be raised, employed, bound, and loosed. The science appeared to connect both worlds, and bring about a friendly intercourse between disembodied and embodied spirits: and by it those which were fallen and wicked were to be made the servants and vassals of the good and holy.

"This view of the subject tended greatly to impose on his mind; but happening about this time to read an answer, in a book entitled The Athenian Oracle, to the question,—'Is that magic lawful whose operations are performed in the name of God, and by solemn invocations of his power, &c. &c.?' The answer was, No: for, concerning such things, our Lord has said: 'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity.' Matt. vii. 22, 23.

"This had a proper effect, and made him proceed afterwards with caution in all these occult matters; nor did he ever attempt to use any kind of magical incantations." pp. 47—50.

This was but a childish mistake, in an attempt to find out wisdom in a wrong road; but, what is more remarkable, he adds, that "many years after he investigated the subject still more minutely:" so that he did not easily divest his mind of the impression of its being a matter of some importance; nor even at the last does he speak of it as altogether an absurdity, but only says that "he saw all that could be termed the use and abuse of it." What the "use" is, he does not specify; but it shews the baneful effect of wrong early associations, that a mind so powerful should have thought the matter worth serious investigation, or that he should have come to the conclusion that there was any good "use" whatever, in what is only an "abuse" of reason and common sense, and receives no sanction from Divine Revelation.

There was, however, one "use," we must acknowledge—namely, to terrify superstitious plunderers; for, a report spreading in the neighbourhood that the young Clarkes had such sovereign magical powers, and such spells set in their house, garden, and fields, that, "if any person came to plunder or steal, he would be arrested by the power of those spells, and not be able to move from the spot in which he began his depredations till sun-rise the

next morning," their father's property was rendered secure from depredation. Previously to this, many things were stolen, particularly poultry; but after, nothing was ever taken; and the family became so secure, that for months together they neither bolted nor locked their doors; nor was it necessary. "Sadducean" thieves, as modern plunderers probably are, would scarcely have been restrained by such imaginary barriers; but the incident shews the ignorance and degrading superstition of the peasantry, both of Great Britain and Ireland, even within the last fourscore years. The progress of education will cure this evil;—let us take care that education be so conducted as not to engender others.

As the circumstance we have just mentioned is rapidly changing the moral and intellectual aspect of the country, so that a few years hence the customs of the last generation will scarcely be remembered, it may not be uninteresting to record the following memorial of the habits of the Irish peasantry, as described by Dr. A. Clarke from the vivid recollections of his childhood and youth. The passage is particularly noticeable from its literary and historical bearings, as well as in connexion with those efforts to dispel the darkness of Ireland, which, we trust, will speedily substitute Scriptural reading, or at least books of instructive entertainment, for the wild tales of Erse, Scandinavian, or any other barbarous mythology, or the absurd fables of Popish legends.

"It may be proper [Dr. Clarke speaks, though, as before mentioned, in the third person] to give here some account how the peasantry spend their long winter's evenings in that part of Ireland in which young Clarke was born and educated.

"The young people of the different families go night about to each other's houses, and while the female part are employed in carding and spinning, the master and elder males in weaving linen cloth, and some of the smaller children in filling the bobbins, called there quills, and one holding the lighted wooden candle—a thin lath split from a block of bog fir, called there a split—a grandfather, grandmother, or some other aged person tells tales of other times: chiefly respecting the exploits of their ancestors, especially of Fiol ma cool (Fingal) and his family, and their wars with the Danes. Some of these tales employ two or three hours in the telling. And although this custom prevailed long before any thing was heard of Macpherson, and his Fingal and Ossian, and their heroes; yet similar accounts to his relations were produced in the Noctes Hibernicæ of these people. It is true that in these there were many wild stories which are not found in Macpherson, but the substance was often the same. Perhaps this may plead something in favour of Macpherson's general accuracy: he did not make all his stories, but he may have greatly embellished them. As for the existence of epic poems in those times, either in Ireland or in the Scotch Highlands, it is a fiction too gross to be credited: nothing like these appear in the best told tales of the most intelligent Shenachies; which they tell as having received them from their fathers, and they from their fathers, and so up to an impenetrable antiquity.

"A. C. has been heard to say:—'The Gælic tales are of such a nature, and take possession of the heart and memory so forcibly, that they may be related by different persons again and again, without omitting any one material circumstance. I have heard some of these tales, the telling of which took up three full hours, that I could repeat, and have repeated afterwards, in different companies, without the loss of a single sentence. I have, in telling such, done little else than give a verbal relation, only mending the language, where it appeared particularly faulty.' But were those tales, to which you refer, told in verse? 'No; they were all in prose: but they might have been originally in verse; for the persons who related them translated them out of their maternal tongue, which was Irish, alias Gælic. I asked no questions relative to the form in which they existed in the original; because I did not know that any thing depended on it; for of Macpherson and his Ossian, and the controversy on that subject, no man had then heard.'

"In one of those tales which relates to Fion ma cool (Fingal), there is a statement of his conversion by the preaching of St. Patrick. When the chief of Erin presented himself before the Saint, he found him very decrepit, and obliged to support himself on two crutches, while he performed the ceremony of baptism. When about to sprinkle the water upon Fingal's head, the Saint was obliged to shift his ground, in order to stand more commodiously by the Chief. In doing this he unwittingly placed the pike of his crutch upon Fion's foot: the ceremony being ended, when St. Patrick was about to move away, he found the end of his crutch entangled

in the foot of the Chief, the pike having run through it and pinned it to the ground! Expressing both his surprise and regret, he asked Fingal, 'Why he had not informed him of the mistake at first?' the noble Chief answered, 'I thought, holy father, that this had been a part of the ceremony.' He who could have acted so must have been truly magnanimous, and sincerely desirous of becoming a Christian." pp. 52—55.

Dr. Clarke should have been well assured of the truth of the "tale" before he grounded this last remark upon it. It is not an impossible circumstance; it may even have happened; but no man, who has read the many wonderful stories recorded in the life of St. Patrick, will think it necessary to place much faith in the accuracy of the record.

Dr. Clarke thus completes the picture; adding to the canvas a few touches of his own juvenile portrait.

"When work and tales were ended, the supper was introduced, which was invariably, in the winter evenings, a basket of potatoes, boiled, without being peeled; and either a salt herring, or a little milk, mostly butter-milk. Immediately after this simple repast all went to bed, and generally arose to work a considerable time before day.

"In few parts of the world do the peasantry live a more industrious and harmless life. It should also be stated, that sometimes, instead of tales, they employ themselves with riddles, puzzles, and various trials of wit, sometimes in narrative and national songs, among which are accounts of foreign travels, shipwrecks, the battle of the Boyne, and the siege of Londonderry. They are fond also of blazoning the piety, fortitude, noble descent, and valorous achievements of their forefathers. Feats, requiring either much strength or agility, were frequent exercises for their young men in these social meetings; such as lifting weights; and, in moonlight nights, out of doors, putting the stone, and pitching the bar or iron crow. Balancing was a favourite amusement, but in this very few make much proficiency, because it requires great agility and a very steady eye. Perhaps, few ever carried this to greater perfection than young Clarke; whatever he was able to lift on his chin, that he could balance: iron crows, sledge hammers, ladders, chairs, &c. &c., he could in a great variety of combinations balance to great perfection on chin, nose, and forehead. In short, whatever he saw done in this way he could do; so that many of the common people thought he performed these feats by a supernatural agency. How much more rational and manly are such amusements than cards, dice, or degrading games of hazard of any kind! By these, the mind is debased, and the meanest and vilest passions excited, nourished, and gratified. By those, emulation, corporeal strength, agility, &c. are produced and maintained. The former may make poltroons and assassins, but can never make a man, a friend, or a hero." pp. 55, 56.

Of Dr. Clarke's religious education we have scarcely yet spoken; for the same reason which he himself assigns, namely, to avoid mixing his boyish pursuits with matters of a more severe and spiritual cast. We have already seen, that at a very early age his mind was deeply impressed with subjects of the greatest importance. This was not a transitory impression. His mother was a woman decidedly religious: a Presbyterian of the old Puritanic school. She had been well catechized in her youth, and had read the Scriptures with great care, and to much profit. Her son tells us that she ever placed the fear of God before the eyes of her children, caused them to read and reverence the Scriptures, and endeavoured to impress the most interesting parts on their minds. If they did wrong at any time, she had recourse uniformly to the Bible, to strengthen her reproofs and to deepen conviction. Her own reproofs her children could in some measure bear; but when she had recourse to the Bible, they were greatly terrified—such an awful sense had they of the truth of God's Word and the Majesty of the Author. Adam one day disobeying his mother, she opened Prov. xxx. 17, which she read and commented on in a most awful manner. The culprit, believing that the words had been sent immediately from heaven, went out into the field with a troubled spirit; and was musing on this fearful denunciation of Divine displeasure, when the hoarse croak of a raven sounded to his conscience, he says, an alarm "more terrible than the cry of fire at midnight." He looked up, and, actually supposing it to be the raven of which the text spoke, coming to pick out his eyes, he clapped his hands on them with the utmost trepidation, and ran towards the house, that he might escape the

impending vengeance. He states, that the severe creed of his mother led her more frequently to represent the Supreme Being as a God of justice, than as the God of mercy: the consequence of which was, that her children dreaded God, and obeyed only through fear: though he adds, that perhaps this was the only impression that could be made, to awaken conscience and keep it awake. To the religious instructions of his mother he attributed, under God, that fear of the Divine Majesty which ever prevented him from taking pleasure in sin. "My mother's reproofs and terrors never left me," said he, "till I sought and found the salvation of God. And sin was generally so burthensome to me, that I was glad to hear of deliverance from it. She taught me such reverence for the Bible, that, if I had it in my hand even for the purpose of studying a chapter in order to say it as a lesson, and had been disposed with my class-fellows to sing, whistle a tune, or be facetious, I dared not do either while the book was open in my hands. In such cases I always shut it, and laid it down beside me. Who will dare to lay this to the charge of superstition?" We need not say that such a mother taught her children to pray. Every night, before they went to bed, they regularly kneeled successively at her knee, and said the Lord's Prayer; and implored a blessing on their relatives and friends: those who were six years old and upwards, said also the Apostles' Creed. She had also a Morning Prayer and an Evening Prayer, which she taught them. Every Lord's-day was strictly sanctified; no manner of work was done in the family: and the children were taught from their earliest youth to sanctify the Sabbath. On that day she catechized and instructed her children, read a chapter, sang a portion of a Psalm, and prayed with them.

We have been the more particular in detailing these memorials, because they shew that there was no necessity for attributing any part of young Clarke's religious impressions to the books of fiction before alluded to. His early piety was doubtless the promised result of the blessing of God upon his mother's religious nurture; and he himself speaks on the subject in a manner so truly just and scriptural, that we can only wonder that he should have penned the remarks above noticed, and which appear to us inconsistent with his more accurate and sober view of the matter. We have, however, perhaps misunderstood his meaning, and are willing to believe that he did not mean what his statement seemed to us to imply. We may add, that his remarks respecting his mother's religious instructions modify what we elsewhere gather respecting that religious ignorance of his early years which exposed him to believe in magic and other anti-Christian absurdities. It is probable that his mother was a religious but a severe and superstitious woman; and that he learned from her much to be remembered, but some things also to be forgotten. We are unwilling, however, that the promises of God to the sincere and affectionate, even though not wholly judicious, instructions of a Christian parent, should be overlooked, or the effects produced by them be mixed up with the impression made by idle works of romantic fabrication.

Dr. Clarke, among his other boyish accomplishments, attended a village singing and dancing school. The young musicians had books in which the tunes were noted; and each tune was at first *sol fa*'d, till it was tolerably well learned, and then sung to some corresponding words. Afterwards, each was obliged to give out some verse of his own; and lastly, as trials of skill, one made a line: by the time that was sung, another was obliged to find a line that would match in measure and meaning, a third did the same, and a fourth in the same way concluded the stanza; neither of these knowing any thing previously of the subject on which he should be obliged to compose his verse. These trials of skill often produced much doggerel; but there were not unfrequently (Dr. Clarke says) some happy

lines and flashes of real wit. The mention of this method of singing and making alternate verses leads the learned author into an investigation of the traces of a similar practice among the ancient Jews, Greeks, and Romans; with illustrations from the song of Moses, of Deborah and Barak, the fifth chapter of Isaiah, and Homer, Theocritus, and Virgil.

Of the sacred tunes used among the Protestants in his district, he says that they were few, "very flat," and probably of Scottish extraction. The epithet "very" leads us to suppose that he uses the word "flat" as meaning tame, or insipid, and not, in the colloquiality of provincial music, as indicative of the minor key. He might possibly use it incorrectly, as meaning pitched too low, than which nothing tends more to render Psalmody dronish. The tunes entitled French, London, York, Abbey, Elgin (see Burns's Cotter's Saturday Night), Dumfries, Newton, Dublin, and the Old Hundredth Psalm, were chiefly used; and one or other of these might be heard in every church and meeting-house through a whole district or county on the Lord's-day.

The Irish Papists used no singing in that part of the country, in their mass-houses. Their singing was chiefly confined to funeral occasions, when they employed the Caoinian, or Irish howl—a species of the alternate music already referred to—which was generally practised among the Papists in Dr. Clarke's youth; but it is now falling into entire disuse, the priests having displaced it, by their strong recommendation of the Gregorian Chaunt.

Of his dancing, Dr. Clarke tells us that he at first disliked it; but that he soon imbibed new feelings, and became the best dancer in the school. His deliberate opinion of the practice he has recorded as follows:—

"'Mala Ave, when about 12 or 13 years of age I learned to dance. I long resisted all solicitations to this employment, but at last I suffered myself to be overcome; and learnt, and profited beyond most of my fellows. I grew passionately fond of it, would scarcely walk but in measured time, and was constantly tripping, moving, and shuffling, in all times and places. I began now to value myself, which, as far as I can recollect, I had never thought of before; I grew impatient of controul, was fond of company, wished to mingle more than I had ever done with young people; I got also a passion for better clothing than that which fell to my lot in life; was discontented when I found a neighbour's son dressed better than myself. I lost the spirit of subordination, did not love work, imbibed a spirit of idleness, and, in short, drunk in all the brain-sickening effluvia of pleasure; dancing and company took the place of reading and study; and the authority of my parents was feared indeed, but not respected; and few serious impressions could prevail in a mind imbued now with frivolity and the love of pleasure; yet I entered into no disreputable assembly, and in no one case ever kept any improper company; I formed no illegal connection, nor associated with any whose characters were either tarnished or suspicious. Nevertheless, dancing was to me a perverting influence, an unmixed moral evil: for although, by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle, drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Every thing yielded to the disposition it had produced, and every thing was absorbed by it. I have it justly in abhorrence for the moral injury it did me; and I can testify (as far as my own observations have extended, and they have had a very wide range), I have known it to produce the same evil in others that it produced in me. I consider it, therefore, as a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will; I know it to be evil, and that only. They who bring up their children in this way, or send them to those schools where dancing is taught, are consecrating them to the service of Moloch.'" pp. 65, 66.

This is certainly a strong opinion, and might require some limitations to bring it within those strict bounds of sober truth which are necessary to be observed if we expect that good advice should be duly weighed and acted upon. We are no advocates for dancing; but, like a hundred other litigated practices, it has its modes and phases; its alleged advantages as well as its admitted evils. The worst of its modifications we believe to

be precisely that with which alone young Clarke was likely to be familiar—namely, a village wake or "alehouse hop." The next worst we should consider to be public assemblies for persons in the middle and higher ranks of life; though it is but justice to add, that the well-observed proprieties of what is considered good society, tend to prevent some of those obvious evils which Dr. Clarke doubtless found connected with rustic revels. In the case of a peasant's son, whose occupation was to work in the fields from morning to night, the preparation for a village dance, and all its exciting accompaniments, would form a much more prominent and distracting episode in the business of life, than an evening spent by a gentleman or nobleman in a similar manner; and which is scarcely remembered the next day, amidst a succession of new objects of pursuit. The young ladies and young gentlemen with whom Dr. Clarke danced, very probably complimented each other with beer or whisky, and relaxed into a grossness of conversation and boisterousness of deportment which are never heard of in well-ordered intercourse; and the familiarity of habits which prevails among the less refined classes of society is itself the parent of much evil, whether the occasion of it be a dance or any thing else: but it might be urged, that mischief of the same kind, and to the same extent, is not found in the ordinary intercourse of polished life, under the restraints imposed by good education and mutual respect, even where there is no direct check from religious principle. A similar distinction certainly prevails in those scenes which are innocently resorted to for beauty of landscape or other rational objects of attraction. In these places, parties of well-educated persons, including the younger members and friends of families, may be seen walking, riding, sketching, botanizing, geologizing, or cheerfully conversing on the beauties or the curiosities of the scene, with as little perhaps of direct evil as is usually to be found in a sinful world; while in the very same spot, and surrounded by the same objects of lawful attraction, are seen groups of persons in a different class of life, who, having no mental sources of pleasure, make up for the loss in rioting, drunkenness, and indecency; converting the most lovely scenes of nature into an arena for all the evils of a fair or revel.

Our reason for penning these remarks is not to defend or apologize for balls or assemblies, either of a more refined or a more rustic character: far otherwise: but only to notice a distinction, the omission of which, combined with an unmodified strength of denunciation, might, we fear, lead to a recoil, and impede the very object which Dr. Clarke had at heart. The manner in which some religious persons, whose early years were passed in the ruder circles of life, speak of worldly habits, from the aspect in which alone they themselves saw them, often revolts persons of more refined education, who consider the picture utterly unjust in reference to themselves and their pursuits. When a young person, whose education and habits have preserved her even from a knowledge of those scenes of vice with which the children of the poor, crowded together in their wretched abodes, are too generally familiar, after passing an evening with her parents and friends in the captivating gaieties of music and dancing, is told, in language which has been employed on such an occasion, but which we reluctantly transcribe, that she has been frequenting a scene of "moral debauchery," may she not naturally feel herself injured and insulted by such a denunciation? She will allege, that in her quiet ride to the scene of festivity with her relatives, her two or three hours' dancing, her unenebriating glass of lemonade, and her return home, with an ear uninjured by any thing more grossly exceptionable than the ordinary frivolities of polished intercourse, she can see nothing that resembles those disgusting descrip-

tions which are modelled upon the conduct of a party of villagers romping over styles and in ditches to the ale-house ball, drinking as they dance, and revelling as they drink, till they return home prepared for all that is vicious and revolting. The picture, in order to be recognised by her, must be more accurately sketched; and sketched upon the very principle pointed out by Dr. Clarke, that these things, even when not attended by gross "depravity of manners," are inconsistent with the feelings and habits of a true Christian: they are at once the enjoyments and the snares of those who "seek their happiness in this life," and not in the life to come; who live only for earth, and are not citizens of heaven; in one word, "these things are not of the Father, but of the world."

But for a person to feel this, there must be a spiritual taste, a newness of character, a transformation in the spirit of the mind after the image of Christ Jesus. To those who are thus endowed, there is little need to point out the sinfulness of dancing, or of any other vanity, because they will have lost the relish for it, and will decide rightly, from their renovation of feeling, even independently of the exercise of their judgment. To those who are not thus divinely taught, we fear that it is impossible to shew in a satisfactory manner the evil of any pursuit which is not obviously vicious. If we describe a dance merely as what they would consider an elegant recreation, they see no harm in it: if we describe it with those revolting accompaniments which some of those who reprobate the practice dwell upon, they will reply that they never witnessed any thing of the kind, and they will wonder what society any man or woman could have frequented to pervert an innocent amusement, as *they* think it, into "an unmixed moral evil." We feel assured that in all such matters there is but one effectual way—to begin with the heart. Make the tree good, and the fruit will be good also; but a corrupt tree cannot bring forth good fruit.

But do our readers, we again ask, suppose, from what we have said of the obvious distinction to be made between the habits of different classes of society, that we are of the opinion of Mr. Burke, that vice loses half, or any portion, of its deformity—or at least that it loses any portion of its sinfulness—by losing its grossness? So far from it, we believe that refined ungodliness is more ensnaring than open profligacy; and that the veil which conceals its hideousness, intercepts also the light of truth, which would display its corruption. In the best-regulated assembly for dancing there must inevitably be such a scene of evil, so much to minister to pride and vanity and passion, that we wonder that any person, who professes to have a high moral feeling, can vindicate the practice. Our only object, therefore, in the preceding remarks, is to shew, that, in remonstrating with those who are addicted to worldly pleasures, we must go deeper than the surface; that we cannot hope to convince them by representations which they consider exaggerated, but that we must pass from the glossy exterior to the inward deformity, and shew them at once that it is not merely finding pleasure in gross vice that is offensive to their Creator, but that every form of worldly preference is sinful, and that while they "seek their happiness in this life" they are equally far from God and from true repose.

But then comes another distinction also—namely, that between learning to dance, and frequenting balls and assemblies, whether for the rich or the poor. Many religious parents teach their children the exercise of dancing, for the sake of their health and convenient carriage, who certainly have no intention of "consecrating them to the service of Moloch." They teach them to dance, just as they teach them to sing, or to play upon a musical instrument; not wishing or intending in the former case that they should

ever frequent balls and assemblies, any more than that in the latter they should desecrate their vocal powers to the service of sin and Satan by singing profane or licentious songs. Among persons equally worldly minded, it is not probable that those who have not learned to dance in childhood, but who have tried to acquire the art in later life, are less captivated with the festivity of a ball, than those who were taught that exercise very early, provided it was taught merely as a salutary exercise, for the development of the physical powers, and free from those associations which chiefly render it so fatal a snare. Dr. Clarke had the misfortune to begin learning to dance just when he ought to have left it off. In childhood, in the domestic circle, if rightly managed, it might have been merely a healthful exercise; and it should have been relinquished and forgotten when it had done its office, and before it could prove a source of danger: but to commence it after the age of childhood, when it could not materially conduce to the benefit of the corporeal frame, and became dangerous as an inlet to many evils, especially with all the charm of novelty upon it, was just reversing the order which a religious parent, who was anxious to give his children all proper bodily advantages but to keep them far from the paths of moral destruction, would wish, if he admitted dancing at all, to preserve. Whether he would still admit it, is another question. If he could gain the same benefits by means of other exercises, he would doubtless in many cases prefer it: but even should this be questionable, as perhaps it is, he must not sacrifice the soul to the body, the immortal spirit to its corporeal tenement. But the point for solution is, Does he do so? Dr. Clarke, judging both from his own personal experience and his observation, thinks he does; and if there is any doubt, it is right to be on the safe side: but neither Dr. Clarke's experience, nor probably his observation, which must have been chiefly among families of his own religious persuasion, bears exactly upon the particular case which we have described.

If, among half a dozen young men residing with a private tutor, three of whom had learned the exercise of dancing when children and three had not, all other circumstances being equal, it was found that the former three were more addicted to the gaieties of life than the latter, the experiment would go far to shew the evil of the practice. If not, it would be for a judicious parent to consider whether the corporeal benefits of the exercise in childhood were so inconsiderable as not to be worth attention, even though free from moral danger. If the result turned out still more marked—that those who had been restrained in childhood, estimating the accomplishment not by its worth but by its novelty, thought more of it than those who had early acquired it, who took it as a matter of course, and had long forgotten to "trip, move, or shuffle," while their envious companions awkwardly sought to supply their defect at the very moment when the practice became most dangerous—the experiment would be still more instructive. We say not this as laying down any canon upon the subject, but only as shewing that such a question, in order to be justly disposed of, ought to be examined on all sides. Our view upon the whole matter is, that we would banish dancing as a social amusement, because of its frivolity, and its liability to abuse: but we should feel no such scruple respecting it as a domestic or scholastic exercise for children, if it can be shewn to produce beneficial bodily effects, and to have no necessary connexion with moral evil—for from the very appearance of this the Christian is to abstain, at whatever sacrifice of worldly estimation.

Dr. Clarke relates two narrow escapes from sudden death during his childhood; once in falling from a horse, or rather from the top of a

sack of grain which he was bringing home from a neighbouring village on horseback; and once by being suddenly overwhelmed by a heavy swell, as he was riding his father's horse into the sea to bathe the animal. Of the first disaster he says, "Had he [I] not been designed for matters of great and high importance, it is not likely in the ordinary course of nature that he [I] could have survived this accident." Of the latter he says: "Whether there were any thing preternatural in my escape, I cannot tell: or whether a ground swell had not in a merely natural way borne me to the shore, and the retrocession of the tide (for it was then ebbing), left me exposed to the open air, I cannot tell. My preservation might have been the effect of natural causes; and yet it appears to me more rational to attribute it to a superior agency." We witness with admiration the pious gratitude of the writer in attributing his escape to the especial mercy and protecting providence of God; but our readers will perhaps smile at the frank simplicity with which the good man speaks of his own destination to "matters of great and high importance," in virtue of which, contrary to "the ordinary course of nature," he was preserved from every peril till he attained the eminence which awaited him. We have alluded to such passages as these at the commencement of our review, but with no unfriendly feeling; for what in most men would have been the language of self-elation, was in Dr. Clarke evidently a straight-forward simple-mindedness, which never affected to overlook his own elevation to literary fame, and, what was far better, his being honoured as an instrument of religious usefulness. We may add also, that men like Dr. Clarke are usually persecuted to talk and write of themselves; and if they consent to do so, it is difficult for them, however modest their feelings, to escape the charge of personal vanity, without suppressing facts, or keeping back the fair inferences from them.

Dr. Clarke's narrative of his drowning is extraordinary, from the circumstance that after his recovery he perfectly recollected all his sensations while sensation lasted, and stated them to have been of a most luxurious character. He had neither pain, he says, nor apprehension; "he felt as if in Paradise," enjoying "an indescribably tranquil state of mind," till, "awaking as out of a slumber," he felt great difficulty in breathing, and "unutterable pain" as the air began once more to inflate his chest and to cause respiration. The late Dr. Letsom, to whom he related these circumstances, in consequence of that gentleman having said that in his large experience he never knew any person restored from drowning who had the slightest recollection of what had passed from his submersion to his recovery, "appeared puzzled with this relation, and did not attempt to make any remarks on it." We feel in Dr. Letsom's predicament, and shall follow his example.

Dr. Clarke states that he was early designed for the Ministry; and that he himself wished it, without knowing what he desired; but that the circumstances of the family, there being seven children, rendered it impracticable to maintain him at one of the universities. That scheme therefore was dropped; and his parents proposed to place him with a surgeon and apothecary: but this purpose also miscarried, and, as his brother had gone to sea, the family began to think that it would be best for them to retain at home this their only remaining son, that he might assist and succeed his father in the school. This was no lure to Adam's mind: he saw plainly that his father had much trouble, with great labour and anxiety, for very small gains; and besides, it was not a line of life for which he had ever felt any predilection.

We come now to the most momentous part of his life, that in which he began to perceive the importance of religion, and began to discern the power

of Divine truth. "Novelty," he himself says, "on such subjects, cannot be expected; for he who has read the conversion and religious experience of one sensible man, has, in substance, read that of ten thousand;" but he adds: "It is a subject of laudable curiosity to know how a mind such as that of Adam Clarke's became first enlightened; on what grounds he first received that religious creed of which he was afterwards so powerful an advocate; and why he became so decisively attached to that body of religious people in whose communion he still remains."

The heads of his auto-biographical narrative in relation to this matter are as follow:—He hears for the first time of the Methodists, through the medium of a newspaper; is induced to go to hear them by the prospect of deriving amusement; is struck by an observation of the preacher; is induced to go to hear him again; his parents approve of the Methodist doctrines; the preachers are invited to their house; he begins to feel an increasing attachment to religion; he is stirred up to greater diligence in prayer; he is dispirited by opinions of religious friends, and determines to search the Scriptures for himself; he forms the articles of his creed from his own study of the Sacred Writings, without referring to any human creed or confession of faith; he is taken by his mother to a class meeting; is encouraged by the leader; he is filled with doubts concerning the Atonement, which proceed so far that he conceives himself guilty of idolatry by praying in the name of Christ; he is delivered from this state of mind by earnest prayer, but experiences much mental suffering from the temporary perversion of his creed; he has a strong desire to receive the Sacrament for the first time, and prepares for that solemn ordinance; he undergoes "great spiritual anguish;" but at length "finds peace with God," "receives the witness of the Spirit, and a clear evidence of his acceptance with God." Our readers will perceive, from the phrases just quoted, how early Dr. Clarke imbibed those opinions which characterize the views of the followers of Mr. Wesley, and which he maintained with unabated, nay increased, conviction of their truth, to the end of his days.

The spiritual instructor whose ministrations were chiefly instrumental in awakening his conscience and impressing his heart, was a Mr. Barber, a Methodist preacher who, he says, "with indefatigable diligence and zeal went through all the country preaching Christ crucified, and redemption through his blood, in dwelling-houses, barns, school-houses, the open air; and many were awakened under his ministry." Young Clarke followed this preacher every where within his reach; left all childish diversions; became sedate and sober; prayed in private and read the Scriptures; till at last his parents began to think he was likely to be righteous over-much: he, however, attended closely to his work in the farm, sometimes from four o'clock in the morning till between six and seven at night, and then felt quite happy to be permitted to run three or four miles into the country to hear a sermon. By these means he was generally enabled to hear four sermons a week, when the preacher was in that part of the country: and none could say, that to attend this preaching he had ever left undone one half-hour's work, or omitted to perform any thing in its proper season. Far from making him slothful, the desire, he says, he had for his salvation tended to make him still more active in the secular concerns of the family. To labour with his hands was now his delight; and he felt the full force of those words of the Apostle, "Not slothful in business, fervent in spirit, serving the Lord." Prayer also was his delight. He could no longer be satisfied with morning and evening; but "was awakened," he says, "from the dream that this was sufficient," by the following questions of Mr. Barber:—"Adam, do you think that God, for Christ's sake, has

forgiven you your sins?" No, sir, I have no evidence of this. "Adam, do you pray?" Yes, sir. "How often do you pray in private?" Every morning and evening. "Adam, did you ever hear of any person finding peace with God, who only prayed in private twice in the day?"

But, besides the instructions of the Methodist preachers, Dr. Clarke is not backward in acknowledging the kind attention of the parochial clergyman, who, he says, was "a godly pastor;" to whom he applied for advice and permission, as the rubric directs, when he wished to receive for the first time the sacrament of the Lord's Supper. He also diligently studied that defective and ensnaring book, The Week's Preparation; and, because he had a journey to perform on the Thursday, he "did double work" on the Friday, and brought the prayers and meditations of both days into one; a proof, indeed, of his sincerity, but also of his ignorance of the large and free spirit of the Gospel, which demands not a trammeled conscience, but a willing heart. Besides his youth, there must have been something peculiarly striking and interesting in his deportment on this solemn occasion; for he says, that when the clergyman came to him with the bread, he was much affected, and when he had said, "The body of our Lord Jesus Christ, which was given for thee," he was quite overcome; he sobbed, the tears gushed from his eyes, and he could not for some seconds proceed to the end of the sentence.

Dr. Clarke gives a detailed account of his hopes and fears till the time when he received that "full assurance," that "witness of the Spirit," which led him to say, "Oh, blessed be God, I believe; I feel I am justified through the redemption that is in Jesus." As this part of the narrative differs little from hundreds of others which have been published, and as we have often discussed the topics involved in it, we need not transcribe it more at large; only adding Dr. Clarke's own statement, that

"In ordinary minds, or those naturally feeble, all this might pass for delusion; his penitential fears and distresses might appear as the effects of a gloomy superstition; and his subsequent peace and happiness, and the sudden nature of his inward change, as the consequences of the workings of a strong imagination, apt, under religious impressions, to degenerate into enthusiasm; but the reader may rest assured that no one was more jealous on these points than the person in question. He was accustomed to examine every thing to the bottom; and, as it ever was a maxim with him that Revelation and reason went hand in hand;—that neither contained any thing contrary to the other;—so he sought in each, for proofs of those things contained in its fellow." p. 103.

The dates of these transactions are not given; but it appears that young Clarke, or, as he styles himself, "this in many respects singular person," was still a school-boy; and his exhortations became, he says, the means of conversion of one of his school-fellows, a remarkable and interesting young man—a very giant both in mind and body—who died at the early age of eighteen a Methodist preacher, worn out with premature and excessive labour. When he was about fourteen years of age he had the whole of the Common Prayer by heart. He had made himself such a master of the Æneid of Virgil, and the Paradise Lost of Milton, at the same age, that on the mention of any line in either of those poems he could immediately tell the book in which it occurred, and the number of the line. But the extensive learning of Mr. Coleman, says Dr. Clarke, was his least excellence. This he accounted but dross, in comparison of the excellence of the knowledge of Jesus Christ crucified. Through this, the world and all its enjoyments were crucified to him. It was this that opened the kingdom of heaven to his soul, supported him in his sufferings, and caused him to triumph over death. The evening before he died, he desired to be carried out in his chair to see the setting sun: his desire was complied with; and, having beheld it awhile with pleasing emotion, till it sank under

the horizon, he observed, "This sun has hitherto been partially obscured to me, but it shall be no more so for ever!"

Dr. Clarke soon addicted himself to a variety of literary pursuits; and he says that religion wonderfully opened his mind to the acquisition of useful knowledge.

"He has been often heard to say: 'After I found the peace of God to my conscience; and was assured of my interest in the Lord Jesus; I believe I may safely assert, that I learned more in one day, on an average, than formerly I could do, with equal application, in a whole month. And no wonder, my soul began to rise out of the ruins of its fall, by the favour of the Eternal Spirit. It was not on the affections or the passions, this Spirit worked; but upon understanding, judgment, and will: these being rectified and brought under a divine influence, the lower faculties came on in their train, purified and refined. The change in my heart was the effect of the change in my immortal spirit. I saw, from my own case, that religion was the gate to true learning and science; and that those who went through their studies without this, had, at least, double work to do; and, in the end, not an equal produce. My mind became enlarged to take in any thing useful. I was now separated from every thing that could impede my studies, obscure or debase my mind. Learning and science I knew came from God, because he is the Fountain of all knowledge; and, properly speaking, these things belong to man;—God created them, not for Himself—not for angels—but for man." pp. 108, 109.

Young Clarke now began to exhort in the neighbouring villages, often preaching in nine or ten in one day; but with no fixed intention, it would seem, of becoming a regular preacher, as we find him soon after placed upon trial as an apprentice to a linen merchant;—an arrangement, he says, in which "he was entirely passive: as yet he knew not the design of the Lord, and his grand point was, not to get money, but to save his soul." Not, however, feeling any taste for business, and dreading its snares, he availed himself of an offer of Mr. Wesley, to whom his character had been favourably reported, to take him into his school at Kingswood, near Bristol, to improve his classical knowledge, and "to exercise his ministerial talents," the better to qualify him for becoming a regular preacher in the Methodist connexion. There is an anecdote current, that he quitted the Coleraine merchant on account of being desired to assist in stretching some linen to make it better measure than when it left the tenter-hooks, in which practice his master saw no dishonesty; but as Adam objected to be a party in the proceeding, the merchant commended him as a good youth, but too scrupulous, and urged him to addict himself to some other pursuit, as his conscience was not qualified for the rough wear and tear of commercial traffic. This anecdote does not appear in his own memoir, but it is quite consistent with its spirit.

Before his removal to Kingswood, he had, by means of excessive labour and anxiety, accompanied by rigid fasting and acts of self-denial, reduced himself in mind and body to a deplorable condition, which might have led to alarming consequences. He doubted the most palpable facts; hesitated as to trusting the evidence of his senses; made the most absurd blunders; and was afraid of saying yes or no, lest he should transgress truth; and, above all, for a time he almost entirely lost his powerful memory, which he never recovered in its former perfection, so as to recollect minute verbal details, as he had hitherto done with astonishing accuracy. His mental afflictions he ever afterwards considered as having been highly useful to him as a minister, for the benefit of others; so that no cases of conscience, he says, could come before him in which he was not able to give advice from his own experience. The verbal imperfection of his memory he also viewed as serviceable to him as a preacher, since it led him in the pulpit to trust to his judgment rather than to his recollection. He remarks:

"I have preached perhaps 5000 sermons, on all kinds of subjects, and on a great variety of occasions, and did not know before hand one single sentence that I should utter. And were I to preach before the king, or the two universities, I must preach in this way or not at all. But let no man misunderstand me: *I did not enter the*

pulpit, or take my text, till I was satisfied I understood the subject, and could properly explain and reason upon it." p. 134.

We find it added in the narrative:

"This is Dr. Clarke's own account of this solemn business; and we may see from it, how much a vigorous mind may rise above its circumstances; and by assiduous cultivation and industry, supply its adventitious or natural defects. In consequence of this, the plan of his preaching was new and uncommon: it was always interesting, and ever popular: for, by the demonstration of the truth, he commended himself to every man's conscience in the sight of God." p. 134.

Our chief reason for quoting this last passage is to ground on it the remark, that we feel almost persuaded that the Editor has occasionally interpolated the auto-biographical detail with his own reflections; for we can scarcely imagine Dr. Clarke speaking of his own preaching in the above terms: and yet there is no notification throughout the narrative by which we may learn whether any thing, and if any thing what, is added by another hand; and as Dr. Clarke employs the third person, we cannot divine the mystery by any distinction of speakers. If the passages alluded to are interjected by the editor, the difficulty which we have above noticed is solved, and the narrative is raised above that occasional littleness which is apt to attach to a man speaking even truth, especially when favourable, of himself and his own performances.

Adam Clarke, with the consent of his parents, who had at first objected to the measure, left Ireland for Kingswood, taking with him an ample certificate of good character from the clergyman of his parish. In the voyage the ship was boarded by what that amiable newspaper The Record considers a just, constitutional, and legal engine of authority—a press-gang. Our blood curdles at the tales of horror which occur to our remembrance at the mention of this detestable instrument of cruelty and oppression; which for injustice is only to be equalled by the slave trade itself; the only difference, as regards the capture, being, that the captive in the one case is a Briton, and in the other an African.

"The noise on deck told me that the gang were come on board. Immediately I heard a hoarse voice of unholy authority, calling out,—'All you who are below come up on deck!' I immediately walked up the hatch-way, stepped across the quarter-deck, and leaned myself against the gunwhale. The officer went down himself and searched, and found the hatter; but did not find the sailor. While this officer and the captain were in conversation about the hatter, who maintained that he was apprentice to Mr. ———, of Liverpool, one of the gang came up to me, and said to one of our sailors, 'Who have you got here? O, he's a —— priest, I'll warrant,' said the fellow; adding, 'We pressed a priest yesterday, but I think we'll not take this one.' By this time the lieutenant, having ordered the poor hatter aboard of the tender's boat, came up to me, stood for some seconds eyeing me from head to foot; he then stepped forward, took me by the right hand, fingered and thumbed it to find whether I had been brought up to the sea or hard labour, then, with authoritative insolence, shook it from him with a muffled execration, 'D—— you, you'll not do.' They then returned to their boat and went off with the poor hatter." p. 143.

Dr. Clarke asks:

"What Briton's bosom does not burn against this infringement of British liberty, this unconstitutional attack on the liberty of a free-born subject of the sovereign of the British Isles? While the impress service is tolerated, in vain do we boast of our Constitution. It is an attack upon its vitality, ten thousand times worse than any suspension of the Habeas Corpus Act." pp. 143, 144.

When Dr. Clarke asked "What Briton's bosom does not burn against this infringement of British liberty," he thought that no man would be found base enough to answer, "Mine does not." Had he lived a few months longer he would have discovered, in the conductors of a newspaper calling itself religious, men whose hearts were not corrupted with such childish sensibilities, and whose notions of the British Constitution did not recoil from this atrocious barbarism. As if, however, anticipating such a contingency, he adds, "It is intolerable to hear those plead for it, who are not exposed to so great a calamity." Truly it is; for it is the most

despicable of all selfishness to vindicate an oppression that does not happen to affect ourselves, or which is perpetrated for our supposed advantage. Any man of common justice or humanity would sooner give one half of his substance to procure a volunteer to protect the other, rather than owe its safety to the tender mercies of a press-gang. No man approves of slavery, or impressment, or of the Popish Inquisition with its apparatus of racks and tortures, who expects to suffer in his own person by them.

Dr. Clarke gives a singular account of his expedition from Liverpool to Kingswood. He avowed himself a Methodist, and talked divinity and quoted Horace to the stage-coach passengers, to their no small surprise, amusement, and, let us hope, edification; and received in return great civility, and pecuniary offers to assist him on his journey; which, however, he did not accept, though he might very conveniently have done so, as, when he had paid his coach outside fare from Birmingham to Bristol, and sixpence for his bed, he had remaining only one shilling and ninepence. On this he could not draw extensively for support on the way; nor was he anxious to do so, as he was well inured to self-denial and fasting. He left Birmingham at three o'clock in the morning, and reached Bristol at eight o'clock at night; his entire subsistence during this time having been a penny loaf and a halfpenny worth of apples. The day had been stormy, and not being used to such travelling he was fatigued and exhausted, and asked for "a piece of bread and cheese, and a drink of water," for which he paid sixpence, and sixpence for his bed before he lay down; so that he had now only sevenpence halfpenny remaining, sixpence of which the chambermaid charged for taking care of his box; leaving three halfpence his whole substance to begin the world at Kingswood.

But this was but the commencement of his troubles; for Kingswood, that expected Elysium, which in his rapturous anticipations he had considered "in the light of a university, only better conducted," proved to be, what it has been again and again described by those who had the calamity to be there educated—that is, starved, whipped, and otherwise maltreated—a scene of the most bigoted ignorance and execrable tyranny. Our readers must bear with the following graphic picture of what the son of a Methodist preacher had in those days to expect in this far-famed "school of the prophets." Is it to be wondered at, that lads brought up at places like this did not learn, among their other acquirements, to *love* religion?

"The preaching being ended, A. C. inquired of a young lad, whom he supposed to be one of the scholars, if Mr. Simpson (the head master) was at home. Being informed that he was, he begged leave to see him; he was introduced, and delivered Mr. Wesley's letter. Mr. S. appeared surprised: said 'He had heard nothing of it, and that they had no room in the school for any one; that Mr. Wesley was now in Cornwall, but was expected in a fortnight:' and added, 'You must go back to Bristol, and lodge there till he comes.' These were all appalling tidings. Adam had travelled several hundred miles both by sea and land in quest of a chimerical Utopia and Garden of Paradise, and now all his hopes were in a moment crushed to death.

"With a heart full of distress, Adam ventured to say, 'Sir, I cannot go back to Bristol; I have expended all my money, and have nothing to subsist on.' Mr. S. said, 'Why should you come to Kingswood? it is only for preachers' children, or for such preachers as cannot read their Bible; and it appears from this information, that you have already been at a classical school, and that you have read both Greek and Latin authors.' Adam said, 'I am come to improve myself in various ways by the advantages which I understood Kingswood could afford.' Mr. S. replied, that 'It was not necessary; if you are already a preacher you had better go out into the work at large, for there is no room for you in the school, and not one spare bed in the house.' It was now with his poor heart—

Hei mihi! quanta de spe decidi!

The rest I shall give in A. C.'s own words.

"'At last it was agreed that there was a spare room on the end of the chapel, where I might lodge till Mr. Wesley should come from Cornwall: and that I must

stay in that room and not come into the house. I was accordingly shewn to the place, and was told one of the maids should bring me my daily food at the due times. As soon as I was left alone I kneeled down and poured out my soul to God with strong crying and tears. I was a stranger in a strange land, and, alas! among strange people: utterly friendless and pennyless. I felt also that I was not at liberty, but only to run away:—this I believe would have been grateful to the unfeeling people into whose hands I had fallen. But I soon found why I was thus cooped up in my prison-house. Mr. S. that day took an opportunity to tell me that Mrs. S. suspected that I might have the itch, as many persons coming from my country had—(this was excellent from Scotch people! for such they both were)—and that they could not let me mingle with the family. I immediately tore open my waistcoat and shirt, and shewed him a skin as white and as clean as ever had come across the Tweed; but all to no purpose;—'It might be cleaving somewhere to me, and they could not be satisfied till I had rubbed myself from head to foot with a box of Jackson's itch ointment, which should be procured for me next day.'

"'It was only my strong hold of God that kept me from distraction. But to whom could I make my complaint? Earthly refuge I had none. It is utterly impossible for me to describe the feelings, I may justly say the agony, of my mind. I surveyed my apartment; there was a wretched old bureau wainscot bedstead; not worth ten shillings, and a flock bed, and suitable bedclothes, worth not much more: but the worst was, they were very scanty, and the weather was cold and wet. There was one rush-bottomed chair in the place, and besides these, neither carpet on the floor, nor at the bed-side, nor any other kind of furniture. There was no book, not even a Bible, in the place; and my own box, with my clothes and a few books, was behind at the Lamb Inn, in Bristol; and I had not even a change of linen. Of this I informed them, and begged them to let the man (as I found he went in with a horse and small cart three times a week) bring out my box to me. To this request, often and earnestly repeated, I got no definite answer, but no box was brought.

"'Jackson's Ointment was brought, it is true; and with this infernal unguent I was obliged to anoint myself before a large fire (the first and last I saw while I remained there), which they had ordered to be lighted for the purpose. In this state, smelling worse than a polecat, I tumbled with a heavy heart and streaming eyes, into my worthless bed. The next morning the sheets had taken from my body, as far as they came in contact with it, the unabsorbed parts of this tartareous compound: and the smell of them and myself was almost insupportable. The woman that brought my bread and milk for breakfast—for dinner—and for supper,—for generally I had nothing else, and not enough of that,—I begged to let me have a pair of clean sheets. It was in vain: no clean clothes of any kind were afforded me; I was left to make my own bed, sweep my own room, and empty my own basin, as I pleased. For more than three weeks no soul performed any kind act for me. And as they did not give orders to the man to bring out my box, I was left without a change of any kind, till the Thursday of the second week; when I asked permission to go out of my prison-house to Bristol for my box; which being granted, I walked to Bristol and carried my box on my head, more than four miles, without any kind of assistance! It was then no loss that my wardrobe was not extensive. As for books, I brought none with me but a small 18mo. Bible, a 12mo. edition of Young's Night Thoughts, Prideaux's Connected History of the Jews, &c. and Buck's 8vo. Greek Testament.

"'As both the days and nights were very cold, the season then being unnaturally so, I begged to have a little fire. This was denied me, though coals were raised within a few roods of the house, and were very cheap; and had it been otherwise, they were not at their expence; they were paid for out of the public collections, made for that school; to which many of my friends made an annual liberal offering.

"'One day, having seen Mr. S. walking in the garden, I went to him and told him I was starving with cold; and shewed him my fingers then bloodless through cold! He took me to the hall, shewed me a cord which hung from the roof, to the end of which was affixed a cross stick; and told me to jump up and catch a hold of the stick, and swing by my hands, and that would help to restore the circulation. I did so: and had been at the exercise only a few minutes when Mrs. S. came and drove both him and myself away, under pretence that we should dirty the floor! From this woman I received no kindness. A more unfeeling woman I had never met. She was probably very clever—all stood in awe of her—for my own part, I feared her more than I feared Satan himself. When nearly crippled with cold, and I had stolen into the kitchen to warm myself for a few moments, if I had heard her voice in the hall, I have run as a man would who is pursued in the jungles of Bengal by a royal tiger.

"'This woman was equally saving of the candles, as of the coals: if my candle were not extinguished by nine o'clock, I was called to account for it. My bed not being comfortable, I did not like to lie much in it; and therefore kept out of it as late, and rose from it as early, as possible. To prevent Mrs. S. from seeing the reflection of the light through my window (for my prison-house was opposite the school, over the way), I was accustomed to set my candle on the floor behind my bu-

reau bed, take off my coat and hang it upon my chair's back, bring that close on the other angle, and then sit down on the floor and read! To these miserable expedients was I driven in order to avoid my bed, and spend my time in the best manner I could for the cultivation of my mind, and to escape the prying eye of this woman, who seemed never to be in her element but when she was driving every thing before her.

" 'I asked and got permission to work in the garden. There, fine quickset hedges were all overgrown; these I reduced to order by the dubbing shears: and I had done this so well, that my taste and industry were both applauded. I occasionally dug and dressed plots in the ground. This was of great service to me, as it gave me a sufficiency of exercise, and I had on the whole better health; and there was a sort of pond of rain water in the garden, where I occasionally bathed, scanty indeed of water, for there is none in the place but what falls from heaven; and for a temporary occupation of their premises, I was obliged to contend with frogs, askes, or evets, and vermin of different kinds.'" pp. 153—157.

But if there was no comfort at Kingswood there appears to have been abundant state, as we find from the following incident:—

" It was soon observed at table that I drank no person's health. The truth is, I had ever considered it an absurd and senseless custom, and could not bring my mind to it. At this table, every person when he drank was obliged to run the following gauntlet. He must drink the heath of Mr. Simpson—Mrs. Simpson—Miss Simpson—Mr. Bayley—Mr. De Boudry—all the foreign gentlemen—then all the parlour boarders, down one side of the long table, and up the other, one by one, and all the visitors who might happen to be there:—after which it was lawful for him to drink his glass of beer. On Mrs. Simpson's insisting upon my going through this routine, and drinking all healths, I told her I had a scruple of conscience, and could not submit to it till better informed; and hoped she would not insist on it. She answered, 'You certainly shall: you shall not drink at table unless you drink the healths of the company as the others do. Mr. Wesley drinks healths; Mr. Fletcher does the same; but you will not do it, because of course you have more wisdom and piety than they have.' To this I could not reply. I was in Rome, and it would have been absurd in me to have attempted to contend with the pope. The consequence was, I never had a drop of fluid with my meat during the rest of my stay at this place. This was a sore trial to me, for I never had an easy deglutition, and was always obliged to sip with my food, in order to get it easily swallowed. I had now no help, but to take very small bits, and eat little; and then go out to the vile straining stone behind the kitchen, for some of the half-putrid pit-water; and thus terminate my unsatisfactory meal. The tyranny of Mrs. Simpson in this was truly execrable. I omitted from conviction a practice which I judged to be at least foolish and absurd: and none of them could furnish the shadow of an argument in vindication of their own conduct, or in confutation of mine. I have, however, lived long enough to see almost the whole nation come over to my side." pp. 167, 168.

It was not, however, the fault of Mr. Wesley that his favourite institution was thus misconducted; and no man felt so acutely as himself when he learned the intelligence. He says, in 1783, which was shortly after Dr. Clarke entered it: " My design in building the house at Kingswood was to have therein a Christian family; every member whereof (children excepted) should be alive to God, and a pattern of all holiness. Here it was that I proposed to educate a few children according to the accuracy of the Christian model. And almost as soon as we began, God gave us a token for good, four of the children receiving a clear sense of pardon. But at present the school does not in any wise answer the design of its institution, either with regard to religion or learning. The children are not religious; they have not the power, and hardly the form, of religion. Neither do they improve in learning better than at other schools: no, nor yet so well.....How may these evils be remedied, and the school reduced to its original plan? It must be mended or ended, for no school is better than the present school."

Dr. Clarke had, however, one consolation, and that the best, in his afflictions:—

" The preaching, and public band-meeting at the chapel, were often sources of spiritual refreshment to me; and gave me songs in the house of my pilgrimage.....I made it a point never to attend band-meeting or love-feast without delivering my testimony for God; and, without entering into trials, temptations, or difficulties of

any kind, I simply stated my confidence in God, the clear sense I had of my acceptance with Him, and my earnest desire for complete purity of heart." pp. 157, 158.

Young Clarke's stock of three halfpence was unexpectedly augmented by digging up half-a-guinea in the garden, which, as no person could be induced to own it, he was obliged to retain, and with six shillings of it purchased his tutor Mr. Bayley's Hebrew Grammar. He says: "Had I not got that grammar I probably should never have turned my mind to Hebrew learning; and most certainly had never written a Commentary on Divine Revelation. Behold how great matter a little fire kindleth." He leaves the reader to decide for himself whether the finding this half-guinea was a special dispensation of Divine Providence, with a view to his future destination.

The young man's persecutions lasted only a few weeks, having ceased with the arrival of Mr. Wesley, who received him kindly, and immediately appointed him a preacher, and sent him upon the Bradford circuit. He was at this time only about eighteen years of age, and appeared so much younger, that he was very generally denominated *the little boy*. But he says that he was in a very particular manner fitted for the work, by strong exercises of spirit, and by much experience and knowledge of his own heart, of the temptations of Satan, and of the goodness of God. He adds, that his acquaintance with the Scriptures was not extensive, but that it was very correct as far as it went; and that of the plan of salvation he had the most accurate knowledge; so that in this respect his trumpet could not give an uncertain sound. Prayer was his continual exercise; the Bible his one book, which he frequently read upon his knees, and watered with his tears. With respect to preaching, his diffidence was extreme: he felt it, he tells us, as a heavy burden which God had laid upon his shoulders; and under which God alone could support him. Of the economy of the Methodists, as respected secular things, he knew little: it never entered into his mind that he was to have any thing but his food; and as to clothing, he did not anticipate the thought of needing any. He adds, that "purer motives and greater disinterestedness never dwelt in the breast of human being: he sought nothing but the favour of his Maker, and the salvation of souls, and to spend and be spent in this work." Of learning, he did not boast, because he believed that he could not; but he knew that he had the rudiments of literature, a moderate classical taste, and an insatiable thirst for knowledge, especially the knowledge of God and His works. Such were the qualifications of Adam Clarke, when, on Sept. 27, 1782, he went out as an itinerant preacher among the people called Methodists.

Having now brought Dr. Clarke through the earlier and less known part of his life, till the period when he came before the public eye, we shall not think it requisite to enter with equally full detail into the memorials of his future history. We shall, however, extract from them some particulars, which appear to us peculiarly valuable and interesting, and which will doubtless excite many of our readers to peruse the whole three volumes for themselves.

(To be continued.)

PUBLICATIONS ON CHURCH REFORM.

(Continued from page 623.)

We must not let a Number pass by without one or more samples of the plans proposed for the reform of the Established Church. The following are specimens.—

XXV.—*The Impediments of existing Interests in the Way of Church Reform; by a Layman of the Church of England.*

The only head of Church Reform on which the Layman touches, is the application of the provisions of the Act of 1813, relative to the stipends of curates, which he thinks ought to have been immediate, and without exception. He says:

"There is one point upon which the sincere well-wishers of our Church may feel great anxiety, if not alarm,—lest—however sincere and searching the enquiry may be, and however efficient the nature of the remedies devised—the effect of those remedies should be at the very outset neutralized by postponing their application to a future period. This is the more alarming, as it seems to have been considered a necessary concession by even the most zealous of our Church reformers, that what are called existing rights should be untouched; as though the idea of at once acting up to the standard of what they themselves allow to be right and necessary were something extreme, evincing a bitter spirit of enmity instead of reformation. That a wide-spreading estrangement has arisen from various causes, from within and from without, no one can conceal from himself; and that it greatly behoves all who feel anxious for our Establishment, that her abuses should no longer be allowed to give excuse to some and reason to others, to rank themselves against her, is what the very institution of this enquiry seems to allow; and if we look to the nature of that which is to be rectified, we shall at once perceive, that a future, a prospective remedy, will in little or no degree mitigate the complaint, or draw those, who are now complaining, nearer to us. But we have a most apposite example now before us of such a course of compromising legislation—the Act of Parliament regulating the stipends to curates passed in the year 1813, was unfortunately limited in its operation to persons becoming incumbents after the 20th of July, 1813; by that very restriction has the salutary remedy which that Act intended to afford been robbed of nearly the whole of its beneficial effect upon the minds of the community; the odium of selfishness, avarice, and injustice, still clings to the beneficed clergy as a body, so long as instances are not wanting to support the outcry; and those instances increase in point of aggravation the longer the person availing himself of this exemption continues to reap the fruits of his bargain at the expence of the curate, whose hard-earned pittance, with all the labour attached to it, is continually before the eyes of his parishioners. Upon what principle this exemption was allowed by the Act, it is impossible to conceive, unless it was for the purpose of avoiding the opposition of the persons whose interests would be affected at the time, who might be feared as likely to regard the justice of the Act in a very different light when viewed through the medium of their own interests from what they would through that of their successors.... That this Act has been voluntarily taken as a guide, I am afraid, is true but in a very few instances. Nor is this all; it has thrown the most conscientious of the working clergy into embarrassment, and has given to the less scrupulous an advantage which has been most prejudicial to the interests of Religion and the Church: those who look to the principle, and not to the bare letter of the law, consider that to frustrate this beneficial enactment by consulting their own convenience, would be a dereliction of their duty, and that therefore it is not open to them to accept a curacy upon other terms: whilst those who can more conveniently disregard these conscientious scruples are unshackled in their treaty with an incumbent, and can at once underbid their competitor; and what is of still deeper moment, the parish has to suffer the fatal consequences of such competition, and our Church has to bear the scandal.

"It may be said, that at this distance from 1813 it is scarcely worth the while now to amend the law to remedy the few and decreasing instances that still remain, particularly as every year must lessen the number; but it will be found upon enquiry that the instances are by no means few; or even if they were, in one sense that increases the expediency of at once putting an end to the evil....But there are still weightier considerations pressing upon this point; the very term, 'vested interests,' used with reference to pluralities, is a violation of the principle of our Establishment; the interest which she holds sacred is the interest of the soul that is to be saved; whatever throws an impediment in the way of that interest has no claim to be upheld; this is not the case of a pension or a sinecure affecting only the pocket of the community, the continuance of which for a period adds only to the privations of a few temporal enjoyments. Nor is it even the continuing an abuse out of commiseration for the absolute poverty which must be endured upon its withdrawal; if pluralism be a cause of offence, it is so in the hands of the present possessors, by far the best paid of the clergy; it is so because in their hands the religious wants of the people have not been consulted and provided for, because the revenues of the Church have been drained, not to support the pastor that has attended to the spiritual wants of the flock, but too frequently to increase the distance between the beneficed clergy

and their parishioners, and to make them appear merely in the light of foreign tax-gatherers." pp. 6—11.

XXVI.—*The Church its own Reformer; an Invitation to Church Reform; by the Rev. John Sandford, Vicar of Chillingham.*

Mr. Sandford mourns, in company with the best friends of the Church of England, over the blemishes that have been permitted to sully and impair an otherwise Apostolic fabric. He believes that, unless removed by timely reformation, these will bring her to the dust; but he has a good hope that God will be gracious to her, that He will yet awake her at the eleventh hour, and that she will arise and put off her weeds, and put on glorious apparel. He says:

"Since the question of Church Reform became a matter of universal interest, and it was obvious that some measure must be adopted to meet the national wishes, the friends of the Church of England have waited in dutiful but anxious expectation, to see what the wisdom of their ecclesiastical superiors might devise. All this time they have marked with alarm the increasing ranks and augmented boldness of their assailants, and noted, with grief and shame, the inefficient opposition that has been made to them. Still they have been buoyed up with the belief that something would at last appear, some elaborate and comprehensive measure, which should remove at once and for ever all just grounds of complaint, and place the Church of England high in the respect and affections of the country.

"Need we allude to the manner in which these expectations have been answered, or dwell upon the weighty lesson which the disappointment conveys?"

"It is worse than idle to attempt to conceal from ourselves the present aspect of the Church of England. Can any thing be more perilous than its situation? Is there a point of the political horizon, which does not seem boding its destruction? If we look at the most popular and influential portion of the public press, which has, at this day, attained a sway over the mind of the community almost despotic, shall we not find it daily assuming an attitude more inimical? If we look at the bulk of the people of England, whose power recent events have incalculably increased, shall we not find that they are becoming daily more estranged from our communion, in consequence of abuses which are acknowledged, without being redressed? If we turn to the Legislature, on which, as a church, we have hitherto far too much leaned for support, do we not perceive, that, even if it had the inclination, it has no longer the power to resist the march of public opinion, or oppose the correction of a single abuse? If we look at our natural enemies, the Papists and political Dissenters, shall we not find them already singing their pæan, in anticipation of our speedy downfall? If we look at our spiritual superiors, must we not acknowledge, that, however conscientiously, on a late occasion, they exercised the legislatorial function with which they are encumbered, they have thereby rendered themselves obnoxious to public displeasure, and involved the Church in their opprobrium? And, lastly, if we revert to our own Establishment, must we not confess that it is, at present, in no condition to stand the brunt of such an attack as is arrayed against it; that its many excellencies are obscured by its staring abuses; that it is encumbered by wealth, which, however advantageous it might prove if more judiciously distributed, serves, by its present allotment, only to excite prejudice and cupidity; that it is cursed by a system of tithes, than which, as was well observed by the highest legal authority of the realm, nothing could be conceived better calculated to injure the interests of religion, by rendering its ministers unpopular?"

"It is quite impossible that any conscientious member of our communion can be an advocate for the continuance of things as they now are. No one, surely, with an enlightened conscience, can contend for the existence of pluralities with cure of souls; can pretend to say that any minister of the Gospel should be receiving emoluments from a flock which he does not feed; or that, while there are many curates starving on a miserable pittance for doing the whole duty of a parish, an absentee should be drawing the revenues of several livings at once." pp. 5—8.

Mr. Sandford further animadverts upon the extreme disproportion of the episcopal revenues, with its attendant evil of translations; adding:

"It is surely time that this should be put an end to; that the Church of England should assume the port and the position which befit her as the spouse of Christ; that her bishops should be the resident and laborious overseers of their clergy, and the clergy themselves the actual and pains-taking shepherds of their flocks; and that both bishops and clergy should found their claims to the respect and affections of their countrymen, not upon their dignity and affluence, but upon their zeal, and usefulness, and Christian virtue. This, and this alone, will entitle them to the venera-

tion and love of men, will secure them their rank in society, will tend, by the grace of God, to make them blessed, and blessings."

"But how, it may be asked, are the friends of the Church of England to aid in her recovery? By mutual counsel, and mutual co-operation—by associating together—by allowing no feelings of pride, or jealousy, or false shame, to keep them from the path on which prudence, and principle, and religion, require them to enter. The present is the moment given us to act. Let it not pass by us unimproved." pp. 9—11.

XXVII.—*Church Rates lawful, but not always expedient: a Sermon on* 1 Cor. ix. 11, 12, *preached at St. Mary's, Bilston, Oct.* 6, 1833, *at a Collection towards defraying Expenses usually paid out of the Church Rate; by the Rev. Charles Girdlestone, M. A. Vicar of Sedgley, Staffordshire.*

This discourse belongs strictly to publications upon Church Reform, not only from its general tenor, but more especially on account of some prefatory remarks, in which the author expresses his ardent wish for the reconciliation of the Church with the Dissenters, and the reform of the Church itself. The passage is short, and is couched in so lovely a spirit of piety and Christian candour that we feel much pleasure in extracting it. We should be glad to see the excellent author's plan of comprehension more fully developed; and if he shall see fit to make our pages the vehicle of his conciliatory suggestions, he is welcome to their use. For ourselves, much as we have thought upon the subject, we have not been able to determine upon any plan which, *abstractedly considered*, would appear likely to unite what are called "Dissenters upon principle," with our own or any other national church establishment; their objection lying deeper than any question of machinery or detail; but, *practically speaking*, we believe that Dissent upon principle would be at a low ebb if there were no causes, real or plausible, for dissent in practice. In matters of liturgical reform, the proposed amendments of 1689 would probably take in all that is requisite, and more than we think is necessary, or in some cases desirable; but it is satisfactory to know, that in the United States of America, where the Protestant Episcopal Prayer-book has been reformed upon that basis, it has conciliated all Churchmen, and prevented any objections upon the part of Dissenters. We should, however, dread to see the review of our Prayer-book committed to some of those into whose hands it might too probably fall at the present moment; and, indeed, one main difficulty in every question of Church Reform is, Who are to be the reformers? Is the King, acting as temporal head of the church by means of a royal commission? Or is a motley Parliament? Or are the Bishops, unassisted by a council of presbyters? Or must a Convocation be called for the purpose, at the risk of all the evils which would too probably attach to the proceedings of such an assembly?—But we are not at present discussing the question of Church Reform ourselves, but only stating the views of others: we therefore pass on, to quote the passage before alluded to from Mr. Girdlestone; a clergyman whom no man will suspect of disaffection to the Church, notwithstanding he has had the courage to express publicly his belief of the necessity of reform, and to point out what appear to him the chief requisites for that purpose. When Whitby—now best known as a commentator—proposed a comprehension with the Dissenters, his book was burned by the common hangman: modern reformers therefore must not be surprised at meeting with a little obloquy in return for their well-meant labours. Mr. Girdlestone addresses his pages as follows, to the various ministers and congregations in his extensive parish:—

"Having been invited to preach in behalf of the fund which you are raising to supply the place of a church rate, I have anxiously desired to select a subject, and to treat of it in a manner which may conduce to the increase of goodwill and peace amongst conflicting sects of Christians. You have expressed a wish to read what

was thus written. And I the more cheerfully comply with your desire, because I believe that the more widely these views are circulated, we are the more likely to see that day arrive, when 'Ephraim shall not envy Judah, and Judah shall not vex Ephraim.'

"That in this life we shall never be all of one mind may indeed be very justly apprehended. But this affords no sufficient reason for not trying to become so. Else neither must we endeavour to become all sober, all honest, all kind, all pure. No: we must aim at more than we hope to reach. And considering the force of our inborn propensity to evil, such endeavours would have no slight encouragement, if they should prevent us from growing daily more corrupt in our lives, or more estranged from each other in our hearts.

"This is the utmost reward which has hitherto awaited those, who most heartily have laboured in two matters closely connected with each other, the reconciliation of the Church with the Dissenters, and the Reform of the Church itself. And yet some of us may live to see the day when these most important questions, reviewed with sober judgment, discussed with charitable temper, and settled in the fear of God, and out of love for Christ, shall help largely towards the prevalence of the Gospel in the world, and towards its influence in the hearts of professed believers. Let the Church but honestly confess its real abuses. Let it earnestly endeavour to supply its obvious defects. Let it be ready, in things that are indifferent, to concede somewhat to the prejudice of its opponents. Let it first thus render communion less exceptionable, and then open its doors to conformity both more readily and more widely; and we need not doubt that very many who now refuse to enter, would then gladly throng our courts. Let facilities be given for licensing and consecrating places of worship frequented by Dissenters. Let their ministers, after due examination, be admissible to the orders of the Church. And with our ritual somewhat altered, if needful, for their use, or with allowance to omit some few stated portions at discretion, we should have many of the most able and pious of their number adding to our strength instead of crippling our exertions; we should have churches and schools in abundance, ready built, and they chapels ready furnished to their hands, in which we and they together might preach in impressive harmony the glorious Gospel of our Saviour Christ." pp. 3, 4.

In regard to the more immediate object of his discourse—namely, church-rates—Mr. Girdlestone proceeds, first, to shew that the Established Church is entitled to this support from all, including conscientious Dissenters, as having sown spiritual things to all: he then points out why he nevertheless thinks that it becomes the Church not always to use this power, but rather to suffer all things, than to hinder the Gospel of Christ: and thirdly, he adds a few words of exhortation, on the value of that everlasting Gospel, which at all events we must not hinder, and which it must be our heart's desire, at all costs, to promote. First, then, he shews that the Church established in this realm has sown, and does sow, spiritual things to all; and he proposes to prove, that in such a matter as a church rate, provided it be legally made, equitably assessed, mercifully levied, and frugally expended, there are grounds of conscience on which the Church has a right to take it, and on which a Dissenter is also bound to pay it.

"First, I say our Church most truly sowed to you things spiritual, at the time of the Reformation; when in God's hand it was the blessed instrument of breaking in this kingdom the dominion of the Pope, abolishing the *enormities* of Rome, and reviving, in great measure, the discipline and the doctrine of the primitive church."

"A second reason is this; our Church is established: it is established by the law of the land. Now our Lord has bidden us to render unto Cæsar the things that are Cæsar's. (See Matt. xxii. 21.) And his Apostle has plainly taught us to be subject to the powers that be. (See Rom. xiii. 1.) This therefore should have some weight with a disciple of the Lord, both for conforming to the Church as established, and for supporting it, though he do not conform. For the law of the land is an ordinance of God for the good of the people."

"A third reason, and one of the utmost weight, is this; the Church has also Divine authority. It is established not only by the law of the land, but by the Gospel of Jesus Christ. Its ministers have that appointment which at the first came from Him. Its Liturgy and Articles have that sound doctrine which is according to his word. Its parentage and kindred may be traced through every age of Christianity, by its intimate connexion with all that for truth, antiquity, and general consent, is worthy of the name of catholic. And therefore it has the promise of Christ's presence, the covenant of his grace, and is entitled to the good will of all who dwell within its borders."

"A fourth reason, one which used to weigh greatly with Dissenters, and which has satisfied for ages the most eminent of that name, in the payment of such a tax as church rate, is this, that our Church has proved itself to be the bulwark of the common faith, the chief means, under the blessing of God, of preserving in this country the principles and practices of the Gospel, though not exactly after the fashion which they might best approve. It has faults, they used to say; and far be it from us, my brethren, to deny it! God grant that we may honestly confess our faults, and diligently labour to amend them! It has faults, they would say; and yet with all its faults, it deserves our prayers, our countenance, our help. Witness its many lights of learning, which have served, and will serve, as long as learning shall endure, both to dispel the doubts of the unbeliever, and to defy that antichristian power which most flourished in the age of darkness! Witness its translation of the Scriptures, acknowledged to be the best existing in the world; the most successful effort of uninspired men, to bring home to the hearts of the existing generation truths revealed by the Almighty in tongues now dead! Witness its zeal in spreading abroad the truth, its detailed provision for the ministry of the Word, not in courts only, and in cities, but in villages, and cottages, in workhouses, and hospitals, in fleets, and armies, to the whole and to the sick, to the rich and to the poor! Witness its precautions, so wisely taken, so often by our own fault frustrated, in the selection and ordination of its ministers; to each of whom it is put to answer before God, whether he feel inwardly called to this holy office, whilst in respect of each it is demanded of the people amongst whom they have usually resided, that if any one knows of cause why they should not be ordained, he should signify the same forthwith! Witness, above all, its many ornaments of piety, men who have rejoiced to practise what they were bound to preach; who have reformed the profligate, comforted the distressed, quickened by their lives and conversation the flames of piety in the hearts of the devout, or rekindled its dying embers in a perverse and adulterous generation.

"One more reason I would add, and that of no small weight, why the Church is entitled to the support of all. And this is, that, compared with other religious communities, it offers in this country the best prospect of that which every true Christian must most earnestly desire, that we all should at length be one. I say not here which is the more guilty in our divisions. I need not here decide whether the Church or the Dissenters were most bound to give up those trifling points, which first set us at variance with each other. But this I urge for the consideration of all reasonable men, whether the best hope of a general re-union lie not in the preservation of the Established Church, in the reform of its abuses, in the extension of its borders, and not in what many of late have rather seemed to wish, its utter abolition?" pp. 9—14.

Mr. Girdlestone, having thus shewn that our Church in spiritual things has sown enough to the Dissenters to be justified in asking of them so much of support as is implied in our reviled church rates, next proceeds to prove, that, though we have this power, we ought to be willing, like St. Paul, rather not to use it, than to hinder the Gospel of our Lord.

"That which makes our brother to offend, causes him to stumble, tempts him to hard thoughts, either of the Gospel or of the Church: this thing, if it be not itself a duty, however lawful or otherwise desirable, becomes by this means not expedient for us to do. (See 1 Cor. vi. 12.) For so St. Paul determined in regard to eating meat offered to idols."

"It is on this principle I conclude that the collection has been proposed, which I have been asked to advocate this day. The ministers, and wardens, and congregations of the churches, in behalf of which we are to make collection, are averse to aggravate unkindly feelings, by repeatedly pressing as a right what at this time they do better to relinquish. Whilst their rights are questioned, whilst their intentions are misunderstood, whilst the most mischievous construction is put upon their acts by many who in point of principle or piety are neither Churchmen nor Dissenters, they had rather put up with loss in carnal things, than scandalize the weak brother in things spiritual. These, I trust, are their principles; these, I trust, are the feelings of those who hear me; a charitable compliance with the scruples of the sincere, a charitable concern for the souls of all; not a timid deference to the clamour of the covetous—men whose god is their purse, who would contribute nothing, if they could help it, to any religion at all, whose objections to church rates deserve no more attention, for their own sakes, than if a thief were to protest against being taxed for the building of a prison, or for the maintenance of a judge. Not to these ought we to give place; no, not for one moment. But for the sake of the conscientious Dissenter, who by them might be persuaded that the rate is an exaction, who, if it were voluntarily abated or withdrawn, would be more likely to weigh without hostile prejudice the

claims of the Established Church; for their sakes we ought to waive the exercise of a power, which they are for the time disposed to resist; for their sakes, and for the sake of Him, in whose behalf it is our duty at all times to count all things loss (See Phil. iii. 8).

"'Nevertheless, we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ.' This was what St. Paul could testify of his practice in the case of the Corinthians. This is what we could wish the Church to practise in the case of the Dissenters. Let us do any thing, yield any thing, suffer any thing, rather than hinder the Gospel of Christ. That holy cause we should ill indeed advance, by base desertion of important principles, or by affected indifference to truths for which we are bound most earnestly to contend. What we must give up, and when, and where, must be determined by this single consideration, which way shall we best set forward Christ's Gospel. But how can we help hindering it, if it be for ourselves we seem to fight, and not for the faith of Christ? if it be money that we seem to covet, and not the maintenance of religion? if the exposed abuses of our system receive from us that strenuous support which is due to its unquestionable advantages? or, if we are willing rather that souls should perish, than that we would flinch one atom from our lawful rights, or alter even that which probably is wrong?" pp. 15—18.

The above passage presents a beautiful and scriptural illustration of the doctrine of Christian expediency: but the question still remains, whether the relinquishment of Church Rates is really expedient. Supposing even that, for the sake of peace and the furtherance of the Gospel, the temporary relinquishment of parochial assessments is admitted to be in any instance desirable, with a view particularly to that calm discussion of the subject which it is hoped may end in a return to the ancient and legal practice, it still remains to be considered whether the abandonment of the system as a national institution would be advisable. Our own opinion, for reasons which we have often stated in brief, and intend, when opportunity serves, to state more at large, is, that it would not; for we do not believe that a National Church Establishment could be maintained without some such provision, especially in remote and thinly-peopled country parishes; and as the impost is neither unjust nor oppressive, we should greatly regret its abandonment merely on account of the temporary opposition which is being made to it, and which we believe will diminish as the question becomes better understood—that is to say, if the Church duly enshrines itself in the hearts of the people by a reform of abuses, and by acting up to its high duties.

It does not come within the object of this notice to dwell upon the third head of Mr. Girdlestone's discourse, which contains an affectionate pastoral address to his flock upon the value and blessedness of the Gospel; but we ought not to omit to notice it, as affording an illustration of the benefits to be derived from a right "improvement" (as the Puritans phrased it) of distressing visitations of Divine Providence. Mr. Girdlestone's parish was one of those which last year was fearfully visited with the pestilence that so greatly alarmed the land; and we have heard much of the zealous and Christian labours of the vicar of Sedgley for the souls and bodies of his parishioners, during and subsequent to the affliction. It appears by this discourse that he desires to keep up the remembrance of it as a warning to repentance, and the deliverance from it as a memento of God's mercy; and this is truly the way in which such solemn dispensations of the Divine hand ought to be dealt with by the ministers of Christ. If Mr. Girdlestone has retained, either in memory or in his private parochial diary, such a statement respecting the progress and memorabilia of this visitation as we alluded to in our notice of the Cholera at Bilston, it might be well if he would adopt the suggestion which we there offered, to ensure the preservation of the record.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN.

We copy a few cases from the last Report of this highly useful and well-conducted institution, in order to shew its necessity and value. It is melancholy, that in a rich church like ours such disparities should exist as to allow of cases like those noticed in the Reports of this Society.

1. "My income from clerical services (and I have no private fortune) is now about 95*l.* per annum. I have a wife and nine children: one of these I was obliged to take from school, on account of illness, about six months since; she has as yet been unable to return, and I have my fears as to her ever being able to do so. My wife's health has, through the cares and labours arising from so large a family, declined for the last two or three years, and I am afraid that she is not likely to regain her former strength. I perform two full services on the Sabbath, and expound in the evening. I am happy to say, that our congregations are rather on the increase, and we have been enabled to build a school-room, in which we assemble more than 200 poor children."

(Acknowledgment from the same.)—"It is not possible to express how much your letter, enclosing ——*l.* has cheered me and mine. It has set me at liberty from the painful bondage of owing what I could not pay."

2. "My total income is 91*l.* per annum; and I have eleven children, all entirely dependent on me, except my eldest son, who is apprenticed, for whom I provide clothing and washing. Although I was kindly aided in apprenticing my son by the Corporation of the Sons of the Clergy, I was obliged to pay 10*l.* in addition to the sum granted me. This, with a tedious illness with which my dear wife was afflicted after confinement, increased my expenses last year; and I have still an account of eight pounds due to the medical man, which I am unable to pay. Exertions also made to provide for my two eldest daughters—who had before been educated by myself—some instruction suitable to their sex, have brought me into difficulties, from which I know not how to extricate myself, but by applying to your Society, to which I am already so much indebted."

In acknowledging a grant made, this clergyman says, "I shall now be free from all pecuniary embarrassments, and be enabled, I trust, to devote myself more earnestly to the service of Him, who thus supplies all my need according to his riches in glory by Christ Jesus."

3. "Sixty-six pounds is the whole sum derived from the ordinary sources of my income, with which I, with a wife and four young children, have been called to bear up against the current expenses of the past year. To this, however, was mercifully added 5*l.*, received from a friend, and 12*l.* from Mrs. Ashton's Trust. ... It affects me deeply to make such statements; but the burdens, occasioned by these circumstances, are indeed grievous to be borne, and have proved to me sore trials of faith and patience.... My heart is burdened with fear, lest the little which I might do should come to nought, through the use which evil men may make of these circumstances of difficulty in which I am involved."

4. "My total income is 100*l.* a year. Of fourteen children, seven, who still survive, with their mother who is paralysed, my mother who is nearly ninety, and an aged widowed sister, are all dependent on me for support. My poor wife is unable to use her right hand, and is altogether weak and helpless; and though I paid 25*l.* in 1830, and 20*l.* on account, last year, to medical men, I still owe 50*l.*; this was occasioned by my dear partner having for months required daily medical attendance, in so critical a state was her life.—I have always two full services on a Sabbath in my own chapel of ease, where I have also a week-day evening lecture. Besides this, I take my turn with some other clergymen in preaching a Sunday evening and a week-day evening lecture, at another chapel of ease. The congregation at my own chapel is about 1000; the communicants from 150 to 200. The Sacrament is administered monthly."

5. "The joint salary of the two curacies which I serve (having ministered in one of them twenty years) is 80*l.* per annum. I have no other income whatever; and have a wife and nine children; six of whom are at home and entirely dependent on me; three others depend on me partially, one of whom will cost me 18*l.* this year, besides travelling expenses, and a few requisite articles of dress. I have this year lost a horse which was valuable to me, and have been compelled, through the necessity of the case, to buy another..... The Sacrament is administered at each church once every month."

6. "The two parishes of which I am curate contain 1630 souls or thereabouts: the joint salary is 100*l.* per annum, without a house; and I have an annuity of 35*l.* per annum. On this income I, my wife, and seven children are dependent. Five of the latter wholly, two partially. I have three services on the Sabbath—two full services, and prayers—and I am obliged to walk seven miles. Moving from my late curacy to those which I am now to serve, causes considerable expense. At my late curacy my stipend was 100*l.* per annum, with the use of the rectory-house."

LITERARY, PHILOSOPHICAL, AND MISCELLANEOUS INFORMATION.

CAPTAIN ROSS has returned in safety from his Arctic expedition. In the month of May, 1829, this enterprising officer sailed from this country for the Arctic regions, in a steamer prepared and fitted out at his own expense. His crew consisted of about nineteen persons, exclusive of himself and his son, all volunteers. In the first season he only reached Wylie Fiord, on the eastern side of Davis's Straits, where, finding his machinery nearly useless, he converted his steamer into a sailing vessel, from the materials of a London whaler, which he found abandoned on that part of the coast. Next season he took the earliest opportunity to prosecute his voyage, and having proceeded up Baffin's Bay, entered Sir John Lancaster's Sound, and steered for the spot in Prince Regent's Inlet where his Majesty's ship Fury had been abandoned. Here he found only the keel of the Fury, and a few of her timbers, but, what was of more importance to him, he found the greater part of her provisions. Having re-victualled his vessel out of the abandoned stores, and left three of his boats at Fury Beach, he made sail for the westward, and succeeded in getting as far as 101 deg. W.L., near the North Georgian Islands, where his progress was arrested by the ice. As the season was now far advanced, and he had no hope of extricating his vessel, he was compelled to abandon her; and after many difficulties, he and his crew succeeded, by means of sledges and otherwise, in reaching Fury Beach, where the boats had been left, late in the same season. It appears that during the whole of 1831 they were unable to move to any distance from Fury Beach. In 1832, however, they made an attempt to reach the sea in their three boats; but after suffering many privations they failed in accomplishing their object, and were obliged to retrace their steps that winter, being at times thrown upon the beneficence of the few natives whom they chanced to meet with. As early in the present season as they could make any progress they again started for the open sea, and happily fell in with the Isabella, of Hull, at Jacob Teure, just as that ship was about to leave the fishing station, in which vessel he returned home. Captain Ross lost three men the first year on his voyage out, but no other casualties occurred.

From the above particulars it appears that little in the way of new discovery can be expected to result from Capt. Ross's protracted and perilous expedition. He was only able to reach 110 deg. W. longitude, which is 9 deg. E. of that part of Melville Island where Parry took his observations, and 12 deg. E. of the extreme point to which Parry advanced in his second voyage. The accident which stopped Captain Ross's progress, however, was one which no perseverance or enterprise could overcome. Such is the statement which has appeared in the newspapers. We await more detailed and authentic intelligence.

An effort has been made to disturb the wreck of the Boyne, at Spithead, by explosion, which, after some failures, was attended with complete success. A magazine, containing about two hundredweight of gunpowder, was lowered, and placed by the diver at a depth of nearly forty feet from the surface of the water, under the stern of the wreck, and exploded by a train, contained in a lead pipe supported by floating buoys, with a torch attached. The stern-post was thrown down by the violence of the shock, and the dead wood on each side blown out. A large part of the stern-post was afterwards raised, with the valuable copper fastenings. The report was heard at a great distance, and the water, with a considerable quantity of mud, was greatly agitated. Numbers of fish were killed by the explosion. The experiment is of importance, as shewing an easy method of breaking up wrecks which are valuable for their contents or an impediment to navigation.

From the returns lately transmitted from the different dioceses of England and Wales, and published in the Parliamentary Papers, we extract the following results:—

Total number of resident clergy ...	4649
Non-resident by exemption.....	2506
Non-resident by licence	1968
Cases not included among exemptions and licences	33
Total number of benefices...10560	

Of those non-resident by exemption 2080 are resident on other benefices; 266 are ecclesiastical, collegiate, and cathedral officers; 94 resident fellows, tutors, or officers of the universities; and 66 are exempted for various other causes. Of those non-resident by licence 1227 are prevented from residing by the want or unfitness of the parsonage-houses; 418 by infirmity; and the remainder by various other causes. Of the third class of non-residents 509 are cases of absence without licence or exemption; but of these 478 perform the duties of their respective parishes; 412 returns are defective as to residence; 115 are vacancies. In 183 cases there are no returns, 81 are recent institutions, 53 are sequestrations, and the remainder benefices held by bishops, &c.—The total number of curates in England and Wales

is 4373. Of these 1532 reside in the glebe-houses, 1005 in their parishes, and 3915 are licensed. The stipends of 486 are under 50*l.*; of 2355 under 100*l.*; of 1079 under 150*l.*; of 249 under 200*l.* and of 33 upwards of 200*l*; 78 have the whole income of the living, and three have half the income of the living. Of the livings where the incumbents are non-resident, 1139 are upwards of 300*l.* in annual value; and 2548 are under that sum.

A return has been made which illustrates some interesting facts in the statistics of the country. From this return it appears that the total number of families in the country employed in agricultural pursuits in 1831 was 761,348; the total number employed in trade, manufactures, and handicraft, was 1,182,912; and the total number not comprised in either of those two great classes 801,076. In 1831 the male population amounted to 6,376,627, and the female to 6,714,378, giving a balance of somewhat more than three hundred thousand in favour of the latter. From the same return it appears that the number of houses inhabited in 1831 was 2,326,022; the number of families by whom they were occupied 2,745,336; the number building 23,462, and the number uninhabited 113,385.

The following is the Parliamentary return of the number of applications to the Board of Education in Dublin, for aid to schools existing, or for new schools, up to August 16, 1833:—Number of applications for aid to schools existing, 911; number of applications for aid for new schools, 259; gross total, 1,170. Applications for 573 schools existing, and 142 new schools, making a total of 715, have been complied with.

The newspapers have published the following extraordinary statement, which we copy as we find it.—It is well known in the legal profession that the Acts of the Irish Parliament from the time of the decapitation of Charles I. to the Restoration (from 1639 to 1662) were mislaid, and at last considered as destroyed in the wars of the Commonwealth, the most minute searches, and even expensive Parliamentary commissions, having failed to discover the slightest trace of them. In consequence of this loss the best lawyers were frequently at fault in their researches, and it is believed that much of the embarrassments and confiscations which occurred on the Restoration had their origin in the impossibility of referring to these various Statutes and Orders in Council, on the authority of which the principal actors in the busy time of the Commonwealth had politically committed themselves, and exposed their estates to the Act of Settlement. Within these few days the lost Acts have been found in Belfast, by Alexander Montgomery, Esq., of the firm of Alexander and John Montgomery, solicitors, whilst searching amongst the dusty records of the Rolls Court. When the circumstance was communicated to the Irish Government, the law officers refused to believe the fact till Mr. Montgomery produced his proofs, by transcripts of two of the missing Acts. This discovery is said to be likely to interest the historian as well as the lawyer, and may lead to attempts on the part of some of the unfortunate descendants of those who suffered in the changes of property consequent on the Restoration, to inquire how far holes may be picked in the parchment of the Act of Settlement, which was passed in despair of unravelling the gordian knots of legislation tied in the Interregnum, in which the Irish suffered equally for their loyalty or rebellion. Ireland has endured ten confiscations in the last 600 years, and it is estimated has on an average been totally confiscated three times over.

VIEW OF PUBLIC AFFAIRS.

THERE is little of domestic intelligence during the month to record. We witness with much concern the rapidly spreading refusal by parishes to grant rates for the repairs of churches, and the carrying on of Divine Worship; but our hope is, that as the question becomes better understood there will be a return to right principles, and that the good sense of the people will extricate them from the snares of Political Unions and other instruments of injurious agitation. The system of refusing the payment of unpopular demands is beginning to extend to the Assessed Taxes; but it will be seen, by every man of plain understanding, that no nation can exist under such a system; and every Christian at least will feel that he is in duty bound to defray every charge, not contrary to the law of God, which may be laid upon him by the rightful authorities of the nation to which he belongs.

In regard to Foreign Affairs, there was a time when such conflictions of opinion as those at this moment elicited by the death of the King of Spain, the jealousies of France, the successes of Don Pedro, and the acknowledgment of Donna Maria, with the arrangements between Russia and Turkey, and other passing topics of contention, might have caused a general European war; but we trust that the lesson of the long and ruinous convulsions which followed the first French revolution will not speedily be forgotten; and that, as most of the nations of Europe are too much impoverished to be able to support the expenses of war, so their respective governments, and especially our own, are anxious to avert it.

ANSWERS TO CORRESPONDENTS.

G. C. S.; J. F.; HAMPDEN; A. R.; D.; Y. O.; A. Z.; A FATHER; THE WRITER; H. D.; G.; S.; M. G. S.; R. H. S.; IOTA; A CURATE; and MISERECORS; are under consideration.

We see no reason why we should trouble our readers with the details of the fanaticism and jargon to which L. M. alludes. We attacked it in the bud, and more especially we warned some of those against it who are now probably distressed at having assisted in opening floodgates which they cannot shut. We thought that our readers were long ago wearied, as we were, with the subject: and what could or need we say respecting the proceedings at Park Chapel, Chelsea, but what we said in the discussion on the case of Miss Fancourt, and on various other occasions? We even doubt the utility of preaching sermons, however excellent, against those wild excesses: for though a solid argument may convince those who were convinced before, we fear that the publicity thus given to the evil augments rather than diminishes it; and that weak, curious, and superstitious minds, will extract poison from what was intended for medicine. Extravagancies often prevail most in those congregations or parishes in which the minister gives the most notoriety to them by constantly attacking them; and persons frequently say, "I knew little or nothing of such a doctrine till I heard Mr. —— preach against it; but I do not think he confuted the arguments in its favour." A Clergyman's business is rather to preach plain Scriptural truth, than to dignify every whimsy of the day with an elaborate refutation. The most effectual refutation of what is palpably absurd is, often, to pass it by as not worthy of an argument. If a man's mind is so unsoundly constituted as to require an elaborate proof that the practices alluded to are not miraculous manifestations of the Holy Spirit, we should despair of permanently convincing him either by reason or revelation. We might indeed persuade him for the moment; but he would be ready the next day to be drawn aside by any other novelty of error. A prominent object, both of preaching and of education, should be, to strengthen the mind against delusion by laying a solid foundation of Scriptural truth, and, in the case of children and young persons more particularly, to direct their attention to matters of primary importance, abstaining from giving to the fugitive novelties of the day such a colour as may render them objects of anxious curiosity.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

In introducing the Monthly Extracts, we cannot refrain from recording the lamented decease of that truly excellent man and highly valuable officer of the Society, the late Rev. Joseph Hughes. To the piety, zeal, sound judgment, and unwearied labours of that exemplary servant of God, the Bible Society owes, under the Divine blessing, a very large measure of its prosperity. Mr. Hughes was a Dissenter, and an Anti-pædo Baptist; but he was a man of such Christian moderation and candour, that he never failed to conciliate good men of every name; and with regard to the Church of England in particular, he has been heard to express in the strongest terms his high opinion of its value to the interests of religion in the land; and also to state, that, from his very extensive intercourse with all denominations of Christians, he had come to the full conviction that there was no body of persons in the nation among whom the spirit of the Gospel was so consistently exhibited, as among the pious members and ministers of the Established Church. The piety in this quarter, he would say, was of a better cast—more deep, more solid, more simple, more scriptural, less shewy—than in any other. Such a testimony, from such a man, ought not to be overlooked, at a time when so much is said and done to depreciate the Church of England, her clergy, her members, and her institutions. We expect to find in the next Number of the Monthly Extracts an ample testimonial from the Committee of the Society to the memory and services of their late Secretary. May a successor of kindred mind, by the blessing of God, be found to fill and adorn his arduous post! —We abridge the following passages of his life from the "Christian Advocate."

The day of Mr. Hughes's birth we have not ascertained; the year was 1769; the place, London. His father, who, if not a Welshman, was of Welsh extraction, was a member of the Baptist church in Wyld Street, over which Dr. Stennett at that time presided. Mr. Hughes died during the childhood of his son. The parents of young Hughes, being in respectable circumstances, gave him the rudiments of a good education. He was taken by them to the house of God, and the grace of God at an early period influenced his heart. Evincing talents for the ministry, and being in other respects fitted to become a candidate for that office, he was received, at a youthful age,

into the Baptist Academy in Bristol, which was then under the direction and management of Dr. Caleb Evans, assisted by the celebrated Robert Hall. Throughout the whole of the trials and conflicts which Mr. Hall endured at Bristol during that period, Mr. Hughes was his constant and invariable friend. A great cordiality subsisted between them to the end of life. Having studied at Bristol for some time, Mr. Hughes proceeded to Edinburgh University, in which he augmented his learning and took the degree of M.A. From the nothern capital he returned to Bristol, where his classical attainments procured for him the appointment of tutor in that department, thus succeeding his friend Hall. He continued to act as classical tutor until 1795, when, as Dr. Rippon informs us, the declining state of his health obliged him to leave Bristol. Soon after he received a call from the Baptist church at Battersea, near London; which he accepted; removing thither in the month of July 1796, and remaining there to the end of his protracted and valuable life.

During the first four years of his connection with the church at Battersea, he had under his roof several young men, whom he trained for the ministry. Amongst them was the celebrated Mr. Foster, who preached some of his earliest sermons in Mr. Hughes's pulpit.

Mr. Hughes's proximity to London could not fail to bring a man of so much talent and learning into contact with the associated efforts which were then in progress for disseminating the knowledge of the truth. He appears, at the beginning of the present century, to have been a member of the Committee of the Religious Tract Society (of which, indeed, he was the founder); in one of whose meetings it was that he threw out that suggestion which gave rise to the British and Foreign Bible Society—a Society which quickly took its place as the sun in the system of Christian benevolence, which now comprises so many and such brilliant orbs.

In the month of May, 1803, Mr. Hughes presented an impression of an essay, under the title of "The Excellence of the Holy Scriptures an Argument for their more general Dispersion." In this essay, which may be regarded as containing the rudiments of the future Society, the author expatiated on the transcendent excellency of the Holy Scriptures; enumerated the different Societies more or less concerned in promoting their circulation; and described the limitations of their respective constitutions, and their consequent inadequacy to the work of general distribution. He then represented the importance of an association of Christians at large, with a view exclusively to the circulation of the Holy Scriptures; and pointed out a number of advantages, both direct and collateral, which might be expected to result from the operation of such an institution.

The extensive circulation of Mr. Hughes's pamphlet having prepared the public mind for the formation of the Society, the steps by which this was to be accomplished were, in the beginning of the year 1804, considered and determined. It was but fit that he who gave birth to the infant institution, should give it a name. Some other person proposed that it should be called "The Society for promoting a more extensive Circulation of the Holy Scriptures both at Home and Abroad;" but, at the suggestion of Mr. Hughes, it received the more concise but equally comprehensive designation of "The British and Foreign Bible Society." At length a public meeting was called; and, on the 7th of March 1804, in the great room of the London Tavern, that Society was founded which, we trust, will not be destroyed until it shall have achieved the great object of its institution. When the choice of a secretary became the subject of discussion, Mr. Hughes was the first to be proposed. Mr. Owen, afterwards his colleague, objected to this proposal; and, in consequence, it was agreed that Mr. Hughes, Mr. Josiah Pratt (Mr. Owen then declining), and Mr. Steinkopff, should be respectively the Dissenting, Clerical, and Foreign Secretaries. In a short time, however, Mr. Owen made such arrangements as enabled him to take the place of Mr. Pratt, at the pressing solicitation of that gentleman. For nineteen years he laboured for the Society gratuitously; nor was he easily persuaded to accept of a salary when that measure of justice was forced upon him.

Mr. Hughes's ministerial and pastoral course affords but little room for observation. The facts, that during thirty-seven years he was the pastor of the (Baptist) church at Battersea, and that it was the only church with which he stood in that relation, comprise all that can be said in eulogy of his fidelity and zeal, and of the mutual affection between pastor and flock.

His death was caused by an inflammation of the right foot, which brought on distressing and at length fatal symptoms. After languishing for some weeks, on the 3d of October, with that serene fortitude and calm submission which had characterized him throughout his distressing malady, he entered into rest—that rest, the intelligence of which he had laboured so long and so successfully to spread throughout the globe. His medical attendants attributed his disorder principally to the decay of his constitution, that decay being the joint effect of age and labour.—Mr. Hughes was interred in Bunhill Fields, near the vault which contains the bodies of Dr. Lardner and Daniel Neal.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON ADMINISTERING BAPTISM TO ILLEGITIMATE CHILDREN.

To the Editor of the Christian Observer.

HAVING read in your Number for October a letter inquiring upon what authority a Clergyman may refuse to baptize an illegitimate child, I feel myself called upon, as a Minister, to say something in reply. Not that I acknowledge myself the person of whom it is alleged "he sent away a mother in tears from the church, whilst at the same time he offered to administer the rite in private," but because I seem to be deeply implicated with my Reverend Brother (whoever he is that did so), having repeatedly refused to baptize infants on the ground of their illegitimacy, and hoping to pursue the same conduct, without fear of consequences, so long as I take my present view of the matter.

That your correspondent should inquire whether it is authorized by the laws of man, is not surprising; for it may perhaps puzzle many a churchman, and even a lawyer, to decide what is the legal requirement of our Church on the subject: but to ask whether it is sanctioned by the laws of God, is not what one would expect from any person who has searched the Scriptures, repairing to them as the fountain of truth and the only infallible source from whence those laws are to be learnt.

Surely it may be asked in return, Can any thing be found in the Bible to countenance such a practice in the church of Christ as the baptism of illegitimate infants, before the unhappy parents have given any satisfactory sign of repentance? If there is no direct precept, is there any thing which in an indirect manner may be construed, either by implication or apostolic example, into a Divine command? I think it must be allowed that the practice of the primitive churches was to excommunicate such members. The following passage appears most applicable: "Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore *put away from among you that wicked person*" (1 Cor. v. 11—13). If this was the discipline of the church, how could they receive the infants of those offenders who were to be to it as "heathens?" (See Matt. xviii. 17.) On what ground or condition is infant baptism to be administered? No other, doubtless, than that the parents are privileged members of the church, being received into communion as true believers and saints in Christ Jesus. Otherwise the Apostles might and ought to have baptized all they could lay their hands upon; and so should Missionaries depart from their general rule of baptizing none but

the children of believers. If, then, this is the only ground to go upon, it is impossible to receive illegitimate children whose parents have not returned into the bosom of the church; and it therefore appears to be the bounden duty of all ministers, when a woman has by notorious vice forfeited every privilege of the church, to refuse her request to baptize her infant. To reply, that the form of excommunication has not taken place, is a mere quibble. The poor woman has virtually excluded herself by her sin; and it appears, moreover, quite shocking that she should come in the face of the congregation and proclaim her offence, or, if not present herself, do it through the medium of others. That she should make her offering to Christ of a child "born of fornication," contrary to his holy laws (for surely every parent offers his child at baptism), and that she should call as it were upon Him, upon His ministering servant, and upon all His saints, to sanction and approve the deed, is to make Christ the minister of sin. This is Christian liberty indeed, far surpassing (in what way I need not stop to describe) the glorious liberty of the children of God. Let "An Inquirer" turn these things over in his mind; and let his imagination picture the whole transaction as it might be pourtrayed, and say whether his Christian feelings do not recoil with disgust and horror.

The duty is quite clear to my mind; and I therefore make it a rule to reject all such applications; hoping also that, by the blessing of God, it may be a check to vice. I will not conceal that it has cost me many very anxious hours; and I was not a little relieved and encouraged in lately hearing from a friend that the same practice is adopted by most of those ministers of the Church of Scotland who are conscientious in the discharge of their sacred duties.

How far I am authorized to act as I have described by the constitution of the Church of England, is another question; but I conceive that it is not difficult to shew that the word of God, on which that church is founded, condemns the practice of administering the ordinance of baptism to such candidates. To say that the refusal is "shutting as it were the gates of heaven in the face of an innocent babe," is equivalent to the assertion that children are regenerated at baptism, and that without the administration of it they cannot enter the kingdom of God; that therefore we cannot withhold this essential privilege from any individuals whatever, under any circumstances, without exposing them to eternal perdition. I trust "An Inquirer" will not venture thus far, and yet his words seem only to bear that construction.

Should it be said that the infant is deprived by this exclusion of great advantages, I reply that this cannot be the case; for, in the first place, the parties concerned are only trifling with holy things, which would rather call down a curse than a blessing; and further, there is no reason to hope that any of them would feel themselves more bound by such a dedication of the child to bring it up "to lead a godly and a Christian life." The whole would be a solemn mockery, and no advantage could be expected to accrue to any party. But, on the contrary, the refusal might prove the greatest blessing to the child in after life, when he learnt the reason why he did not receive Christian baptism in common with other persons. It might be made the means of causing him to think seriously, when he considered the cause and felt the importance of seeking baptism for himself. He might be brought at last to seek it, confessing his sins, and believing in the atoning blood of "the Lamb of God" for their remission: whereas, in the other case, he might have remained in his impenitence and unbelief, flattering himself that he had been received as "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." I would further add, that the child loses nothing by this exclusion from the

outward ordinance, for I feel as much bound to attend to the instruction and spiritual welfare of illegitimate children as of any others; though, I regret to say, the difficulty is often greater with them, on account of the indifference and wickedness of the parents, and other unfavourable circumstances incident to their unhappy situation.

But as it regards the Church of England, how is it that a child should be received when the parent does not at the same time partake in the service of Thanksgiving appointed for Women? I believe I am correct in saying that they never are admitted; and if exclusion is right in the one case, why is it not in another? It is the parent who offers the child, though the sponsors stand as sureties; and if the Church deems her unfit to approach in one case, why not in the other?

The Marriage Service may be a useful guide to us in this question. The Church considers the parties "joined together" by God, through her ministration, and certainly looks forward that the children who are the fruit of that holy union will join her communion as members, strongly implying that others ought not. This will be seen by consulting what is said on the "causes for which matrimony was ordained," and also the prayer, which contains these words, "that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord." The Service for Churching of Women is intended to follow this, and to be used exclusively for a married person whom God has blessed in answer to the prayers of the church in the former service: and the service of Baptism for Infants is likewise intended expressly for children whom God hath given; and if it is ever to be used on other occasions, surely it would be only when a mother is recognised as a true member of Christ's church, having given satisfactory evidence of her repentance and faith.

Looking, then, at these services, in connexion one with the other, I cannot but infer that our Church, if she does not expressly forbid the baptism of illegitimate infants, by no means requires it; but, on the contrary, implies as strongly as possible that they should not be received. The Sixty-eighth Canon, therefore, cannot apply in this case, for the baptism of such infants is by no means "according to the Book of Common Prayer;" and, consequently, the minister may "refuse or delay to christen," without danger of penalty. Should this view, however, be found to be indefensible, the Scriptural ground remains the same; and I trust that God will help me, and all other ministers of the Church of England (which I love from my heart, notwithstanding all her spots and wrinkles), to stand firm on such ground, fearless of any consequences which may arise in this sinful and transitory world.

S.

To the Editor of the Christian Observer.

In reference to the intention of the Church of England with regard to the baptism of illegitimate children, respecting which one of your correspondents inquires, it appears to me that the Church does not legislate in any way upon the subject. She supposes her members to be walking in humility and purity with their God, and she lays down laws for no others. Persons living in known vice ought to be suspended or excommunicated from her pale; and those who are not so, are dealt with in her services as true believers.

It is only, then, by analogy that we can arrive at her views with regard to the particular case of the baptism of illegitimate children. Her direction is, that the minister shall baptize all children born in his parish and brought to him at seasonable times for that purpose. The Sixty-eighth Canon is pe-

remptory in this matter. The case of illegitimate children is not mentioned; and even if it were, the Church of England, whether rightfully or not—which is not the present question—does not regard the parents, but only the sponsors; expressly enjoining, in her Twenty-ninth Canon, that "no parent shall be urged to be present, nor be admitted to answer as godfather for his own child." If, then, three or more pious and charitable persons—the parents consenting—are willing to pledge themselves to bring up the unhappy child in the fear of God, the Church would not, I conclude, refuse baptism in consequence of the sin of the parents, whose relationship to the infant is not even noticed in the service. At all events, the minister has no legal right to refuse without legal evidence. The child is brought to him for baptism; and if he refuse to baptize, upon a surmise that the parents are unmarried, he ought to have them duly presented and dealt with in the ecclesiastical court: and then, the evidence being duly weighed and judicially pronounced upon, he will at least have some ground for his decision. But he has no right to conclude upon mere hearsay that the child was illegitimate: the parties might possibly, for aught he knows to the contrary, be legally married in some other parish: and, moreover, in the sight of God, and according to his laws, a mutual pledge makes a binding contract, and the violation of it is adultery, even though the parties never openly ratified their vows, as they were bound to do, before God and the congregation. The public form is for public objects, both civil and religious, and must on every ground be observed: but the essence of the obligation is the mutual compact, which would be binding on the parties though there were no third person to witness it;—a doctrine not only Scriptural, but, I might say, recognised by our courts of law, in granting damages for breach of contract.

There is an obvious distinction between churching and baptism. The former is only an ecclesiastical rite, excellent, but not scripturally binding; the latter is a Divine ordinance and sacrament, which no man can interfere with to set aside: the former regards the party herself, the latter her unoffending offspring. The clergyman might possibly be justified in asking for the certificate of marriage in the case of an unmarried woman coming to return thanks; but neither she nor her associate in vice canonically appears before him when a child is presented by its sponsors for baptism.

These considerations may not lead to any conclusive result; but they at least offer matter for serious reflection, before a clergyman should decide against baptizing illegitimate children.

X. Y.

REMARKS ON ABBOTT'S "YOUNG CHRISTIAN."

To the Editor of the Christian Observer.

The review of Abbott's "Young Christian," in your Number for March, induced me to read the work, which I did with very great interest, though I could not but notice some deficiencies and inaccuracies, which, in a book likely to become so generally and so deservedly popular, appeared to me to be by no means unimportant.

The edition which I read was not either of those mentioned in your pages; but in the copy which I subsequently obtained, in order to look for some of the passages on which I thought it right to remark, I was agreeably surprised to find that several of them—such as the illustration of the nature of faith by the story of Regulus; that of the storm at sea, and the prayer offered in consequence of it, &c.—are omitted in the abridged edition published by the Tract Society. I say I was agreeably surprised by this circumstance, because it gave me reason to believe that the same

objections had occurred to others as to myself; and that, therefore, I was not fastidious or hypercritical in making them. I was afterwards still more encouraged, when, on meeting with Mr. Cunningham's edition of the work, I found that his opinion as to some of the defects to be observed in the work coincided with my own.

As you have noticed in the Review to which I have already alluded, the very favourable opinion entertained by Mr. Cunningham of the general merits and probable utility of the work in question, it occurred to me that it would be rendering a service to the Christian public in general, as well as doing justice to Mr. Cunningham, to insert in your widely circulated journal the following extract from his preface:—"But the most serious defect in the volume is of a kind quite distinct from those to which we have above referred. It is the too limited *introduction*, in many of the arguments, of the all-important doctrine of Spiritual and Divine Influence. I have said, the *introduction* of this doctrine; for the author of the following, and other similar passages, cannot be suspected of not holding the doctrine, in its fullest and most scriptural sense."

Mr. Cunningham proceeds to quote from Mr. Abbott's book a very beautiful passage, which relates to our moral dependence upon God, and then goes on to say: "Notwithstanding, however, occasional passages such as these, this fundamental doctrine of Scripture cannot be considered as possessing the prominence in this volume which it deserves. The author, on a variety of occasions, rather assumes than expresses it; and by so doing gives, as it appears to me, a complexion to his argument which is likely to offend or distress some conscientious minds. In a multitude of the cases touched upon by the author, his readers approach the subject either unduly relying upon their own powers, and thus disparaging the influence of the Holy Spirit; or unduly depreciating their own powers, without a knowledge of that higher influence on which the believer is privileged to rely. In either of these cases, it is surely one of the primary duties of every writer, whether upon doctrinal or practical subjects in theology, to assign to the doctrine of the Divine Influence the lofty place which it occupies in the Volume of Truth. In the one case, he has to humble the proud; in the other, to exalt the desponding: in the one, to strike the self-confident from the poor crumbling pedestal he has raised for himself; in the other, to plant the foot of the trembling offender upon the rock raised by the hand of Omnipotence. Let it be remembered to what an extent the writers of the New Testament, especially, incorporate that doctrine with every practical counsel they deliver to the children of men; how unhesitatingly they proclaim, that 'if any man have not the Spirit of Christ, he is none of His;' how they exhort us to think, speak, act, and suffer in the strength of the Spirit; how they teach us, from the lips of Christ himself, that the presence of the Spirit is more than a compensation for the loss of the bodily presence of the Saviour.

"I cannot doubt that the neglect of this great doctrine constitutes one of the capital crimes of the professed followers of Christ in the present age. The child who is from day to day blindly pursuing its own schemes of indulgence, and knows nothing of the tender, but invisible Hand by which it is supplied with food and sheltered from danger, naturally regards itself as the exclusive author of its own enjoyments. And it is thus in the case of those who have formed inadequate conceptions of the work of the Holy Spirit upon the soul. They think, speak, and act in their own strength; they study the Scripture by the flickering lamp of their own understanding; they attempt to draw both the subjects of prayer and its language from the empty fountains of human intelligence and foresight; they resolve to be religious, as though they themselves could be the artificers of their own

salvation; and, thus confiding in an arm of flesh, when they might cast themselves on the strength of Omnipotence, they live and die the miserable exemplars of that moral madness which prompts the soul to trust in its own nothingness and to distrust the all-sufficiency of its God.

"How astonishing was the result of the ministration of the word of God when due honour was done to this truth, and the presence of the Holy Ghost earnestly sought, in that 'upper chamber' at Jerusalem! Three thousand persons were at once added to the church of the Redeemer. And how lovely is the picture, afterwards drawn, of the persons who were thus transformed by the power of the Holy Spirit! In like manner, at this moment, when the Holy Ghost receives of the things of Christ and shews them to the soul, how splendid is the trophy which He often binds round the cross of the Redeemer! Ask the reclaimed profligate—the penitent smiling through his tears—the man once shuddering at death, but now exulting as its dark portals open before him—what it is which infuses his holiness, or inspires his confidence and joy; and he does not hesitate to say, 'The Spirit of the living God; the presence of the Comforter.' 'Not by might, nor by power, but by my Spirit, saith the Lord.' But my anxiety for the maintenance of this great doctrine has, perhaps, withdrawn me too far from the author now before us. It is impossible to question his orthodoxy on this cardinal point; and equally impossible to doubt his intention that the reader should always assume the necessity of this high and holy influence, where any moral change is to be accomplished; but, considering the character of modern divinity, and the spirit of pride and independence which pervades such large classes of the community, destroying our allegiance to the Spirit, and inflating the soul with empty conceptions of its own inherent powers, it is difficult not to be 'jealous,' with what may surely be termed 'a godly jealousy,' upon this point, and honestly to rebuke the fault wherever it is found."

Having quoted Mr. Cunningham's remarks upon this very important point, I may perhaps be permitted to add a few thoughts which have occurred to me on the perusal of the chapter "On Confession:" and I would offer them in the same spirit in which Mr. Cunningham's remarks appear to me to be given,—not with the intention of finding fault with Mr. Abbott, or depreciating his book, but to warn against the misapplication of some statements which I consider as rather unguarded.

Towards the conclusion of the chapter "On Confession" we find the following sentence: "No, my reader, there is no need of any struggle or of any suffering. If this chapter has led you to be willing to confess your sins, you may confess them now, and from this moment be calm, and peaceful, and happy." Now, surely this is an unguarded statement, and one which may lead to very erroneous views. The author states with great clearness the necessity of coming immediately to Christ, and shews that it is a mistaken notion to suppose that a certain degree of suffering is necessary to be endured before a sinner flees to Him for refuge; but, still, it appears to me that he rests too much upon the mere act of confession. The calm, peaceful, and happy state described by the author, is surely the result of a sense of pardon, a sense of acceptance with God through the blood of the Redeemer, and of that alone.

In the preceding page it is said "they ought to have fled to the Refuge, without thus suffering." The suffering, by whatever name it is called, is surely the means mercifully appointed by God to bring sinners back to him: it is the striving of his Spirit within us, by which he calls upon us to "cease to do evil" and "learn to do well." We must all know by experience, that, when we have committed sin, it is only by this warning voice within us that we are made sensible of our transgression. As soon as we

are "convinced of sin" we must necessarily be unhappy. The amount and duration of this unhappiness is, no doubt, very different in different individuals; but in every case the feeling must be more or less painful. This unhappiness leads to the inquiry, What must I do to be saved? And then the blessed message of the Gospel brings peace to our souls: it says to us, "Believe on the Lord Jesus Christ, and thou shalt be saved:" it leads us to exclaim, "Lord, I believe; help thou mine unbelief." If this be a correct statement, I infer that it is not the mere act of confession that has brought us peace, but the exercise of faith in a crucified Redeemer: the conviction of sin having destroyed our self-confidence, we are brought, humbled and penitent, to the foot of the Cross.

C.

ON THE APPLICATION OF PROVERBS VIII. TO THE MESSIAH.

To the Editor of the Christian Observer.

I SEND the following passages of Scripture in answer to the inquiries of THEOGNIS, respecting the ground on which the eighth chapter of the Book of Proverbs, where Wisdom is described, is considered to be applicable to Jesus Christ; and in so doing would divest my mind of all that the Christian Fathers, whether ancients or moderns, have said or written upon the subject. It is not upon the faith of their opinions, however highly prized, that the import of the passage in question should rest—and, blessed be God, it stands upon a surer base: the Bible is its own best interpreter.

It may be well just to observe, that, in order to see the following illustrations in their true force, it is important to have a distinct idea of the Son of God in his Divine nature; and that, as such, He is "such as the Father is," *God.* "The Son uncreate"—"The Son incomprehensible"—"The Son Eternal"—"The Son Almighty"—"Begotten before the worlds."

Counsel is mine, and sound wisdom: I am Understanding; I have strength. Prov. viii. 14.

Job xii. 13: "With Him is wisdom and strength. He hath counsel and understanding."

Isai. ix. 6: "His name shall be called .... Counsellor."

Coloss. ii. 3: "In whom are hid all the treasures of wisdom and knowledge."

1 Cor. i. 30: "Christ Jesus, who of God is made unto us wisdom."

By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. Vers. 15, 16.

Rom. xiii. 1, 2: "For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God."

1 Pet. ii. 13, 14: "Submit yourselves to every ordinance of man *for the Lord's sake:* whether it be to the king, as supreme; or unto governors."

I love them that love me; and those that seek me early, shall find me. Ver. 17.

1 John iv. 9: "We love him, because he first loved us."

Luke xi. 9: "Seek, and ye shall find."

Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. Vers. 18, 19.

Matt. vi. 19, 20: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal."

Rev. iii. 18: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

I lead in the way of righteousness, in the midst of the path of judgment. Ver. 20.

Isai. lv. 4: "Behold, I have given Him for a Witness to the people, a *Leader* and Commander to the people."

Psa. lxxxv. 13: "Righteousness shall go before Him, and shall set us in the way of His steps."

That I may cause those that love me to inherit substance; and I will fill their treasures. Ver. 21.

1 Pet. i. 3, 4: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Isai. lv. 2. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

The Lord possessed me in the beginning of His way, before His works of old. Ver. 22.

Rev. iii. xiv. "These things saith .... the Beginning of the creation of God."

John i. 1, 2: "In the beginning was the Word, and the Word was with God, and the Word was God."

1 John i. 1: "That which was from the beginning."

Isai. xliii. 13: "Yea, before the day was, I am He."

I was set up from everlasting, from the beginning, or ever the earth was. Ver. 23.

John viii. 58: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

1 Pet. i. 20: "Who verily was fore-ordained before the foundation of the world."

When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth. Vers. 24—29.

Psa. xc. 1, 2: "Lord, Thou hast been our dwelling-place * in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God."

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* Can the wonderful and mysterious idea conveyed by these words be correctly conceived otherwise than by taking them in connexion with Coloss. iii. 3 and John vi. 56, spiritually understood? Admitting that it cannot, there will be no difficulty in seeing the application of the above passage to the Lord Christ.

Then I was by Him, as one brought up with Him. Ver. 30.

Colos. i. 15—17: "Who is the image of the invisible God, the first-born of every creature. For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist."

And I was daily His delight, rejoicing always before Him. Ibid.

Isai. xlii. 1: "Behold my servant, whom I uphold: mine elect, in whom my soul delighteth."

John xvii. 24: "Thou lovedst me before the foundation of the world."

Matt. iii. 17: "And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Rejoicing in the habitable part of His earth. Ver. 31.

Psa. civ. 31: "The Lord shall rejoice in His works."

And my delights were with the sons of men." Ibid.

2 Tim. i. 9, 10: "Who hath saved us, and called us with an holy calling: not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began; but now is made manifest by the appearing of our Saviour Jesus Christ."

Ephes. i. 4: "According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."

Acts xv. 18: "Known unto God are all His works from the beginning of the world."

Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Ver. 32.

Rev. xxii. 14: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Hear instruction and be wise, and refuse it not. Ver. 33.

John x. 27: "My sheep hear my voice, and I know them, and they follow me."

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Ver. 34.

Matt. xxiv. 42, 46: "Watch, therefore, for ye know not what hour your Lord doth come. . . . . Blessed is that servant whom his Lord when He cometh shall find so doing."

For whoso findeth me findeth life, and shall obtain favour of the Lord. Ver. 35.

Psa. xxxvi. 9: "For with Thee is the fountain of life."

John xiv. 6: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Psa. xxx. 5: "In His favour is life."

Ephes. i. 6: "He hath made us accepted in the Beloved."

But he that sinneth against me wrongeth his own soul: all they that hate me love death. Ver. 36.

John v. 40: "And ye will not come to me that ye might have life."

Luke xix. 27: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

In conclusion, I venture to say, the more this portion of the Book of Proverbs is studied in the simplicity of a teachable spirit, and with prayerful dependence upon the Holy Spirit for instruction and spiritual illumination, the more clearly (it is believed) it will be approved to the intellect, and the more beneficially to the heart, as a revelation of the Eternal Son of God.

A. Z.

ON THE RECORD NEWSPAPER AND SLAVERY.

We stated in our Number for October, in reply to some of our correspondents who wished us to animadvert upon the conduct of the Record Newspaper in making God the author of sin, by charging upon him the revolting guilt and atrocity of slavery, that we deemed a reply superfluous: and so we still deem it; for if any man can entertain such ideas of that infinitely wise, holy, and benevolent Being, whose very name is Love, that he can reconcile them with the approval of an institution of the most flagrant injustice and cruelty—an institution in which a man, against whom no crime is even alleged, is claimed by another as "his chattel, his mule, his ass, his beast of burden;"—if any man, we say, can entertain such ideas of God, he is speaking of a being not such as the Bible describes the one living and true God to be, but a being of a very different character; a very Moloch, and not Jehovah. In the so-often quoted destruction of the Canaanites—nay, in the awful infliction of the worm that dieth not, and the fire that is not quenched—we have His own express declarations and denunciations, and we defy any man to prove that they are inconsistent with either justice or mercy. But to make Him the author of the institution of slavery—slavery, not as a judicial infliction for crime, or even as a mitigation of the horrors of "war without quarter," but the brutal act of the strong oppressing the weak for his own selfish ends, and without any offence upon the part of his victim—slavery, the result of the most nefarious of all piracies—slavery, the only bond and charter of which is, that one man seized another, and, having brought him to Jamaica or Algiers, sold him to his past or present owner, who, good innocent Turk or Christian, having nothing to do with the blood and tears and agonies and massacre that accompanied the capture, now lawfully holds him, or his children's children lawfully hold him, and his posterity for ever, according to God's ordinance, in captivity;—to make God the author of this execrable injustice and oppression, is, we repeat, to make a Moloch of the Holy One of Israel.

Thus honestly believing, even if erringly, on what common ground can we argue with those who impute this direful iniquity to the God and Father of our Lord Jesus Christ? With our present perceptions of the matter, it appears to us as superfluous to prove that slavery is not a Divine dispensation, as that murder or adultery is not. It is said of some other crimes that for a season "God winked" at them; but to make Him their author, would be blasphemy. If we lived in Algiers, it might be requisite to oppose by due syllogistic reasoning what we have denominated the Algerine dogma, of one man having a moral right to property in his fellow-creature for no reason but that the former is armed with money or power, and the latter, though unoffending, is unable to throw off the oppressive yoke; but in Christian England an argument on such a subject ought at least to be, if it be not, superfluous. We have always felt ourselves degraded in being expected to reason upon the question; for though in times that are past it has been necessary for us, and for others, again and again to do so, in consequence, not of the scruples of good men, but of the hypocrisy of some interested champions of slavery, themselves known sceptics and scoffers at Revelation, who sought to overcome the opposition of the weak and unskilful among the friends of religion, and to cause a sneer at "the saints," by this *argumentum ad hominem*, which themselves laughed at as a mere trick of war;—though under these circumstances it might be necessary to perform this otherwise superfluous task; yet now, that it has been performed; now, that the hypocritical arguments of those who tra-

duced the word of God for their own selfish purposes have been often and irrefragably refuted; now, that the nation has risen as one man to put down slavery, and the legislature has decided that it shall be no more; now, that every wise, pious, and philanthropic man is rejoicing in this long-wished for consummation, and is anxious to forget and forgive the strifes of the contest in the united endeavour to make the victory truly profitable, by devising and executing plans of Christian mercy for the benefit of the oppressed victims of slavery, giving to them scriptural education, sending to them Christian missionaries, and in every way striving to render them "Christ's freemen;"—why, under these circumstances, are we to begin the bootless contest anew, just because, now that the practical matter is as we trust for ever settled, a new class of reasoners has arisen to fall back upon the abstract question? A few years since there was not probably one sincere friend of the Bible in the whole world who would have attempted to prove that it was the advocate of slavery, of press-gangs, and of the total abnegation of all civil and social rights: it was only the avowed enemies of the Gospel who urged such charges upon it, with a view to invalidate the evidences for its inspiration. But can it be necessary thrice to slay the slain, just because, among the multiform passing delusions of the day, which to-morrow will be forgotten, a few individuals of another class have taken up the waste and blunted weapons of the Philistines, and think that they are fighting the battles of the Lord of hosts, while clothed in the armour, and, however unconsciously, doing the work, of his enemies?

The only reply which we should think necessary to the argument derived from the alleged sanction given by Jehovah to the state of slavery is, that the state thus alleged to have been "sanctioned," even if, for the sake of reasoning upon the case, we admit the alleged sanction, has nothing whatever to do with the actual question of modern slavery, whether in Algiers or Jamaica. We ourselves fully believe that God sanctions what may be called slavery, either for a term of years or for life, as one among other legal punishments for atrocious crimes—as in the case of our own Old-Bailey slaves on board the Hulks or in New South Wales—though even in this case it would be blasphemy to suppose that He would "sanction" the same punishment if inflicted upon the culprit's unoffending, nay, unborn, children and children's children; but to argue from what is said in regard to cases like this, to the abstract question of slavery, is abundantly absurd, to say the least, and we wish we could divest our minds of the idea of its being blasphemous also.

Such were our sentiments and feelings while penning the remarks above alluded to, and which some of our correspondents have reminded us of, by saying, that, however lightly we might think of the alleged Scriptural arguments in favour of slavery, others might esteem them of more importance, and would perhaps attach greater weight to them when set forth in the columns of "a religious newspaper," than when used only, as formerly, by selfish and ungodly men, the avowed advocates of West-India slavery. We have no wish to be obstinate on the subject; and though at this time of day we think the question settled, and the discussion superseded, we so far bow to the wishes of others as to insert several papers which have been sent to us; only reminding those of our readers who are already wearied with the question, that it is merely as a matter of duty that we thus far re-open it: and having inserted the following papers, which have reached us from three several correspondents, and in the sentiments or manufacture of which we have had no hand, we hope to be excused from prolonging the controversy.

As regards the particular publication to which we have adverted, we have no wish to treat it unjustly, or even to stickle for every hard word

we may occasionally have let fall concerning it. We hailed the establishment of a newspaper to be conducted upon Christian principles, and again and again recommended it to the support of our readers. When, in a spirit of party virulence seldom equalled in modern controversies either theological or otherwise, it set itself to break up the Bible Society, and to establish what was called the Trinitarian Bible Society, it became our duty to endeavour to ward off this mischief; and much as the friends and conductors of the Record newspaper vituperated us on the occasion, they themselves, when they split with the Trinitarian Society, far more than justified our remarks: so that if any reader thought it worth while to look back at what we said before the rupture, and what the Record said after it, he would wonder how it was that our comparatively mild remonstrances and feeble facts should have given such vehement offence.

This matter over, we alluded no more to this publication till we were constrained to do so in assigning a reason to our own correspondents for not complying with their request to enter into an argument with it upon the abstract question of slavery. We now again drop the subject; only adding, with the utmost good will, our sincere grief that a publication which might have been a great blessing to the nation—a publication which espouses the principles of the Gospel, and is zealous for the cause of national piety and Christian morals, and has unremittingly advocated the religious observance of the Lord's-day, and many other important questions—should have impeded its usefulness, and done harm instead of good, by its grievous indiscretions, its violent party spirit, its utter lack of good temper, its gross injustice, its opposition to the purest and most scriptural dictates of Christian philanthropy, and its advocacy of whatever is arbitrary and bigoted; by its spirit of scandal and quarrelsomeness; retailing and magnifying every vexatious anecdote; venting surmises, however groundless; interfering with the privacies of social life; and, after the manner of the John Bull newspaper, dragging, or, as it is called, "shewing up" individuals before the public, and often most wantonly and unfairly, instead of confining itself to those matters and principles which alone ought to be the materials for discussion in the columns of a publication professing to be Christian; and not least, by having raised and fomented a spirit of jealousy and discord among many of the true servants of Christ, which has given new acrimony to religious controversy, and threatens to do the work of the accuser of the brethren more effectually than he could do it for himself. We write thus with pain, and shall rejoice to write far otherwise, if those to whom our remarks may apply will secretly weigh and pray over them, and amend the errors to which we have adverted. We gladly quit the subject; for it is difficult even to state the truth in love, as unaffectedly we wish to do, without seeming to fall into the very spirit which we reprehend in others. We should not have said even thus much, but in reply to the remarks of some of our correspondents.

EVERY MAN HIS OWN PROPERTY.

To the Editor of the Christian Observer.

I do not know how far it may consist with your feelings and arrangements to revive at this moment the question affecting *Slavery in the abstract*; though I am too conscious myself that the abolitionists will have to fight *this* battle also over again, because of the hostility recently exhibited, in certain quarters of the so-called religious world, to the inherent equal rights of all mankind to the blessings of the Gospel. If you think well to admit the enclosed paper within your pages, there are yet great numbers who

will acknowledge your kindness with Christian gratitude; while they will scarcely fail to observe, that what is now offered to public attention is only the detached fragment of a great and extensive subject. I ought perhaps to add, that the hints which I propose to offer are addressed in a particular manner to the supporters and the opponents of the Record Newspaper.

It is argued, that some portion of mankind may claim an absolute property, a fee-simple, in the persons of others. Blackstone*, Johnson†, and Paley‡, have decided in the negative. The word of God alone could create the property in question. Now, where is it *written?* Is it declared in the punishment of Ham? That punishment was, that one of his *sons* (Canaan), and that son's posterity, as following the example of their father's genera depravity, when the measure of their iniquity was full, should bring on themselves destruction—namely, the extirpation of seven nations of their race, and the forfeiture of their land and property. The following passages include a summary of what is revealed of its fulfilment. Gen. ix. 25—27: "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Gen. x. 6: "And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan." Here four sons of Ham are named. It appears, then, that the curse of extermination fell on one branch only of Ham's family, and of seven nations of Canaan's posterity. Some few others of the Canaanites, in common with some of the surrounding nations—such as the Edomites and Ammonites, which were the descendants of Abraham though still the enemies of the Israelites—were to be captured in war, in case they refused submission to those Israelites; that is, made captive as bondmen. The prophecy, however, did not authorize any one to inflict the punishment at his pleasure: he might not take the prediction into his own hands, by compelling the servitude.

But it is also asserted that *Abraham* was a slave-holder. The first allusion to servants is Gen. xii. 16: "And he," Pharoah, "entreated Abram well for her sake: and he," Abram, "had sheep, and oxen, and he-asses, and men-servants, and maid-servants"—all which were gifts from Pharoah. In Gen. xx. 14, "Abimelech," who was a Canaanitish king, "took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham." Gen. xiv. 14, "Abram....armed his trained servants, born in his house, three hundred and eighteen." In Gen. xv. 2, 5, Abram says, "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?....one born in my house is my heir." Now in Gen. xvii. 12, 13, it is said, "He that is born in the house, or bought with money of any stranger, which is not of thy seed; he that is born in thy house, and he that is bought with thy money, must needs be circumcised"—that is, fully admitted to the privileges of the covenant. Gen. xxiv. 2, Abraham's "eldest servant....ruled over all that he had." In the same chapter occurs the account of which Bishop Horsley thus writes: "When Abraham's confidential slave was sent to choose a wife for his master's eldest son, he found the lady, designed by Providence to be

* Commentaries, b. i. ch. 1. "On the absolute Rights of Individuals;" and ch. 14, "On Master and Servant."

† "Argument in Favour of a Negro claiming his Liberty," 1777. Dr. Johnson closes his remarks thus:—"The sum of the argument is this: No man is by nature the property of another. The defendant is therefore by nature free. The rights of nature must be some way forfeited, before they can be justly taken away. That the defendant has by any act forfeited the rights of nature, we require to be proved; and if no proof of such forfeiture can be given, we doubt not but the justice of the court will declare him free."

‡ Moral Philosophy, b. ii. ch. 10.

joined in marriage to so great a man as Isaac, in the laborious office of drawing water for her father's cattle; and the slave of Abraham, that came upon this happy errand, was received by the parents of the bride with all the respect and hospitality with which they could have received his master. These examples shew that the patriarch's servants were in his very highest confidence, entrusted with arms, elevated to the greatest offices, and even treated like children. One of them, Hagar, an Egyptian bondwoman, given by Pharoah, became his wife; and her child, Ishmael, was a mighty prince, and the father of twelve princes; and an especial blessing was conferred on him and on his posterity. The case of Hagar, indeed, was a peculiar dispensation, and had an allegorical and spiritual signification; and was, in fact, ordained by God himself (Gen. xxx. 9—13, &c.): "Leah ....took Zilpah her maid, and gave her Jacob to wife....and Zilpah bare Jacob a son....and a second son....and Leah said, Happy am I, for the daughters will call me blessed."

Again, as a proof that such a prediction as that about Canaan did not include a permission to compel another's servitude without a crime, a similar prophecy is recorded in Gen. xxvii. 37, where Isaac said to Esau, "I have made" Jacob "thy lord; and all his brethren have I given to him for servants." But he says (ver. 40) also, and which was foretold more than seven hundred years before its accomplishment, "When thou shalt have the dominion, thou shalt break his yoke from off thy neck." But what was this *yoke?* There is no intimation that Jacob exacted personal service of his brother or his posterity. In the journey of the Israelites, Esau's descendant, the king of Edom, refused their request of a passage through his country; but they were not allowed to resent this, and to fight against the Edomites, as they might against the Canaanites in the immediate neighbourhood. Num. xx. 21: "Edom refused to give Israel passage through his border: wherefore Israel turned away from him." 2 Chron. ii. 17, 18, Solomon had one hundred and fifty thousand servants (strangers in Israel) in the building of the Temple, who bare burdens and executed other servile work, superintended by twelve thousand officers; and *then* they became servants of servants. (See 1 Kings v. 13—16 and ix. 20—22.) In the history of Joseph there is a similar prophecy, but no hint of perpetual bondage.

But, to return to the history of Abraham: where is to be found, in all the passages of that patriarch's life, even presumptive evidence that he acquired or assumed an absolute property in the persons, or over the liberty and possessions of his servants? Can *any* inference be thence drawn, except that then, as in all times and all countries, from the necessary inequality of conditions, a large portion of mankind were obliged—as they are now—to give their personal services to the powerful and wealthy, as an equivalent, agreed upon by both parties, for protection and provision for themselves and families? Laban offered Jacob wages, according to the custom of the country, and indeed made a *contract.* Nay, Pharaoh's daughter did the same to the nurse of Moses, selected from the enslaved and oppressed Israellites. This may remind us of what the prophet said (Jer. xxii. 13), "Woe unto him....that useth his neighbour's service without wages, and giveth him not for his work." It is not probable that the children of Canaan were in any way subject to their neighbours; though they had warred, and captured Lot and his family and property, which Abram re-captured, and returned to dwell among them in peace; while, at the same time, their wickedness was so ripe, that, for example, Sodom and Gomorrah were destroyed. Abimelech and Melchizedec were righteous kings; the latter, priest of the Most High God. Abraham also bought of the Canaanites a sepulchre, and wells and lands, whence they afterwards expelled him.

But it is said, that, in addition to foretold bondage, Ham and Canaan were *individually* cursed and enslaved. No proof of this is apparent; neither is there any record of their posterity having suffered punishment for more than four hundred years after. The Israelites, when in possession of the promised land, were forbidden to make peace with the seven nations; but were commanded to smite and destroy them. (Deut. vii. 1, et seq.) They were to take their land as an inheritance; to leave nothing alive that breathed, lest they should learn to do all their abominations; signifying that these people were slain for their own incorrigible wickedness—the land casting them out with loathing—and not for the sin of their ancestors; according to what is said in Ezekiel (xviii. 20), "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son;" and in 2 Kings xiv. 6, "The fathers shall not be put to death for the children, nor the children be put to death for their fathers; but every man shall be put to death for his own sin." The Amorites were not then to be destroyed, because their iniquity was not full (Gen. xv. 16). Of other nations far off, not given for an inheritance, the lives of such as made peace with them were to be spared, on condition of their becoming tributaries and servants (Deut. xx. 10—18). Farther, in Deut. xxiii. 7, 8, it is said, "Thou shalt not abhor an Edomite, for he is thy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the Lord in their third generation." Now these were the descendants of Ham, not of Canaan; but, as attested both by sacred and profane history, of Cush and Mizraim, and who peopled Africa long before the Phœnicians planted colonies on the coast of Barbary.

From the above premises it may be inferred, that, as a peculiar dispensation to the Israelites, they were commanded, not to enslave, but to *exterminate*, the seven accursed nations of the Canaanites, as condemned criminals. In Ex. xxiii. 33 it is commanded, "They shall not dwell in the land." The Israelites were enjoined to possess their country; and having repeatedly disobeyed this injunction, and made a number of captives, they were forewarned that they would prove as thorns in their sides; and they themselves were, in fact, conquered and enslaved by the Canaanites (Judges ii. 14). They were to make servants of distant nations only; and their children, by a special grant, were to be taken as a possession for ever—namely, till the year of Jubilee, when liberty was to be proclaimed to all the inhabitants of the land, without exception. In fact, the year of Jubilee was practically the death-blow to perpetual servitude. Thus, though they were to remain as an inheritance to the Jewish nation, all were freed from their respective masters, even if born in the house, in the fiftieth year. Therefore they who were spared in these wars were favoured by the saving of their lives to a service of justice and mercy; the same law of love characterizing the Mosaic as the Christian code. The children of these nations were thus redeemed from the barbarisms and cruelty of the heathen world, and in many instances from becoming, as it is emphatically said, a sacrifice to devils. The distinction appears to have been inconsiderable between a heathen bondman and a Hebrew hired servant. "A wise servant," says Solomon, "shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren" (Prov. xvii. 2). Nay, the advantage is greatly in favour of the bondmen, in their various privileges. Bondmen also were, in the third generation, entitled to a share in the inheritance. In the days of the Gospel, St. Paul also says, "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all" (Gal. iv. 1). It is also to be especially observed, that, though the law enjoined the restoration of all strayed cattle, or other lost goods which

might be found, it was enacted that any servant who escaped from his master should not be delivered up, but might choose his own habitation, and dwell where he pleased (Deut. xxiii. 15, 16). Likewise, if personally injured by his master, as by the loss of an eye or a tooth, he was to go free (Ex. xxi. 26, 27). "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself" (Lev. xix. 33, 34). "Ye shall have one manner of law, as well for the stranger, as for one of your own country" (Lev. xxiv. 22). Also, "He that smiteth a man that he die, shall be put to death"—one exception only being allowed; and that was, if the injured man continued a day or two, the violence was not considered the cause of his death otherwise than as manslaughter. Besides all this, both Abraham and the Israelites were commanded to admit their servants when proselyted—which must be in one year from their entrance into servitude—into the covenant by circumcision.

But, allowing that the servitude of the Jewish law *were* all which our opponents assert—that it might even be identified with the modern system of colonial slavery; and *this* is a concession quite enough to satisfy objectors—yet we are told that many evil practices—such as concubinage, bigamy, polygamy, arbitrary divorce, ordeal for jealousy, the killing of witches, and stoning of rebellious children, the absolute power or despotism of kings, masters, husbands, and fathers; all of which were sins against the universal law of love—were for a time connived at, because of the hardness of their hearts (Matt. xix. 8). "The times of this ignorance God winked at" (Acts xvii. 30). To this place may be referred the plea, that, Divine regulations having been given to servitude, *therefore* SLAVERY is divinely sanctioned. But, when the Israelites insisted upon having a king, and, as Samuel said, added *this* sin to their other offences; and though God warned them that he would be a tyrant and oppressor; yet He reserved to himself the nomination, and sent Samuel to anoint him, *and gave laws for his conduct*—all the while disapproving of what was indeed essentially rebellion against Himself (1 Sam. viii.). But now, after a more extended and spiritual exposition of his will, he condemns every infringement of the law, even to what reaches to the thoughts and intents of the heart. He says to masters, "Give to your servants that which is just and equal" (Col. iv. 1); and this, let it be observed, was an equality of right. The Lord Jesus thus condenses, as it were, the whole subject, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets;" as Moses had said (Lev. xix. 18), "Thou shalt love thy neighbour as thyself." Jesus Christ came in *all* senses "to preach deliverance to the captives....to set at liberty them that are bound." St. James also says, "The hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth" (v. 4). A Prophet had said before, "Is not this the fast that I have chosen? To undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (Isai. lviii. 6.) A law was also directly given (Ex. xxi. 16), "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." —What human statute can confer a right to hold *children* in slavery?—It has been urged, that there is no express prohibition of slavery in the New Testament; neither is there against a plurality of wives, except in the case of bishops. If then an exception prove a rule, *other* men are permitted to have an unlimited number. The conclusion is, that slavery in the abstract is found in neither Testament; and the *definition* of slavery is

this, "Forced service of any kind in perpetuity for another's benefit, and not as a lawful punishment for the individual's own crimes."

To the opponent of the above statements it may be finally said, It is *required* of you, as an act of simple equity, to prove your affirmation—namely, that man *may* have a right of property in the person of another. Then, *Who* has this right? *When* was it acquired? *How* was it acquired? It is demanded, in pure justice, that a slave possessor at this moment *shew* his claim to human property. Let him, on the margin of this paper, insert the references to his proofs, or, in legal language, the abstract of his title. C. A.

REJECTED LETTER TO THE RECORD NEWSPAPER ON SLAVERY.

To the Editor of the Christian Observer.

I SENT the following letter to the Editor of the Record, being an answer to one, under the signature of "A Bible Christian," which appeared in his pages on the 2d of September. He has declined inserting my answer, and in the paper of the 19th, has closed his pages to any further discussion of anti-slavery matters *. If you have not seen the "Bible Christian's" letter, I

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* Yet in that very same number, September 19th, the Editor lends his paper to more than a column of pro-slavery matter in a new form; for, not content with having done all he could to embarrass, though happily in vain, the anti-slavery discussion in reference to the affairs of the West, by asserting the abstract Divine right of Slavery—nay, in that very number of his paper accusing the friends of the destitute outcast of being actuated by "false libero-religious sentiments," and seeking to "rob" their fellow-creatures, just because, in substance, they assert that when a Barbary corsair seizes a helpless crew of Christian men, women, and children, this is not God's ordinance, and that the poor captives, and their children after them, are not held in bondage by a just and scriptural title;—not content with this, and unable to spare another line for a refutation of such God-dishonouring doctrines in their direful application to one state of slavery, he loses no time in prostituting his columns to the defence of another; and though slavery, in spite of abstract principles, is to fall in the West, he hopes even yet to retain it in the East.

The paper alluded to cites nearly a column of extracts from an official document inserted in the late Mr. Harington's Analysis of the Laws of Bengal, containing an account of the state of slavery in India under Hindoo and Mohammedan law. These passages give so appalling a view of the horrors of slavery, even in its modified form in the East Indies, that the reader naturally concludes that the object for which allusion is made to them in a "religious newspaper," is to urge the religious part of the community to exert themselves to put down the evil. But no; precisely the contrary: the Record is only labouring in its usual vocation; the writer being exceedingly grieved and displeased that under the East-India Company's new charter the sacred and divine rights of slavery are not duly recognised, and Hindoo and Mohammedan barbarities made the standard of British legislation. Nay, what is even worse, the atrocity is pleaded for on the express ground that it is a part of "*the religious system*" of India—(religious!!!);—so that widow-burning, Juggernaut, and every other form of wickedness, may now be upheld as a "religious" institution. Every conscientious reader of that publication must have expected to see, in the very next number, an indignant reprobation of such an argument, with the most penitential regrets of the Editor that he had stained his paper with such ungodly pleadings. But nothing of the kind has appeared: anti-slavery discussions are consigned to the bureau of "Rejected Addresses;" and the poison is made to work without an antidote. The writers for the Record can be quarrelsome enough where they entertain a difference of opinion; but they are unanimous in not weakening the defence of East-India slavery.

As citation may be thought necessary to justify the severity of the foregoing remarks, the passage animadverted upon shall be given. The writer had first quoted the following description of slavery under Hindoo law:

"It treats the slave as the absolute property of his master; familiarly speaking of this species of property, in association with cattle, under the contemptuous designation of 'bipeds' and 'quadrupeds.' It makes no provision for the protection of the slave from the cruelty and ill-treatment of an unfeeling master; nor defines the

recommend it to your notice, as a curiosity of its kind seldom met with; and I send you a copy of my answer, in case you think proper to insert it in the Christian Observer. There is an answer to the "Bible Christian" in the Record of the 19th, under the signature G. A.

I remain, &c. S. F.

"TO THE EDITOR OF THE RECORD.

"Sir,—I beg to offer a few remarks on the letter of a 'Bible Christian' in the Record of the 2d of September.—It commences with an account of an Anti-slavery meeting, with which he is much displeased on account of the *liberalism* he heard there. I am no more a friend than yourself to *liberalism*, and am grieved that so righteous a cause as that of the West-Indian slaves should have been treated as a mere political question, and taken up, as it has been, by those who were glad of any pretext to rave and rant about freedom, without really caring at all for the wretched Negro: but I would ask, does a *bad* man advocating a *good* cause make that cause *bad*, even though he takes it up on wrong grounds, and supports it on wrong principles and with bad motives? Surely not: the cause remains the same: if it be good, it remains good, whoever may oppose or support

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master's power over the person of his slave; neither prescribing distinct limits to that power, nor declaring it to extend to life or limb. It allows to the slave no right of property, even in his own acquisition, unless by the indulgence of his master. It affords no opening to his redemption and emancipation (especially if he be a slave by birth or purchase), unless by the voluntary manumission of him by his master;" with the exception of a few special cases, which are mentioned.

Next follows the character of slavery under Mohammedan law; of which it is said, "The property is so absolute and complete, that it is assigned as a reason for subjecting an owner to no worldly punishment or penalty for the murder of his slave: he has, of course, entire power over his person, being restrained by no provisions of the law, adapted to protect the slave from ill-treatment.".

One of the purposes to which this blessed institution of slavery is consecrated is described as follows;—but the Record is too much enamoured of the whole system to waste a word of indignation at the immorality of the reasoning; which, be it remembered, is not Mr. Harington's, any more than the defence of slavery, but of the official document quoted by him, and now made the ground of argument in a religious newspaper.—

"Every opulent person, every one raised above the condition of the simplest mediocrity, is provided with household slaves; and from this class, chiefly, are taken the concubines of Mussulmans and Hindoos; in regard to whom, it is to be remembered, that concubinage is not, among people of those religions, an immoral state, but a relation which both law and custom recognise without apprehension; and its prevalence is liable only to the same objection as polygamy, with which it has a near and almost necessary connexion."

Now, could any man have believed, that in any creditable publication, much less in one calling itself religious, such a system as the above should be pleaded for, and the British legislature be exhibited as revolutionists and robbers for wishing to subvert it? Yet such is the case; for the writer deprecates what he calls "rash interference" with "the rights of millions"—(rather the *wrongs* of millions for the advantage of a few)—adding: "It will be well to remember, when proceeding to legislate, as it is proposed to do, for the abolition of slavery in India, that the laws of the Hindoos and Mohammedans are completely interwoven with, and in fact form component parts of, their religious systems; and that, therefore, it has been the policy of the Legislature, up to this moment, to provide—'That the principles of the British Government, on which the natives of India have hitherto relied for the free exercise of their religion, be invariably maintained.'"

It is enough, then, in the view of Christian journalists, that "the religious systems" of Hindoos and Mohammedans countenance any wickedness, to render it imperative upon Great Britain to uphold it. There is nothing in the John Bull or Examiner Sunday newspapers more anti-christian than such a sentiment as this; and, indeed, the conductors of the Record themselves feel it to be accursed in the case of the burning of widows, or the practice of infanticide, and probably in any instance which does not involve the darling rights of slavery or despotism.

it. Yet I am ashamed to say, there are many who in their hearts agree that the cause of the Negro is good, and yet are so afraid of their own party, so dread its being supposed that they have joined the Liberals, that they have stood back, and refused in any way to aid the injured and helpless Negro. This I call rank cowardice.

" But to return to the ' Bible Christian : ' he boldly asserts that ' slavery did not originate with man, but with God;' and to support this assertion brings up that old story of ' slavery originating in God's curse upon Ham and his posterity.' Now I beg to refer the Bible Christian, who is in a state of such indignation at the ignorance of the word of God shewn by the anti-slavery speakers of the meeting he attended, to the ixth chap. of Genesis, 5th verse, where he will perceive that the curse pronounced by Noah was *not* on Ham, but on Canaan. I also refer him to the xth of Genesis, vers. 15 and 19, where he will find that the descendants of Canaan were those inhabitants of the land of Canaan who were destroyed or made bondsmen by the children of Israel; and, as if to prevent the possibility of any mistake, the boundaries of their country are mentioned in the 19th verse: ' And the border of the Canaanites was from Sidon, as thou comest to Gerar unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.' What now becomes of the curse on Ham (which was never pronounced), and which the Bible Christian affirms is being fulfilled in the present day by the cruelties exercised on the Negroes by our enlightened countrymen? Alas! I agree with him that we have no immediate prospect of an universal abolition of slavery, any more than we have of the abolition of any other of the sins and abominations with which this earth abounds; but is this a cause of rejoicing? does its prevalence, and its existence from the earliest ages, prove it to be right? But further: our Bible Christian goes on to quote the instance of Abraham and Hagar, Jacob and Zilpah, and concludes, that, because these patriarchs were possessed of bondwomen, we do well to follow their example, and hold the Negroes in slavery. He might just as well hold up to our imitation the patriarchal practice of polygamy, and justify the gross violation of morality and decency so prevalent among the Whites in the West Indies with regard to the Negro bondwomen; or excuse deceit and lying because Abraham was twice guilty of it, and Jacob by subtlety obtained his father's blessing. Abraham lived 338 years after the Flood, and Jacob 595; and surely that was time enough for sin to have made considerable inroads among a people naturally prone to wickedness: and may we not account for the existence of slavery, and any other sinful practice which was then in use, from the wickedness of man, without being guilty of the impiety of calling God its author? God's commanding Hagar to submit to her mistress, when she had dealt hardly with her for her insolence and contempt, is no justification of slavery, any more than her and her son being cast out of the family, which was a punishment for Ishmael's insolent mocking at Isaac as a younger son. Why these circumstances, so foreign to the subject, should be mentioned when advocating slavery, I know not. The impatience of Sarah and the sinful compliance of Abraham, mentioned in the beginning of the xvith of Genesis, was succeeded by vexation and punishment; and for fourteen years afterwards all personal manifestations of the Almighty to his faithful but erring servant were suspended. From this we may learn many useful lessons, but surely no proof can be drawn from it that slavery was of God's institution.

" A Bible Christian goes on to say, ' I do not find that God any where censures this prescriptive claim to property in others, except so far as cruelty and oppression are involved '—(let us keep to the point, and bear in mind that it is *West-Indian* slavery we are discussing)—' and refer to Exodus

xxi. 16, "And he that stealeth a man and selleth him, or if he be found in his hand, he shall be put to death."'

"The Negroes in the West Indies, of whom we are speaking, were *stolen* from their own country: if, then, you would have the planters dealt with according to the Mosaic law, all those in whose hands a stolen slave was found would surely be put to death. I would beg to remind the Bible Christian, that the slavery which Anti-slavery Societies have been aiming to abolish, is not the slavery recognised under the Jewish law.

"If the West-Indian planters, who profess Christianity, had obeyed the Mosaic law, there would have been no man-stealing in Africa—consequently no horrors of the middle passage;—the bondage would not have been perpetuated from one generation to another, as at the year of Jubilee they would have been set free, unless, finding themselves happy and comfortable, they had preferred remaining in slavery—but where is the West-Indian slave who would make such a choice?—there would have been neither flogging nor branding with hot irons, as by the Jewish law a slave who had received but one stripe which left a mark was set free, with his wife and family;—husband and wife, parents and children, could not have been separated at the will of their masters;—slave evidence would not have been refused in a court of judicature;—the laws would have been the same both for masters and slaves;—the privileges of the Sabbath, and religious instruction, would have been secured to them. Nay, if Christian planters had merely held their slaves in the comparatively mild state of bondage in which the Egyptians kept the Israelites, the attention of the British public would never have been drawn to the subject as it has been. While in bondage in Egypt, the Israelites lived separate to themselves; retained their own manners, customs, and religion; they formed a community by themselves; they were held as public, not private, property; they laboured for the benefit of the state, which received and supported them at a time of famine, and not for the benefit of individuals. The greatest act of cruelty of which we read, as exercised on the Israelites, was the attempt to destroy the male children; yet we have every reason to believe that the victims were but few: the first attempt totally failed. The attempt to drown them lasted but a short time: it does not appear to have been in force at the birth of Aaron, as no mention is made of a difficulty in saving him: Moses was but three years younger; it was in force at his birth; but I think it is nearly certain that it was shortly abandoned, from the fact that there were six hundred thousand men contemporaries with Moses at the time they left Egypt. The Israelites were not bought and sold; they formed family connexions as they pleased, which were not broken in upon; they were not removed from place to place, but remained where they were first settled, in the best part of the land of Egypt; they were allowed to retain and increase their property; though they were made to labour, it could not have been in any degree like the toil exacted from the Negroes, as they continued to *increase* in number, while the West-Indian slaves *decrease*, at a rate which, if general, would unpeople the earth in fifty years. We are no where informed that the Jewish women were made to labour in Egypt, whereas in the West Indies as much work is exacted from the Negro women as from the men. The Hebrew bondsmen were not shut out from any of the common modes of education, as we may learn from the various arts (ornamental as well as useful) employed in erecting the tabernacle, as also the frequent incidental mention of reading and writing among them, made in Deuteronomy, Numbers, and Joshua. I need not contrast this with the total ignorance in which the Negro population are kept in the West Indies.

"If this Egyptian bondage, though so much milder than West-Indian slavery, brought down the indignation of the Almighty upon the *heathen*

nation which exercised it; can we expect to escape, who, under the light of Christianity, hold the unoffending Negro in a much worse state of bondage?

"I hope the wide difference is now made clear to a 'Bible Christian,' between the slavery either reprobated or recognised in the Scriptures, and that which Anti-slavery Societies have been aiming to abolish: they are so dissimilar that it is a great pity that the same term should ever have been applied to them both. If any one thinks the state of the Negro slaves has been exaggerated, I would only beg him patiently to consider the reforms made by the Bill just passed for bettering their condition, and the great opposition made to these alterations by the planters, though bribed with 20,000,000*l.* quietly to acquiesce in it. That Bill will for the next seven years place the Negro very much in the same state as the bondsmen under the Mosaic law. From the provisions contained in it, we may conceive what their state must have been during the ages they have been left to the tender mercies of their Christian masters.

"S. F."

STRICTURES ON THE PROCEEDINGS OF THE RECORD RELATIVE TO THE SLAVERY QUESTION.

To the Editor of the Christian Observer.

While, as is generally calculated, upwards of fifty religious newspapers are published in the United States of America—many of them obtaining an extensive circulation, and largely contributing to the diffusion of Christian principle throughout a rising empire—it is matter of astonishment that the parent country, whence her colonies have chiefly derived all the arts of beneficence, is not able, at this late hour, to furnish more than four or five periodicals of similar pretensions from the newspaper press*. A few years since, several conscientious heads of families either refused admission within their domestic circles to all papers whatever, or merely bestowed a hasty glance at their political contents, and consigned a more extended examination of them to other readers; and I could mention at least one instance in which a clergyman tore out all the exceptionable parts from one of the most decorous journals of the day, and allowed the remainder, in all its "looped and windowed raggedness," to lie before his wondering children on the drawing-room table. One awkward consequence of this was, that the disruption of the obnoxious paragraphs sadly interfered with the useful ones on the other side of the page; so that in this case also the innocent suffered with the guilty; while the youngsters of the family were defrauded of much information and innocuous amusement; to say nothing of the eagerness with which they might too probably read through the *whole* of such newspapers as, in other houses, they would find unmutilated.

The want of religious papers in these islands created the greater surprise, because all other kinds of periodical literature abounded; and among these our various spiritual communities paid in, as it was thought, the full contingent levied by the good feelings or the curiosity of the Christian world. Every party had its magazine, and every society its reports. Under these circumstances, the writer of these lines, among thousands of similar

* Our correspondent seems not to be aware that it is the stamp-duty that causes the difference. Our heavy stamp-duty requires a large charge and circulation to make a profit; but a much smaller charge and circulation will yield a fair return if free of stamp-duty. We have no dearth of cheap publications; but if they admit a word of "news" they become liable to the duty, and are thus rendered so dear as to check the circulation.

expectants, hailed the day when we were to be indulged twice a-week with a journal professing to shew itself purified from secular pollutions; and not only as thus becoming a negative blessing of no small importance, but declaring its determination to combine the politics and general business of the world with our eternal hopes and fears. I accordingly took in the Record from the first number; and when it began to stagger from want of support, and appealed to its readers for assistance, more substantial tokens of good-will were not wanting from your present correspondent. From that time I have also perused its columns regularly; and might continue to do so, except that, after having borne several minor acts of offence for the sake of supporting a periodical professing to uphold the principles of pure Christianity, I am now obliged to withdraw myself—and I am not uttering the sentiments of a mere individual—from any farther connexion with those who would shelter their guilt, as defenders of slavery *in the abstract*, under the shadow of the Gospel of Jesus Christ.

But, before I proceed further on this immediate point, it may be advisable to premise, that, taking as I do, whether right or wrong, the side of reform both on civil and ecclesiastical subjects, I have long felt in *this* relation also a decided dislike to the course pursued by the Record; considering its principles to be such as unequivocally tend towards a military despotism in politics, and in ecclesiastical concerns towards the irresponsible and exclusive spirit of Popery itself. My suspicion may be termed harsh and groundless; and it is not for me to decide upon the justice of the present application of these epithets. I only describe my own opinions in order to add, that, as I could not allow myself to withdraw from a professedly religious newspaper solely on matters where opinions are open, and where good men take different sides, my quarrel with the journal is not political, much as I dissent from its politics. Its editor was very welcome to be either an Absolutist or a Republican, provided he kept clear of defending the guilt, either of tyranny or of rebellion, by perversions of the only infallible, written, Record of Inspiration. At the same time, my own idea of a religious newspaper was, that it should tell what the world was doing, but not in the world's spirit; that it might support a party, in the neutral sense of that word, but not in the tone of a partizan, not like the thick-and-thinners, who never rise above the level of selfish politicians; that it should rather report complicated and difficult questions as a bystander, than leap into the midst of them, and affect to solve problems which puzzle even Christian philosophers by declamatory paragraphs of twenty lines; that it should detail the opinions of heretics, and other wayward and deluded children of this world, as rather sympathizing with our fellow-wanderers, and cautiously refraining from exasperating their minds by satire, contumely, and recrimination; that in parliamentary reporting it should give equal measures of justice to the speakers, and by no means select *ex parte* debates and statements; that it should, *as a principle*, regard all human things as liable to perpetual deterioration, and therefore likely to need perpetual revision, and recurrence to their primary intention; that it should discover a suspicion of its own sagacity, not unfrequently expressing hesitation, and stating subjects as waiting for the further investigation of experience, knowledge, and spiritual wisdom superior to its own; and, in brief, that it should be a *religious* journal, always intent upon elevating the general standard of religion and morals, instead of depressing it to the taste and appetite of the loquacious and busy religionist.

How far this idea has been realized, shall be left to the decision of such as are interested in this discussion. They may perhaps judge that my own feelings on the subject are too fervid to regulate the exercise of the

judgment. This may be the case; and on the *general* character of the publication in question I will agree to be silent. But I am confident that I am not mistaken when, leaving a general estimate to others, I pass on to characterize the proceedings of its conductors on the subject of slavery. Had these gentlemen preserved a calm and consistent neutrality in this investigation, I, for one, should certainly have seriously blamed them; but I might not have gathered against them matter of a more direct and severe condemnation. The question had its difficulties, and therefore should have been approached with diffidence, self-distrust, and unwillingness to offend. But the editors, even when the Abolition Bill was passing, insisted upon what they argued to be the *Divine right* of slavery; and though they introduced a saving clause into their statements—namely, the acknowledged iniquity of the West-India code—and took care to advert to this as a refuge from the accusation that they were abettors of *that* system, yet there was a pertinacity in their pleadings for abstract slavery, so strange and unaccountable, as can only be explained on the principle that they secretly wished to confound and entangle the popular mind, and to uphold the colonial system itself; all the while, be it observed, reserving the saving clause in case of attack, and as a shield in every extremity. In the mean time, as I certainly know, addresses, both persuasive and reprehensory, were forwarded to these sophists—the softest name I can bestow upon them—which produced no effect but the repetition of confuted arguments, and the usual common-places of self-defence. There was the iteration of such phrases as "Abrahamic slavery," and of all those terms which seem to justify crime on Scriptural grounds, and awe the minds of the ignorant by words which, being drawn from the Inspired Writings, are mistaken for inspired argumentation.

Their logic, however, stultified itself. The question was not, how far servitude * was allowed under the Mosaic polity; but whether the Negroes in our colonies could be kept one hour in their present state by the authority of the Gospel of Christ. Had the latter inquiry been exclusively and faithfully pursued, no one calling himself a Christian could possibly have had the effrontery to plead the planters' cause; but the involution of two distinct questions became too valuable to be disentangled. I need not repeat the rest. It was with grief and shame that Christians saw a religious newspaper in league with the children of this world; echoing the world's apologies; and appearing to persevere, in one set and settled purpose, to embarrass the progress of the abolition, and to range itself on the side of cruelty and remorseless oppression. I saw with astonishment, that even when Government, supported by the general voice of the empire, had actually signed the death-warrant of slavery, the Record lingered, as with disappointment and indignation, over the subject, and seemed resolved to make a kind of desperate effort to save the sinking system.

You will perhaps think it untimely on my own part that I should consider it expedient to offer these remarks, now that the question is settled. But no, sir: for, even allowing that the provisions of the Abolition Bill are in themselves satisfactory, and adequate to their desired purpose, if suffered to come into full and continuous operation in our own colonies; even *then* I would remind your readers, that there is yet to be fought a great battle for the children of Africa, who are yet bought or enslaved by the Christian

* Not *Slavery*—the existence of which latter *I deny* under *any* dispensation of the God of mercy. The Editor of the Record has read Captain Stuart's unanswerable tract on this point; but most cautiously has avoided any collision with a casuist whose statements have evidently made him uneasy, and 'almost persuaded' him to own his temerity in resorting to the Abrahamic theory. The public is likely to hear more on this topic.

powers of Europe. Yes, and the subject is yet nearer to ourselves. Do we forget that our relatives in the United States—in the very land of religious newspapers—are at this moment guilty of our brother's blood? And if America continue to receive its moral lessons from the maternal state, it may be well to inquire whether there really does exist among ourselves a class of Christian moralists who are prepared to uphold the Record's views, and to export them for the use of the slave-holders in the new world. Is the lawfulness of slavery to be agitated afresh in the religious circles of New-York and Boston, and the Bible to be again wrested to purposes of torture and death?

It is in vain for Evangelical journalists to protest, on *their* side, against the unfairness of mingling two distinct points, and again to fly from Jamaica to Palestine, and to ascend the stream of time from the nineteenth century to the Abrahamic æra, in order to hide the confusion and deep blushes of guilt. No; the artifice has been detected and exposed. Every one who writes for the popular mind, and in the pages of a periodical published every third day, knows that he may easily make an *impression*—and impression is every thing—as to the bearing of any subject on general readers; and little address is requisite to create such feeling or conviction as, in spite of all subsequent explanation, will adhere to the mind, and remain there. I assert, then, that the feeling imparted by the Record to such persons as were open to its influence, and perused its pages with opinions originally neutral, will be, that Slavery—*not* the servitude in a patriarchal family—is only an evil when abused; and that the late acts of Government were a compound of Radicalism and false philanthropy, at variance with pure Christianity, and tending to the dissolution of civil society and to the encouragement of a revolutionary spirit.

Another point is very observable on this melancholy subject; and that is, that among practical believers in Jesus Christ there has never been, till the present disastrous hour, any disturbing controversy about Abrahamic and abstract slavery. There may have been some slender exceptions to this assertion; but the general fact is undisputed. In the early stage of the debates respecting the Slave *Trade*, a certain Socinian of Liverpool, who afterwards became a Roman Catholic priest, did indeed chalk out the course since followed by the Record; and his wretched attempt awoke the righteous indignation of Granville Sharp and of the present Bishop of Salisbury; after which the discussion slept, till it was revived by those who, I trust, will yet live to repent of their lamentable offences.

I might mention a thousand other circumstances interwoven with the history of the abolition, and all bearing a darkening aspect on the conduct of the guilty party. But let these things pass. I retire, for the present, from the subject; expressing perhaps a useless surprise, that with all our lofty pretensions as the light of the world, the glory of all lands, and the centre of Missionary and Biblical exertion, *we* are yet unable to provide for the members of the Established Church one solitary newspaper purified from the spiritual wickedness of an unbelieving world, and shewing to that same world the beauty and majesty of the everlasting Gospel—its characters of unbounded mercy, love, gentleness, long-suffering, and self-renunciation; and the development of all these in the example of the Lord Jesus, and in the imitation of such example by his faithful followers. Instead of being privileged to possess what is thus intimated, I am compelled to declare the bitter disappointment of great numbers, as well as of my own immediate family, at the unaccountable desecration we have witnessed. I wish to ask the Christian casuist, whether it will be now better to take in one of the common newspapers, defiled though they be by the

pollutions of the world; or retain one professedly religious, *but*, under the shield of high verbal spirituality, fighting the world's battles? In the first example, we may indeed be very seriously injured by reading the details of human profligacy, but these are not told expressly *to be defended*; the world's very self owns their depravity; and the Scripture tells the same things, not as justifying the criminal, but as testifying his guilt, and holding him up as a warning to mankind. In the second case, the acknowledged wickedness of the colonial system is palliated on *principle*. Now, as the revered Hannah More used to say, "one bad principle is worse than a thousand bad actions;" and her meaning obviously was, that the influence of a principle is unbounded, while criminal actions are in their own nature inoperative and external, and also condemned by the very persons who imitate them.

As to the future management and popularity of the Record newspaper, it would be unjust to any fellow-wanderer to leave him to the bitter fruit of his own ways; and in this view I beg to add, that as it is not too late for its Editor to tread back his path, by confessing the guilt of his unhallowed proceedings, so I doubt not that his journal would increase both in utility and circulation*, if he would yield to the wishes of his best, although grieved and insulted, friends, by conducting it *as* a religious newspaper, and not as one exuberant in profession but scanty or barren in produce. All our pretensions, however backed by selections from the writings of holy men, or by long declamations of Evangelical character, will be sifted in that day when *He will make inquisition for blood*, and expose every fallacy by which men may impose upon themselves and upon such as are willing to be deceived by that worst of all delusions—the Antinominian perversion of the word of God to purposes of ambition, avarice, and self-indulgence.

MISERECORS.

REMARKS ON THE LAST ADDRESS OF THE METHODIST CONFERENCE.

To the Editor of the Christian Observer.

In common, I doubt not, with every one of your readers, I perused with extreme sorrow the ignorant strictures against the Methodists, quoted from a tract of the Christian Knowledge Society, in your Numbers for August and September. I have since met with a manifesto of another kind, which, by contrast, has greatly increased my mortification. Is there nothing to be learnt by some of the friends of the Christian Knowledge Society from the Annual Address of the Conference, held in August last, to the Methodist Societies, a copy of which I enclose? A document more entirely free from every thing bigoted and sectarian I never read: and, Churchman as I trust I am, *ad unguem*, I should not be sorry if some extracts which I have marked were printed by the above-mentioned Society, and circulated, by way of compensation for the mistatements to which it has been at least accessory. I observe no one false sentiment or uncharitable sentence throughout this truly Christian document. What a contrast does it offer to the prevailing spirit of Dissent! Are these, sir, the men, who, in this the hour of peril of our Established communion, are to be expelled with hoot and sneer from her neighbourhood? Some of them still glory in the name of Churchmen: what shall we gain by driving them, one and all, into the ranks of fierce Dissent?

* Query, the latter; for paradox, scandal, party spirit, and what is called "taking a strong side," cause a newspaper to be read, even though disapproved of. The more meek and gentle virtues are not the most popular.

The document alluded to commences with a general tribute of affection to the memory of those ministers of the connexion who had departed this life during the year—and who can forget such names as those of Clarke and Watson?—with an exhortation to follow them as they followed Christ; "drinking deeply of that pure and salutary spring of holy love, the fountain of their piety, charity, and public spirit, the internal source of the life and beauty of their many noble qualities." Then follows an account of the prosperous state of the connexion. "We have set apart to the ministry amongst you, by public and solemn recognition, twenty-seven young men, whose piety, zeal, and talents for the ministry give us no small comfort under our loss of those fathers and brethren who have entered into rest. The peace and harmony and cordial co-operation of our Christian brethren throughout the connexion, to promote a still greater revival and extension of the work, are happily more general and more decided than at any former period. The present Conference has perhaps never been exceeded in the unanimity and brotherly affection with which its important and arduous affairs have been conducted. The increase of members for the last year—twenty-six thousand in the United Kingdom and the mission stations, or seventy-six thousand, including America—has greatly surpassed that of any former year. Of these, nearly two thousand belong to our missions. We have to add to this amount three thousand members, being the increase of the societies in Canada." The missions are stated to be "full of promise," and the abolition of slavery in the West Indies, with the legal introduction of religious liberty, it is added, "will, it is confidently believed, contribute greatly, by the providence and blessing of Almighty God, to the more extensive triumphs of the truth in that important part of our missions."

Soon after we meet with the following impressive exhortations; mixed up, it may be, with a few words more immediately connected with the peculiarities of the Methodist system of doctrine and discipline, but in their spirit appropriate to every class of Christians in the land.

"You cannot fail to observe, that we live in times of great public change and agitation. High controversies are on foot, both as to civil and ecclesiastical affairs. You may sometimes be in danger of listening with too warm an interest to such debates; for though they do not immediately concern our connexion, yet they occupy so great a share of the public attention, that you may find it difficult to avoid forming certain strong opinions, which without great watchfulness might betray you into unprofitable prejudices, and a party spirit somewhat injurious to your charity and peace of mind. The Divine Head of the Church will no doubt eventually cause these agitations to subside, and to be succeeded by great and permanent spiritual prosperity; will say to this sea of conflict, 'Be still,' and there will be 'a great calm.' Amidst all the complication and perplexity of our public affairs, events are doubtless hastening the universal triumph of the Cross; and the people of God have no cause to be discouraged or alarmed, but to hope in Him that the magnificent prophecies of his word on this most interesting subject will be speedily fulfilled; not by breaking down the several and unessential forms of ecclesiastical government—forms which, for aught we know to the contrary, may remain while time shall last—but by accompanying the publication of 'the truth as it is in Jesus' with the copious effusions of his Holy Spirit, to 'turn men from darkness to light, and from the power of Satan' to the service of the living 'God.' To this important result you may essentially contribute, if not by preaching, yet by prayer for this promised advent of the Spirit, and by promoting the dissemination of the truth to the ends of the earth; not by fiery zeal for circumstantials, but by exhibiting the power of the Gospel in a holy

life, and thus diffusing its savour through the whole circle of your influence. Such appears to have been the principal design and constant practice of the first Christians, as it was of the primitive Methodists. All other things seem to have been merged in this, and subjected to the regulating power of its supremacy in the hearts of those benevolent and heavenly-minded men. Brethren, let us follow them, as thus 'they followed Christ.'

"The special blessing of God upon means chiefly and vigorously directed to this one point—upon the doctrines we preach, the discipline we exercise, and the public and private ordinances, so scriptural, so simple, so spiritual, which as a body we enjoy—is the great secret of the extraordinary success of Methodism. Those who attribute this success to mere ecclesiastical policy, both of our venerable founder and of those who have followed him in the continued application of his system, have done too much honour to the genius and sagacity of the Methodists. They do not understand the nature of that system; they perceive not the general principle of its working, and true cause of its wonderful efficiency. Let them but preach the same truths, and prosecute the same plans, and the same Divine blessing on such measures will produce the same effects.

"As our grand aim, therefore, as Ministers, is to save souls: your aim, of course, is to be saved, and to promote, as far as possible, the salvation of your fellow-men. We beseech you then, not only to believe our doctrines with great cordiality, but to reach after the fulness of the experimental privileges to which they direct you, and to graft upon the healthful stock of this experience the practice of piety. Be alarmed at the very thought of the unfruitful notions and feelings of the Antinomian and the enthusiast. Claim and maintain, indeed, your constant enjoyment of the Spirit's witness testifying your adoption; but join to this the strictest attention to the duties of your station. Read, and study, and obey the brief but comprehensive abstract of scriptural holiness contained in the Rules of the Society. It will teach you to abstain from that which is evil, and to follow that which is good.

"In these times of conflict among certain classes of the community, keep at the utmost distance from all associations which are subversive of the principles of true and proper liberty,—employing unlawful oaths, and threats, and force to acquire new members, and to accomplish purposes which would tend to destroy the very frame-work of civil society. Such connexions would inflict a dangerous wound on your spiritual existence, and greatly injure the life of God within you. Watch against the evil tendency of many cheap and imposing publications now circulating through the land; and which, to say the least, contain nothing that can nourish faith and love. Read the holy Scriptures, and meditate upon them day and night. Observe the duties of the Sabbath with all due solemnity; and promote its sanctified observance as far as possible in others. Be serious and punctual in the several exercises of family religion. 'Owe no man any thing, but to love one another.' Let love, perfect love to God and man, sweeten all your tempers, and adorn all your actions, both at home and in your ordinary intercourse with others. 'Be at peace among yourselves.' 'Be of one mind, live in peace; and the God of love and peace will be with you.'"

It may interest some of your readers to consider with themselves how far such a document as the above affords ground to cherish any reasonable hope of a union, upon safe and satisfactory principles, of at least one large body of Christians among us with the National Church. At all events, they will do the Methodist body the justice to distinguish between such an address as the above, and the violent and ungodly proceedings of certain sectarian Political Unionists and "Ecclesiastical Knowledge" Societies.

CLERICUS SURRENSIS.

ON THE CHARACTER OF THE MONTANISTS.

To the Editor of the Christian Observer.

In resuming the subject of my communication inserted in your October Number, I must beg leave to make a brief remark on the character of the quotations which I adduced in my former letter, and which I am now about to continue. I do not profess to produce the evidence of Eusebius, a writer of the fourth century; I should consider *that* of but little value: I put a very different value on the facts handed down, and the opinions expressed, by the contemporaries of the early Montanists. These facts and opinions were collected and preserved by the Ecclesiastical Historian, and from them it is my object to illustrate the tenets and practices of that remarkable sect. Asterius Urbanus represents himself as writing but a few years after the death of the founder of the sect: Apollinaris of Hierapolis attacked it on its very first appearance: and Apollonius informs us that he wrote in the fortieth year after Montanus first laid claim to the prophetic character. The two former writers have been already noticed; I proceed to examine the testimony of the third.

The Historian tells us (in v. 18), that *Apollonius*, an ecclesiastical writer, composed a refutation of the heresy of the Cataphryges while it still flourished in Phrygia; and that he not only refuted their false prophecies, but exposed the irregular lives of their leaders. He quotes the following passage from his treatise:—

"But what this new teacher is, his deeds and his doctrine shew. He has taught a disruption of the marriage bond; he has promulgated new laws of fasting; he has called Pepuza and Tyrricum (two small cities of Phrygia), by the name of Jerusalem, wishing to make them the resort of pilgrims from all quarters; he has appointed persons to collect money from his followers; he has contrived a regular system of presents, under the name of oblations; he supplies his preachers with stated salaries, to confirm by gluttony the teaching of his word."

In the remainder of the passage Apollonius charges the prophetesses of Montanus with forsaking their husbands, and receiving presents; and denounces the conduct of Themiso and Alexander, who were noted teachers in the sect. He tells us, that "when Zaticus was at Pepuza, Maximilla pretended to prophesy: he attempted to refute the spirit that wrought in her, but was prevented by the people of her party."

The Historian, in his brief account of Apollinaris of Hierapolis (lib. iv. c. 27) had told us that that author had written against the Cataphryges at their first appearance, when Montanus and his prophetesses were engaged in laying the foundations of their error: he had mentioned him, as we have seen, before producing the evidence of Asterius Urbanus; he again refers to him, as an original writer in the controversy, in noticing Serapion of Antioch.

"Of the writings of *Apollinarius* against this heresy mention is made by *Serapion*, who about the same time is said to have succeeded Maximinus as bishop of the church of Antioch. But he mentions him in an epistle of his own to Caricus and Ponticus, in which, after himself refuting the same heresy, he adds the following words: 'But in order that you may understand this also, that the authority of this false discipline, which is styled the new prophecy, has been rejected by all the brotherhood in Christ throughout the whole world, I have sent you a letter of the very blessed Claudius Apollinarius, who was Bishop of Hierapolis in Asia.' But to this epistle of Serapion there are attached the subscriptions of various bishops; one of whom has subscribed somehow in this way: 'I, Aurelius Cyrenius,

a witness (martyr), wish you health.' But another in this way: 'Ælius Publius Julius, bishop, of Debeltus, a colony of Thrace. God liveth in heaven; for the blessed Sotas at Anchialus wished to cast the devil out of Priscilla, and the hypocrites suffered him not.' There are extant also in the same letter the original subscriptions of several other bishops, who assented to the opinions expressed in it."

No one who examines these original testimonies, can possibly doubt that Montanus and his associates laid claim to inspiration and the gift of prophecy, and taught unscriptural doctrines. But it is remarkable that Eusebius does not cite any authority in confirmation of his own assertion, that the Montanists pretended that their founder was the Paraclete. Nor is that charge made against them, as far as I am aware, by any of the orthodox writers before him. There are two doubtful places, that have been supposed to refer to the Montanists, in Irenæus. The following are all the passages in the ante-Nicene Fathers (Tertullian always excepted), with which I am acquainted, in which they are expressly named. In none of them are they charged with the error in question.

Clement of Alexandria says (Strom. iv. p. 605, Potter), "The Phrygians call by the name of animal (ψυχικοι) those who attend not to the new prophecy." In Strom. vii. p. 900, after observing that some heretics derive their names from their founders—as the followers of Valentinus, Marcian, and Basilides—he continues, "Others derive their name from a particular place, as the Peratici; others, from a particular nation, as that of the Phrygians."

Firmilian, in his celebrated letter to Cyprian (Cyp. Epist. 75, 220), thus writes: "They who are called Cataphryges, and pretend to enjoy new prophecies, can neither have the Father, the Son, nor the Holy Ghost; of whom if you ask what Christ they preach, they reply, that they preach him who sent the spirit that spake by Montanus and Prisca."

Lactantius names the Phrygians with the Valentinians, Novatians, and other heretics. (Lib. iv. ad fin.)

Your correspondent R. L. has no doubt adopted your recommendation, and has perused the early part of the Bishop of Lincoln's work on Tertullian. It is therefore unnecessary for me to add more. No one would think of following the learned Prelate in an analysis of the evidence of that writer. I will merely remark, that my own researches had led me, before I saw Bishop Kaye's book, or Lardner's History of the Heretics, to entertain the opinion of those writers concerning the Montanists. I do not think that Montanus represented himself as the Paraclete, but that he fanatically supposed that he was inspired by the Paraclete; and I find in the claims of the heretic and his associates little more than the enthusiastic pretensions which have been revived in our own days. IOTA.*

* Our readers will probably think that enough has been said upon the subject; which, however, is not unimportant at the present moment, independently of its interest as a matter of ecclesiastical history, on account of the confident appeal made to the case of the Montanists by the modern claimants to supernatural gifts. In a work entitled "The General Delusion of Christians," originally published in 1713, in reference to the claims of what were called the French Prophets, and lately reprinted by a zealous defender of the alleged modern miracles—one, if we mistake not, whose accomplished mind, whose eminent talents, and whose many amiable and estimable qualities render it doubly afflicting that he should be the victim of this awful perversion of Scripture and of common sense—need we write with our pen a name often in our prayers—Henry Drummond?—in this work *much space* and labour are devoted to prove that "the spirit condemned by some churches under the name of Montanism, was the true Spirit of prophecy." This has led the Rev. W. Goode, in his valuable and interesting work on the "Modern Claims to the Possession of the extraordinary Gifts of the Spirit," to extract, with much learned research, from the early Fathers of

READING SCHOOL EXAMINATION AND PRIZE COMPOSITIONS.

We are not in the habit of quoting juvenile prize poetry; but happening to glance at the compositions and heads of public examination of Reading School for last year, the conclusion of the English poem on the scourge which had then recently visited the land appeared to us couched in a strain so different from the usual character of such productions, that we are fain to notice it, as an illustration of the improved tone which we trust is beginning to find its way not only to our Universities, but, in some instances at least, to our public schools and secondary grammatical foundations; among which, Reading School, identified with the much-respected name of Valpy, has for many years been celebrated for its public examinations, its prize compositions, and, most of all, its recitations. The questions, literary, classical, historical, and scientific, now before us, are far from juvenile or common-place; but it is chiefly to the valuable portions of Scriptural truth and useful Biblical research which characterize them, that we are led to advert, as shewing a much improved style of scholastic examination—at least if we may view Reading School as a fair specimen of our grammar schools; and if it be not, but rather an example to them, so much the greater its honour, and the more important that its laudable practice should be better known. We quote the following heads of inquiry, as illustrating the mixed character of literary, theological, and practically Christian investigation, which may with great advantage be adopted in academical examinations.

"Construe the Acts of the Apostles.

"Particularise the dispensations of grace—Books of the Old and New Testament—The consonance of the doctrine of Atonement with the common course of nature—Meaning of Μετανοια—Instance of God's forgiveness of the Jews: Another in Christ's instructions to his disciples—Remarkable proof of prophecy from Jeremiah—Proof of the Divinity of Christ from the worship paid to him—Texts proving the Divinity of Christ—Difference between the Pharisees and Sadducees: Between the Arians and Socinians, with their dates—Effects of Christianity on Pagan superstition and worship in Acts xix.: Similar instance in Roman history—Tribes in alphabetical order: Half tribes—Division of Israel and Judah: Prove by chronology—Temples, and dates, from Solomon to Titus—Herods mentioned in the New Testament—Reconcile Exodus and Ezekiel on the visitation of sins—Conversion of St. Paul, why a proof of the truth of Christianity: Remarkable acknowledgment of it—Necessity of ministers—Prayer, how a proof of the sincerity of conversion—Union of faith and works expressed—

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the church, their testimony respecting the character and doctrines of Montanus. We need, therefore, do no more than refer those of our readers who wish for further information, to the third chapter of Mr. Goode's volume. The whole work, we may add, abounds with important discussion and information relative to the question of false claims to the extraordinary gifts of the Holy Spirit, and is particularly useful as shewing the delusions of past days, and their resemblance to those of the present. We doubt not that the issue in the present instance, as in former ones, will be, that the delusion will die away, and be known only, if known at all, in the chronicles of ecclesiastical history. But, in the mean time, what havock does it make with the peace of the church of Christ and the welfare of immortal souls!—We take this opportunity of recommending also the Cambridge Norrisian Prize Essay of last year, by the Rev. T. Myers, on the same subject. It was well that our seminaries of sound learning and religious nurture should guard the young and unstable within their walls against this dangerous delusion, and Mr. Myers has ably performed this important service.

St. Peter's vision, and the meaning of it—Answer to the question, 'What shall I do to be saved?'—'Almost thou persuadest me to be a Christian:' What is necessary to become a Christian: Terms of salvation: Proofs—Justification, cause and means—Incentive to charity from the words of Christ: Why posthumous—Deductions from the separation of Paul and Barnabas—Why did Felix tremble at the mention of justice, temperance, and judgment—Date of St. Paul's voyage: Mention the places at which he touched from Jerusalem to Rome—Why is sailing dangerous at the Feast of Expiation—Meaning of Euroclydon: Various reading: Acts xxvii. 14—Of what consequence was it, whether the crew took to the boat, since the passengers were to be saved—Arguments in favour of Melita and Malta—Prophecy that the Apostles should not be hurt by any venomous animal—Origin of the first persecution of the Christians—How did St. Peter and St. Paul die—Seven churches in the Revelations—Who succeeded the Apostles as Fathers of the church, from Clement to Origen, with their dates—Passages in the Acts proving the personality of the Holy Ghost—When and where were the disciples first called Christians—Derivation of Bishop, Church, Deacon, Sexton—Meaning of 'the seven' in Acts xxi. 8—Account for εις in αποθανειν εις Ιερουσαλημ—What Latin words do you find in the New Testament in a Greek dress—What analogy in nature confirms the resurrection—Negative argument against certain doctrines of the Roman Catholic Church in the Acts—Explanation of Greek nautical terms in Acts xxvii.—Paley's two Propositions in his Evidences of the Christian Religion—Bishop Porteus's twelve Propositions in proof of the Christian Religion—Scripture Names from Dr. Watts."

Let our readers contrast the Reading School tyro addressing himself to answer questions like the foregoing (not, however, neglecting others directly arising out of his ordinary studies), with the Westminster School boy, as at this very moment personating the obscenities of Terence, dressed "in character," as it is called—in the character, for instance, of——but we will not stain our pages with particulars. Let the mothers who have sons at Westminster School look to the matter. We earnestly wish that the venerable Dr. Valpy, who undertook to expurgate Terence, but found, after a tolerably successful trial with the Andrian, that he could proceed no further, would, even at this late hour, call the attention of the public to the disgraceful and demoralising custom of acting Terence's plays, as practised in this Christian metropolis by the young men of Westminster School. If he would also address himself, as his long experience well qualifies him to do, and as he might do not invidiously, now that he is no longer himself an instructor of youth, to the whole question of the morals, discipline, and religious nurture of our public schools, both of the primary and secondary class, and finish what Dean Rennel and others commenced, he would render much service to the cause of God and of truth, and confer no slight blessing upon his country, and upon succeeding generations of her children.

But we must not forget the poem that attracted our eye, and in which we can forgive a few puerilisms—such as Thetis, and "fate"—not only for the sake of the fair poetical merit of the composition, but far more in return for the serious and edifying strain of the concluding lines. The poem is signed "B. Addison."

CHOLERA MORBUS.

Inde, ubi per fauces pectus complêrat, et ipsum
Morbida vis in cor mœstum confluxerat ægris;
Omnia tum verò vitaï claustra lababant. LUCRETIUS.

WHERE flames the sun o'er Hindoostanic plains,
The mystic power of Devastation reigns.
On Eastern realms he vents his ruthless rage,
And in his progress spares no sex, no age.

Blood marks his paths, infection taints his breath,
His glare darts poison, and his touch is death.
Fruitless the people's warmest prayer: in vain
They crowd the rich pagoda's sculptured fane;
Or down the holy Ghauts their limbs they lave,
In healing Ganges' consecrated wave.
The Bramin's rites are weak; the fury rides
From Indus' banks to Ormus' golden tides;
Broods o'er Euphrates with resistless force,
And to imperial Kremlin bends his course:
And, while the din of murderous havock roars
On wretched Vistula's ensanguined shores,
The stern disease just retribution deals,
And Constantine th' unpitied vengeance feels.
Through German climes the fury speeds his way,
And Belgic factions bend beneath his sway.
And shall not Thetis wave her azure wand,
To shield her darling William's favoured land?
Vain is the hope: the dread behest is given,
And Britain feels the avenging hand of Heaven.
Lo! bound to Anglia's shore with death-fraught sail,
A fatal vessel wooes th' infected gale.
Fair is her prow, but black the fate she brings,
For foul contagion speeds upon her wings.
Far better, luckless ship, had ocean's waves
With yawning gulf entombed thee in their caves.
Then o'er thy crew Britannia would have shed
The pitying tear, sad tribute of the dead.
In port the bark is moored, the dying breeze
Sinks in portentous stillness o'er the seas.
No more soft Zephyr's life-infusing breath
Wafts sweet perfumes o'er destined scenes of death;
But with infectious blast the tempests bear,
On outspread wings, the demon of despair:
No more the beaming sun, in glory bright,
Sheds o'er the gladden'd earth his genial light;
But skies in anger frown, and vapours shroud
His blood-red orb, scarce struggling through the cloud:
Yet man, unconscious of impending woes,
Rests through the night in undisturbed repose.
Unhappy race! ah! blind to future fate,
What ills betide, what sorrows blast, your state!
Ah; little think you—ere to-morrow's sun
High in the vault of heaven his course has run—
Ah! little think you, that God's awful power
Will blight your hopes, and fancy's happiest hour!
Oh! you shall rue the day, the fatal day,
When blazoned forth shall shine God's awful ray.
His missioned scourge on eagle-wings shall fly,
And dart destruction from an angry sky:
Then shall your children weep—but ah! too late—
And, groaning, view their houses desolate.
Vain then the proffered vow, the suppliant prayer;
The God of truth hath said, He will not spare.
Fate wings the dart, and soon the direful pest
Its bane imparts, and fires the feverish breast.
The latent poison sprends, pervades the frame,
Thrills through the veins, and kindles into flame;
The shivering limbs convulsive writhings tear;
The eye-balls, like malignant meteors, glare.
At last the brain is racked, the fount of life,
And phrensied madness ends th' unequal strife.
But who can paint the victim's shrivelled form,
When first contagion wafts the fated storm?
Oh! what an agonizing scene appears!
Shed, Pity, shed the sympathetic tears.
See, a fond mother with distraction wild
Hangs a sad mourner o'er her drooping child,
Who, like a lily fair, of tenderest form,
Bends his low head beneath the pelting storm;

And, though within the grasp of death he lies,
She clings to hope, and scarce believes he dies.
Lo where, in yon dark pit's promiscuous womb,
Man's haughty pride is humbled to the tomb;
There lies the bloom of youth, fair manhood's flower,
And age mature, all sunk in one sad hour.
And lo! amidst the universal gloom,
A lovely virgin hurried to the tomb:
Those sparkling eyes, that shone serenely bright,
Are closed for ever in sepulchral night;
Those blooming cheeks, where once the Graces played,
Are dim, and withered in eternal shade;
And all the charms, which bounteous Nature gave,
Sink, undistinguished, in the murky grave.
Borne on the tainted breeze, the frequent bell,
Sullen and slow, resounds a nation's knell,
Which seems, to those who hear its solemn groan,
Death's awful call, prophetic of their own.
Life loses every charm; no pleasures smile,
Nor dreary scenes or lingering hours beguile:
But pallid Guilt alarms man's trembling breast,
His thoughts are humbled, and his God confessed.
Now harrowing Conscience secret stings awakes,
And keen Remembrance whips of scorpions shakes:
Now fierce Despair exerts her mad controul,
To rouse the terrors of the awe-struck soul:
Revenge, th' insatiate fiend, erects her head,
And eyes, exulting, the fresh piles of dead.
Approach, vain man, behold thy transient state,
When righteous Judgment wields the sword of fate.
Revere thy God: He can assuage thy pain,
When wisdom, skill, and human aid are vain.
His wondrous might adore: His arm can save
The wretched remnant from the yawning grave.
To Him devote thy soul: implore His care,
Whose ear will listen to the suppliant's prayer:—
When livid lightnings flash, and thunders roll,
And desolation spreads from pole to pole;
When the fierce arrows of Thy wrath are hurled,
With pestilence to strike a guilty world;
Oh! may the incense of our prayers ascend
To Thee, O God, our Father and our Friend:
May they th' uplifted bolt of vengeance stay,
And bring from Heaven sweet pity's melting ray!
Oh! may a Saviour's blood thy grace impart,
Sprinkled not on our doors, but in our heart!
Oh, stand between the living and the dead,
And stay the plague from our devoted head.
So shall the Angel of Destruction prove
The harbinger of Mercy and of Love!

ON DR. MALAN'S TRACT ENTITLED "THE TRUE CROSS."

The following tract, from the pen of Dr. Malan, has not appeared before the British public either in French or English. A copy of it was presented by the author to some English travellers, who, spending a Sunday at Geneva, were much interested and edified by a sermon which they heard him preach, and in a subsequent interview received from him this tract, as a mark of Christian regard, and as explanatory of his views of Scripture doctrine. Some members of the party, thinking it calculated by the blessing of God to do much good, made the following translation of it; which having been sent to us for perusal and consideration, with permission, if

we should think it advisable, to present it to our readers, we have, after much deliberation, resolved to do so, for the following reasons. The name of Dr. Malan has been closely identified with that revival of scriptural truth and practical piety which has appeared of late years in the long-fallen and corrupted church of Geneva. We have frequently had occasion, in adverting to the modern circumstances of the Swiss churches, to bear our testimony to the unwearied zeal, the pastoral affection, the unflinching boldness, and the ardent piety of that remarkable man; while we have not felt ourselves at liberty to omit speaking with much concern of some peculiarities—peculiarities, as we think, dangerous and unscriptural—of doctrine which he has imbibed and circulated; as well as of the precipitancy with which he quitted the communion of his national church, instead of clinging to it, with a view to amend what was wrong in its administration, and to bring it back to its original purity. A few years since a lengthened, and we may add a very temperate, Christian, and useful discussion occurred in our pages relative to certain of his opinions as expressed in a tract entitled "The Conventicle of Rolle" (see Index to our Volume for 1827). It was, however, objected, by many friends of Dr. Malan, that comments on detached parts of a popular tract necessarily led to injustice; that we ought to take the publication as a whole; and that, thus perused, it would be seen that he was only exhibiting the freedom and riches of Divine grace in those passages which, when detached, were accused of a tendency to Antinominianism, by encouraging confidence and the full assurance of faith where there was no solid ground for their exercise. It was also objected, that, in discussing only the alleged exceptionable parts of such a tract, the mind was diverted from what, after all, was its main scope and object; which was not controversy, but to promote the glory of God and the salvation and happiness of immortal souls, by a prominent inculcation of those great principles of the Gospel in which all true Christians agree, however they may differ as to some particular points of exposition or application.

Under these circumstances we will not refuse to revive the inquiry, by presenting to our readers the following pages; not doubting that some of our correspondents will make them the basis for useful discussion, in that spirit of brotherly love in which it is but justice to say that Dr. Malan's tract is written. It would not indeed be worth while to dwell upon the matter, were only the opinions of an individual concerned; but we know, that among a considerable number of persons of true piety the sentiments in question have made progress, and they ask at least that they should be understood before they are condemned. We readily do them this measure of justice; and if, after admiring the affection and pathos of the writer, his love to the Redeemer, his anxiety for the souls of men, and the striking energy and scriptural conclusiveness with which, in answer to the pleas of the self-justiciary, he exhibits the fulness and freedom of the love of God in Christ towards mankind, not by works of righteousness which we have done, but according to his mercy;—if, after cheerfully admitting these excellencies, we think it not less due to truth and the welfare of the church of Christ, that the reader should be faithfully warned against those opinions which appear to us exceptionable and contrary to the Divine word, it will not, we trust, be imputed to a spirit of angry controversy, but to an earnest desire that, without respect to names or parties or human authorities, the truth of God may prevail, and His name be glorified.

For the present we insert the tract without comment, as sent to us in the following translation. Some of the particulars in which it appears to us most liable to serious exception are the strong sentiments on the nature

and necessity of what is called *assurance*;—the exclusion, as we conceive, of some of the scriptural evidences of being in a state of grace; so that the Christian, if we understand Dr. Malan rightly, is not even to examine whether there are any traces of the fruits of faith in his heart and life; and the limiting the atonement of Christ to the elect, in such a manner that we may not pray to God that if it be His will a sinner may be saved, without adding "if it be possible." We shall be very glad to learn that the tract does not bear out these exceptions, as it is far from our wish to find objectionable matter in a publication written in such a spirit as that before us. Dr. Malan has already retracted some things which he had published respecting *faith*. See our Number for January, p. 54.

THE TRUE CROSS: A NARRATIVE AS PROFITABLE TO PROTESTANTS AS TO ROMAN CATHOLICS.

CHAPTER I.

A Traveller and an old Man meet near a Cross.

On one of the highest points of the Jura, not far from St. Laurent, and near a wood of beech and fir trees, is an old cross, at the foot of which several paths meet.

This perishable monument of a love which will never end, should remind every one who contemplates it of the all-sufficient sacrifice of the Son of God, and lead the thoughts to that inheritance which the Crucified One procured for his church at so great a price.

But how few there are who comprehend the language of the Cross, the sign of redemption! How few Christians, at the sight of the consecrated cross, direct their affections to that Lamb of God who was sacrificed upon it! How many there are who rather "hiss, and wag their heads," and confirm their unbelief in the Great High Priest of the church, when they see the scaffold of the Just and Holy One!

On the other hand also, how many, of those who call upon the name of the Son of God, seduced by prejudice or misled by ignorance, seek in a material cross what is only to be found in that Saviour who, it is true, died upon that accursed tree, but who is now in the glory of the Father!

When Israel was perishing in the desert from the bite of fiery serpents, Moses, at the command of God, elevated a brazen serpent upon a pole; and, according to the Divine word, every one who looked upon it was immediately healed. It was to the power of God, and the deliverance which came from Him, that the Israelites looked by faith, whilst their eyes were directed to the elevated serpent. How far was this brazen work at that time from being to a believer what superstition afterwards made it! In the desert, and in the midst of the camp, the serpent proclaimed the promise and mercy of the Lord; and seven centuries afterwards that piece of brass became an idol: Israel burned incense to it; and those who turned away from the Lord worshipped the token of his goodness.

Jesus, the well-beloved of the Father, was raised upon a cross. A promise is also made, that every soul who looks with faith towards that Victim shall be cured of the wounds and saved from the death which sin has brought upon him. The believer looks at Jesus, and lays hold on the promise: the ignorant man—the idolater—praises the cross, and, bending his knee before a symbol, he forgets, he rejects, the Benefactor which this monument should remind him of.

Such were the thoughts of my mind whilst my fatigued body was resting at the foot of the cross, upon the thick turf. I had just crossed the mountain; and, before proceeding to my place of destination, which was still distant, I was regaining strength, and at the same time meditating on that

great God and Saviour, whom the Christian finds every where, both upon mountains and in the midst of plains, in solitude as well as in the assembly of his worshippers.

"Holy Spirit," I inwardly prayed, "raise, O raise my heart to my Father! O Jesus! my Shepherd! look upon one of thy sheep, who calls upon thee; and cause me to hear the sweet words of peace and hope."

At this moment two countrymen passed, followed by an old man, whose outward appearance indicated that he belonged to the upper class of society. In approaching the cross, the countrymen uncovered their heads, made a sign of adoration, and continued their journey. The old man stopped, respectfully took off his hat, and bowed his head, scarcely covered with his grey hairs, before the cross.

"O Lord," I silently ejaculated, "have pity upon this soul; and if thy true Cross is not yet known to him, if it be possible manifest unto him thy grace."

CHAPTER II.

The Traveller explains of what Religion he is.

The old man, having finished his prayer, replaced his hat on his head, and, leaning with both his hands upon his stick, asked me, in a kind manner, if I was a traveller, and if I was come from a distance.

I am only taking a walk upon these mountains, replied I; but I am nevertheless a traveller; for we are all on the road leading towards eternity, to which we are very near.

The old man looked at me in silence, as if to find out what kind of person he was who made this serious reply; then, seating himself on the edge of the path before me, he said, with much reserve, May I venture to inquire what religion you are of?

Of the religion of Heaven, I answered with simplicity; of that which the only-begotten Son of God brought to us himself, and confirmed for ever, when he shed his blood upon a cross like this.

The old man's attention was still more excited by this new answer. I saw clearly that he was considering what he should say to me, and that several thoughts pressed upon his mind. Permit me to ask you, he at length added, with some degree of earnestness, whether you are a Roman Catholic or - - - a Protestant?

I only know, I respectfully answered, "one Name under heaven given among men whereby they must be saved." This great name is that of Jesus Christ the Son of God: it is after this name alone that I call myself. I am a *Christian*.

These words occasioned some embarrassment to him who interrogated me; and, smiling, like one who suspects he is about to make some mistake, he said, I also bear this name, because I also believe that the Lord Jesus Christ died for me upon this cross. At least I hope so.

A hope is but a small thing, I gravely replied, when it regards a question of life or death. Uncertainty, and even a single doubt, on this point, is a very serious evil; for from one moment to another there may be no more time to seek or expect: and that is a terrible reply which the Bridegroom will himself give to the foolish virgins, who shall not have taken oil in their lamps, when he shall say to them, "I know you not" (Matt. xxv. 1—12).

You are very serious, said the old man, drawing one hand across his forehead; but what you say interests me much. Would you, therefore, speak to me further on this subject? which, I confess, continually occupies my thoughts.

Reader! if you love the Lord Jesus, you will understand how much I was rejoiced at this request. Accordingly I said to the old man; How

can we more pleasantly employ this hour which God gives us, than in contemplating together the unspeakable love which He has manifested towards us in his holy Son Jesus? As for myself, I assure you nothing is more delightful than a conversation upon heavenly things; and since your desire and mine are the same, may it please the Lord to direct our intercourse by the Spirit of truth and charity.

Amen! added the old man, pressing his clasped hands to his bosom: God grant it may be so! and may He cause me to hear from your mouth some words of peace and consolation to my soul.

CHAPTER III.

The old Man also declares his Belief.

Traveller. You feel, then, the need of both?

Old Man. Yes, of both. I am seeking for the peace of God, and I have some troubles which are not yet alleviated.

Traveller. Surely that which relates to eternity appears to you more important than what is confined to this world. For misfortunes and vexations are of very little consequence, in comparison of the fears of the soul concerning the future.

Old Man. Very little indeed: for truly, as you have said, we are very near eternity.

And do you approach it with trembling? demanded I, desiring that he would open his mind to me.

He answered with the most engaging frankness: I will disclose to you all my thoughts upon the subject, sir, since you take such kind interest in me. And first I must tell you, that I am seriously concerned about my salvation. The remembrance of the seventy-six past years of my life presses it upon me daily; and as I believe the Holy Scriptures, I do not trifle with what will follow after death, and I desire above every thing to possess the grace of God. My life has been a very chequered one. My birth and inclinations conducted me into the business and tumult of the world. I am now weary of it; and for the last ten or twelve years I have lived in retirement, where I devote myself principally to the pursuit of that which He who cannot err calls the "one thing needful."

Traveller. You are very happy, desiring that grace without which no man shall see God. You will be still more so, if by faith you lay hold of it, and it should become your possession from this time.

Old Man. It is a serious affair, and it is not by slight efforts that it can be obtained. But, difficult as this work may be, I am not hopeless of accomplishing it. Other sinners have attained to it: why should not I also be able; and, like them, merit grace?

It was thus that this interesting man shewed me that he was still in ignorance as to the grace of God, and that the gift of the Father in Jesus Christ was not yet revealed to him.

He had, indeed, uttered the delightful word Grace; but he did not understand its meaning, since he spoke of meriting it; thus regarding salvation as a benefit which was to be acquired by works and efforts.

I wished to be certain that such was in fact his opinion; and to that end I asked him if he hoped he was approaching the mark, or if he feared he was still far from it.

It does not become any sinner to boast, replied he with humility, and me less than any other; but, notwithstanding my great weakness, may I not hope that that merciful God who calls himself Love, and who represents himself as a tender Father, will have pity on me—on my ignorance, alas!—on my misery; and—shall I say it?—will be satisfied with what I have been able to do, or at least have desired to do, to conciliate his favour?

These words left me no further room to doubt as to the spiritual state of the old man. His confession of faith was unequivocal—namely, that he expected the pardon of his sins and a heavenly inheritance as a reward for his works;—a magnificent reward, it is true, but merited, at least in part, by a course of works or sacrifices.

Well, reader! perhaps you are saying, Was he not right? Should not a sinner seek for pardon from God? And will he not have merited it when, after having turned from evil, he shall by good conduct have repaired his former errors, and kept the path of uprightness? Will God in his justice be less easily entreated than men in theirs; and among men, does not he who ceases to do evil, and applies himself to what is good, obtain grace (pardon)?

No, not grace; for grace is not merited. If, then, you speak of grace, do not pronounce the word merit, unless by grace you mean a payment or recompence; and if that is the sense you give it, cease even to mention grace, for then it no longer exists.

CHAPTER IV.

The old Man's Error respecting the word Grace.

The old man had not yet comprehended it, but he did not doubt of its existence; for, upon my asking him if he thought that the pardon of sin and eternal life were a *free gift*, resulting from the goodness of God, he replied, without hesitation, "I hold no other doctrine; that is my belief. Certainly salvation is the gift of God; and I do not think that any one can be saved otherwise than through Him who died upon this cross."

I should have been surprised to have found this inconsistency in a man whose language and manners indicated a well-cultivated mind and much good sense, if I had not recognised in what he said the same kind of reasoning which I myself had formerly adopted, and which is so frequently met with among Christians of our day.

In fact, if the greater part of those who profess to believe in the Lord Jesus be asked what is their hope as to eternal salvation, they will almost unanimously reply, that they expect it from the mercy and grace of God in Jesus Christ; and that it is *in order to obtain it, and to render themselves worthy of it*—at least as much so as man is capable of doing—that they attend church, observe the duties of religion, bestow alms, and abstain from all irregular conduct. That is to say, on the one hand they use the words Saviour, grace, free pardon, the gift of Heaven; but, on the other, they study to merit and gain of themselves the remission of their sins and everlasting happiness. Thus they imitate the folly of a bankrupt, who boasts that the king in person has freed him from all his debts, but who, *at the same time*, economizes even his bread and water, for fear, as he says, of being imprisoned if he does not pay all himself.

Such was the old man's error. I desired to shew it him; but, before doing so, I thought it better that he should fully declare it, in order that the truth might afterwards appear more striking to him;—a necessary precaution in a case of this kind: for if we shew to a pupil the beauty of the model, and help him to imitate it, before he has fully recognised the faults and deformity of his own design, it is to be feared he may retain some regret for having destroyed that which he had traced with complacency, and which his deceived eyes regarded as equal to his model.

I then asked the old man, when he hoped that the grace of God would be granted him; and if he thought that the Lord Jesus would soon absolve him from his sins, and give him an entrance into Paradise.

But - - - I do not know, he replied, with a little embarrassment. I must confess to you, that my youth, which was passed in the profession of arms, was not irreproachable. But since I have been settled by a happy mar-

riage, I can say that my life has been a course of integrity. Not that I have been better than many of my equals: but, in one word, I have neither transgressed the laws of honour nor the duties of justice; and if to benefit others is a good work, as well as one of the purest pleasures, perhaps I may also speak of that. As to my religion, by my very situation, having an official employment in a neighbouring department, I am called upon to be an example; and I hope I am an obedient child to our holy mother the Church. Have I not, then, some well-founded hope of being made a partaker of God's grace?

You are very happy, I replied, to have been able to avoid the agitation of the world, and to make yourself useful to your contemporaries; and I can easily understand how much your conduct has called forth their approbation. But may I venture to ask you, whether you have done these things for God, or for yourself?

For myself! he replied thoughtfully; but.... without doubt I have, in some respect at least. I own I have found my happiness in living in peace and retirement with my excellent wife, and in the midst of a family entirely after my own heart; but I do not think that in delighting in these enjoyments I have done otherwise than according to the will of that bountiful Being who gave them me.

Neither do I, I replied. But what I ask you is, if the good you have done, either in secret, or in favour of your neighbour, or for the honour of religion, has been a demonstration of love to God your Saviour; or rather, if it has not been the expression of your desire to obtain by these means the favour of God, the pardon of your sins, and finally the salvation of your soul?

My inquiry was addressed to the conscience of this upright man. He considered it a few moments, and then replied by this avowal: "I acknowledge, that if, when a man does good with a view to the reward which comes from God, he is seeking himself, I have fallen into this fault; and I confess that your remarks strike me forcibly. But be pleased, however, to tell me, if to do what God commands, not with a view to the sordid recompence of ostentation, but in order one day to obtain the approval of Heaven, 'Well done, good and faithful servant,' is not good, and if it be not a motive that God himself has sanctioned."

I replied: So long as I, a rebellious soldier, am submissive to the king's commandment, for fear lest a revolt may bring me to execution, or in order that the king, being pleased with me, may bestow on me his favour, however modest and secret my resolution and efforts may be, still I am only seeking myself, and labouring for my own advantage. The law which inspires my actions is one of constraint, and not of liberty, still less of love: and if I rise and walk, it is because two spurs are continually goading me,—the fear of punishment, and the hope of reward.

Reader! how difficult it is for the human heart to understand this when it concerns obedience to the commands of God! It is understood quickly enough, if it relate to an inferior who endeavours to conciliate the good will of a superior; and every token of submission or zeal which he shews under such circumstances, is called *interested*. But if it regard the sinner and the Lord, immediately the same motives change both in appearance and name; and it is said, published, and preached, "that he who abstains from some outward sin because he fears the last judgment; that he who distributes the superfluity of his wealth, who forces himself to some strict devotions, or who wears out his life in acts of mortification, in order to efface his former sins and gain heaven, does it from love to God;" as if love can be united to fear; as if love ever becomes mercenary, and loves only for itself.

The old man felt that this reproach was contained in my reply; for he said very gravely: If I well understand you, sir, you tell me, that, supposing I have attended to religion in order thereby to gain the approbation of God, and consequently the pardon of my sins, I have acted for myself, and not for God. And, in fact, I see that it is so; and that, perhaps unknown to me, those works which appeared most destitute of ostentation have secretly had that impure character. This is a very serious thought; and I question if there is an individual in existence who can be virtuous except from an interested motive.

Do you not think, replied I, that if it pleased the king to grant me a complete and gratuitous pardon for some crime, I should feel certain that the law could no longer affect me; and that, therefore, my obedience would henceforth flow from a source totally different from that which produced it before he granted me my pardon?

The old Man, eagerly. Yes, because you would be assured of your pardon, and you would only have to follow, without alarm or disquietude, the emotions of a heart full of gratitude.

Well, continued I, with the same earnestness with which he had answered me, and touching the cross with my hand; if a sinner believes that God has cancelled his debt, and has given him eternal life, because of the blood of the new covenant which has been shed upon this cross, will he, thus justified, continue to act with a view to obtain pardon; or, rather, will he not follow, without alarm or disquietude, the emotions of a heart which the certainty of possessing this blessing will have filled with gratitude?

CHAPTER V.

He who desires to merit, does not act from Love, but from Interest.

The old man appeared surprised, and I thought I perceived that the idea was new to him; for he answered me with the distraction of one who is still pondering upon the meaning of what he last heard. "Certainly, if I believed that God had already pardoned my sins, I should cease to think that I must merit the pardon of them."

And your attention to good works, I continued, would no longer be excited by the fear of punishment, or by a desire of gaining heaven?

Old Man. No, doubtless; that is evident. I should not think of *meriting* that which I had already *received through grace.*

Traveller. Whence you may conclude, that if you consider salvation as a *gift*, resulting from the *grace* of God, you must cease to present any *merit* or work of your own as a means of gaining pardon.

Old Man. I confess, sir, that I have not hitherto understood the word *grace* in this sense, and I feel that I have erred respecting it. For either salvation is a gift; or it is a reward, a payment. If it be a gift, why should I try to *merit* it? Yet this is what I have done; I have therefore been in the wrong. But still my mind is not at rest; for, as I perceive that it is absolutely necessary to live well in order to obtain heaven, I again repeat, If I do not the works which God commands, there will be no salvation for me. I must then do these good works, in order that I may be saved.

Traveller. But do you not perceive, that if the Law says, *Be sober, lest you perish;* and Grace says, *Be sober, because you are redeemed;* the same work will be done in both cases, but from two very different motives?

Old Man. Say rather *inconsistent* motives, and not different; since the law will constrain me through *fear*, whilst grace will draw me by *love.*

Traveller. If, then, the pardon of sin is given through grace, it cannot at the same time come by the law. That is to say, if the remission of sin is obtained by means of a Saviour, and through his merits, it is quite useless, it is contradictory, to seek it by obedience to the law: for if the king

declares that he pardons my revolt, by an act of his good will, can I think of *meriting*, by subsequent submission, this free and absolute indemnity? I must then, as a sinful man, and deserving of condemnation, choose in my conscience between a pardon which I shall try to gain by my obedience, and another pardon freely given me.

Now observe, that if I choose the one, I renounce the other: for how can I pretend to unite them; since one would proceed from myself, who am a sinner, and an inhabitant of the earth; and the other descends from God, who is holy, and who "dwelleth in the light which no man can approach unto?" If then, I say, I will obey God's commandments *in order* to gain pardon, I must admit that I consider this pardon as a payment, or a recompence; for I have acquired it by my own works, ceremonies, groans, and tears; and if I receive it, it is because *it is my due.* But if, on the contrary, adopting another language, I say, I see myself justly condemned, and without resource, and I look to nothing but the goodness of God, his mercy and grace, for the pardon of my sins, I immediately declare that this pardon does not come from myself, and that I cannot *merit* it in any way.

Old Man. So that if I, sir, who know that I am a sinner, labour to merit pardon, I thereby turn away from the grace of God?

Traveller. That is what the Apostle declares, when he says, "If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work" (Rom. xi. 6).

Old Man. What a new view of this important subject! How evident is this alternative. And how solemn is all this. For, since salvation is *by grace*, of which there is no doubt, what have I been doing up to this day, by seeking it through my own works! My multiplied devotions, alms, prayers, and labours, then, for so many years, avail me nothing.

Traveller. Judge for yourself, sir. If you have done all these things *in order to merit* pardon, and gain heaven, it is certain that you have, in looking for a *recompence*, rejected the grace of God.

(*To be concluded in the Appendix.*)

REVIEW OF NEW PUBLICATIONS.

REVIEW OF THE LIFE OF DR. ADAM CLARKE.

(*Continued from page* 689.)

Dr. Clarke soon found that in becoming a Methodist preacher he had not taken up a sinecure. The Bradford circuit, to which he was appointed, extended into three counties, and had more than one station for every day in the month; so that the preachers rarely stopped two days in the same place, and were almost constantly on horseback. This circumstance, however, he says, was advantageous to him as a young preacher, who could not be supposed to have any great variety of texts or of matter; but as he diligently read the Scriptures, prayed much, and endeavoured to improve his mind, he added by slow degrees to his stock, and became better qualified to minister each time of his going round his circuit. His youth was often a grievous trial to him; for he thought "How can I expect that men and women, persons of forty, threescore, or more years, will come out to hear a boy preach the Gospel? And is it likely, if through curiosity they do come, that they will believe what I say? As to the young, they are too gay and

giddy to attend to divine things; and if so, among whom lies the probability of my usefulness?" But he was enabled, he adds, so to act that no man despised his youth; and when the "little boy," as he was called, came to any place to preach, the congregations were always respectable, and in many places unusually large: and it soon appeared, he says, that "the Divine Spirit made the solemn truths he spoke effectual to the salvation of many souls."

Amidst his travels and preaching he continued to study Hebrew, and to keep up his Classics, chiefly by reading on horseback, to the great risk of his limbs and with much injury to his eyes. But a circumstance had nearly put an end to his studies; for, observing in the preachers' room at Motcomb, near Shaftsbury, a Latin sentence written on the wall relative to the vicissitudes of life, he wrote under it the following lines from Virgil, corroborative of the sentiment;—

> ——————Quo fata trahunt retrahuntque, sequamur.—
> Per varios casus, per tot discrimina rerum,
> Tendimus in—CŒLUM.

The next preacher that followed him in this place, seeing these lines, which he could not understand, wrote under them the following words: "Did you write the above to shew us you could write Latin? For shame! Do send pride to hell, from whence it came. Oh, young man, improve your time, eternity's at hand." Young Clarke was thrown into confusion: he knew not how to appear before the family, who had a whole week to con over this reproachful effusion of a professed brother: and in a moment of strong temptation he fell on his knees in the midst of the room, and solemnly promised to God that he would never more meddle with Greek or Latin as long as he lived. He saw that learning might engender pride; and it was too plain that it might also excite envy. He ever carried about with him, he says, "not only a tender, but a scrupulous and sore conscience," so that it was easy for him to make any sacrifice in his power: and this now made had nearly ruined all his learned researches and scientific pursuits for ever; and added one more, he says, "to the already too ample company of the slothful servants, and religious loungers, in the Lord's inheritance." His vow appeared to him so binding, that he even threw by his Greek Testament, endeavoured to forget all that he had learned, and laboured to tear every thing of the kind for ever from his heart. This he did for four years, to his irreparable loss; till, happening to translate for Mr. Wesley, from the Abbè Maury's work on Pulpit Eloquence, the well-known exordium of Bridaine's sermon at St. Sulpice, Mr. Wesley charged him to cultivate his mind as far as his circumstances would allow, and not to forget any thing he had ever learned. This was a word in season, and, next to the Divine Oracles, of the highest authority with him; and his reflections upon it led him to see the evil of his rash vow, and to pray God to forgive his folly in making it. He had, however, great difficulty in making up his intellectual lee-way, having almost forgotten the very rudiments of his grammar. He states, however, notwithstanding the rebuke of his illiterate censor, that it is not true that the Methodists cry down human learning: there is no religious people in the land, he says, who value it more; and when they find it in their preachers associated with humility and piety, they praise God for the double benefit.

Having about this time read Mr. Wesley's Letter on Tea, he renounced it, and from that day never once tasted tea or coffee. He avers that he was a great gainer in every way, particularly in the saving of time, by his abstinence. We think his scruple very crotchety; but it was at least harmless, as were all his scruples—except that they often gave him as

much inconvenience as more serious matters could have done; as for example:

"August 6th, 1783, Mr. Clarke was admitted into full connexion, after having travelled only about eleven months. ....When preachers on trial are admitted into full connexion with the body of the Methodist preachers; among many important questions put to them is the following, Are you in debt? To this the most satisfactory answer must be given. Through rather a whimsical incident, this question was likely to have deeply puzzled and non-plused Mr. Clarke. Walking in the street that morning with another preacher, a poor man asked a halfpenny. Mr. C. had none, but borrowed one from the preacher who was walking with him. That preacher happening to go out of town, he could not see him during the day to repay this small sum. When he stood up with the others he knew not what to say, when the question, Are you in debt? should be proposed: he thought, 'If I say I am in debt, they will ask me How much? when I say I owe one halfpenny, they will naturally suppose me to be a fool.' If I say I am not in debt, this will be a lie; for I owe one halfpenny, and am as truly under the obligation to pay, as if the sum were twenty pounds; and while I owe that, I cannot, consistently with eternal truth, say, I am not in debt.' He was now most completely within the horns of a dilemma; and which to take he knew not, and, the question being put to him before he could make up his mind—'Mr. Clarke, are you in debt?' he dissolved the difficulty in a moment, by answering, Not one penny. Thus both his credit and his conscience were saved. The reader may smile at all this, but the situation to him was, for some hours, very embarrassing." Vol. i. pp. 193, 194.

At this conference he was removed to the Norwich circuit. There was no place, he says, in this circuit in which religion flourished, either among the Methodists or elsewhere.

"Norfolk appeared to Mr. Clarke to be the most ungodly county he had ever yet visited. He found it generally irreligious. Except among a very few religious people, the Sabbath-day was universally disregarded. Buying and selling were considered neither unseemly nor sinful; and on that day the sports of the field, particularly fowling, were general. Multitudes even of those called religious people, bought and sold without any remorse. To find a man saved from this sin, was a very rare thing indeed. Against this horrible profanation, Mr. C. lifted up a strong and steady voice." Vol. i. pp. 207, 208.

The Norwich circuit contained at this time three preachers; one of whom, "a good holy man of God, and a good sound preacher," went over next year to America, and became "a bishop of the Methodist Episcopal Church;" another "excelled in nothing," and next year "retired from preaching;" the third professed to cure many disorders—and his prescriptions were made up of a pennyworth of oil of leeks, a pennyworth of oil of swallows, &c.; but although the druggists had no such medicaments, they gave the poor people something under those names that would do as well. He was a disgusting slave to tobacco, and "never preached without a quid in his mouth." "He fell the following year; and was heard of in the church of God no more." It is but justice to add, that the Methodist connexion proscribes both quackery and tobacco, as in all their forms disgraceful to a Christian minister.

So little in the way of learning did the Methodist laity at that period expect from their preachers, that a young woman of the society gravely asked Dr. Clarke if he could read; and so little did they do for them, that our preacher was obliged himself to tinker the worn-out bellows and cinder-sifter, as a bribe to encourage the stewards "to get the poker new bitted." He also frequently blacked his own shoes, and found no difficulty in acting according to the advice given to preachers when admitted into the Methodist connexion: "Do not affect the gentleman; and be not above cleaning your own shoes, or those of others, if need be." There being but one horse for four preachers, neither the riders nor their steed had much travelling comfort to boast of. Fuel was an almost unknown luxury; and the cabins in which the preachers lodged were often so wretched, that Dr. Clarke sometimes carried with him a parcel of coarse brown paper, and with a hammer and chisel payed up some of the larger crevices under the bed, to prevent him from total starvation. Add to all

this, very homely food, and sometimes but little of it; which, however, the poor people most readily shared with him who came to their houses and their hearts with the Gospel of their salvation. But for such preaching, these people must have been almost totally destitute of religious instruction. It was by such means, adds Dr. Clarke, and often in such circumstances, through many privations, much pain and suffering, that "the Methodist preachers spread Scriptural Christianity throughout the land; and became the means of ameliorating the moral and civil condition of the great mass of its comparatively poor and almost totally neglected inhabitants." Dr. Clarke thus further sketches the picture:

"Mr. Clarke preached in several new places, and among the rest in Diss, then very unpromising, but now the head of a circuit. He has gone frequently there, put up his horse at an inn, preached, paid for his horse, and rode several miles to preach at some other place, without any soul offering him even a morsel of bread: and such was the state of his finances that he and his horse could not *both* eat, and the poor brute must not fast. What could three pounds per quarter do, besides providing clothes, a few books, and all necessaries of life, the mere articles of food excepted; which were furnished at the different places where he preached. These twelve pounds per annum, out of which each preacher paid a guinea for the support of superannuated preachers and preachers' widows, was the whole salary of a Methodist itinerant preacher." Vol. i. p. 204.

We do not quote such passages as these in the way of disparagement: far from it: but rather with the utmost feeling of reverence for men who could consent thus to labour and to suffer for the spiritual welfare of their fellow-creatures; and often with the most ungrateful return; for Dr. Clarke says, that the preachers scarcely ever preached in Norwich without "a mob at the chapel doors," and at the greatest risk of personal violence. Nor do we think the accusation just, that the Methodists themselves were intentionally parsimonious towards their preachers; for most of them were very poor, and it was much that out of their pittance they could bestow even the little that was afforded. At the present day the sums raised by the Methodist community for the maintenance of their preachers, of public worship, of their sick and poor, and for general objects of Christian charity, more especially for Missionary exertions among the Heathen, are liberal almost beyond example. We heartily wish that all the professed members of our Church, in proportion to their numbers and ability, would make equal exertions. We should not then hear of the difficulties which so often prevail in getting churches built and endowed, in duly maintaining the clergy, and in keeping up our religious and charitable institutions.

From Norfolk Mr. Clarke was drafted to Cornwall, with the allowance of only one guinea, added to half-a-crown which he had saved from his stipend, to defray his expenses during a journey of four hundred miles. The "keep of his horse," he says, "required nearly the whole of his cash;" its master lived on a penny loaf for his breakfast and dinner, with a "very light repast" in the evening. But he had abundant comfort and blessing in his labours; and among the first-fruits of his ministry was that remarkable and highly-gifted man, the late Samuel Drew, the author of several metaphysical works of singular ability, and, what was better still, "a man of primitive simplicity of manners, amiableness of disposition, piety towards God, and benevolence to men." Mr. Drew, like Bloomfield, and the late Mr. Gifford of the Quarterly Review, had followed the "gentle craft" of a shoemaker, which, for whatever reason, has furnished a larger number of literary aspirants than probably any other handicraft.

Among the next memoranda of his life we find the following: He nearly loses his life by the falling of his horse; injures his health by his exertions; preaches 568 sermons, besides giving numerous exhortations, and travelling some hundreds of miles, in eleven months; turns his attention to chemistry;

works at the furnace himself, in order to understand the Scriptural allusions to the refining of silver; reads the alchemistic writers; is appointed to the Plymouth Dock circuit; obtains the loan of Chambers's Encyclopædia, which revives his thirst for knowledge; purchases Leigh's Critica Sacra; has a copy of Dr. Kennicott's Hebrew Bible lent him by Miss Kennicott, which work first directs his attention to Biblical criticism; is appointed to the Norman Isles; derives much assistance from the Public Library at St. Hellier's; here he first meets with a copy of the Polyglott; devotes all his leisure time to reading and collating the original texts in the Polyglott, particularly the Hebrew, Samaritan, Chaldee, Syriac, Vulgate, and Septuagint; till at length he obtains a Polyglott of his own. This last acquisition Dr. Clarke considered as another instance of the especial providence of God with reference to his future pursuits. He says:

"Finding that he could not hope to possess money sufficient to make such a purchase, he thought that in the course of God's providence He would furnish him with this precious gift. He acquired a strong confidence that by some means or other he should get a Polyglott. One morning a preacher's wife, who lodged in the same family, said, 'Mr. C. I had a strange dream last night.' 'What was it, Mrs. D.?' said he. 'Why I dreamed that some person, I know not who, had made you a present of a Polyglott Bible.' He answered, 'That I shall get a Polyglott soon, I have no doubt, but how, or by whom, I know not.'—In the course of a day or two, he received a letter containing a bank-note of ten pounds, from a person from whom he never expected any thing of the kind: he immediately exclaimed, Here is the Polyglott!—He laid by the cash, wrote to a friend in London, who procured him a tolerably good copy of Walton's Polyglott, the price exactly ten pounds. The reader will not have forgotten the most remarkable circumstance of his obtaining the money by which he purchased a Hebrew Grammar. These two providential circumstances were the only foundation of all the knowledge he afterwards acquired either in Oriental learning or Biblical literature. In obtaining both these works, he saw the hand of God, and this became a powerful inducement to him to give all diligence to acquire, and fidelity to use, that knowledge which came to him through means utterly out of his own reach, and so distinctly marked to his apprehension by the especial providence of God." Vol. i. pp. 257, 258.

It was likely enough that a preacher's wife "who lodged in the same family," heard so much of the Polyglott, and the young man's ardour for a copy, as absolutely to dream of it; but that Dr. Clarke should have concluded full hastily that he should get one as if by miracle, is too much in the style of Huntington's "Bank of Faith" to be perfectly sober: and as to the mystery of the ten pounds, it is likely enough that this preacher's wife, or some other friend, had privately made his wants and wishes, both literary and otherwise, known to some person who had the heart and the ability to supply them. The circumstance was improved to the best purpose of making the subject of this "especial providence" both diligent and grateful; but there is throughout his narrative an intimation that he was designed to be no ordinary man, and that he was dealt with in no ordinary manner;—a doctrine, however, which he applies also to some of his colleagues; for he says, about this very time, in reference to a fair wind having succeeded a dead calm when he and Mr. Wesley were proceeding to Penzance, that the change could not have been effected "by any natural or casual occurrence;" and he accounts for it by saying that Mr. Wesley "was no ordinary man," so that "it is not to be wondered at that he was favoured, and indeed *accredited* (Dr. Clarke's own Italics), with many signal interpositions of Divine Providence." It is making too little of "signal interpositions," to speak of a sudden change in our proverbially fickle winds as supernatural.

But Dr. Clarke made about this period a more valuable acquisition than even his Polyglott—namely, a partner for life—in the person of a Miss Cooke, in whom he found an endeared and Christian help-meet, till death dissolved all that was earthly of their union, after they had seen twelve olive-branches festooning around their table. Three sons and three

daughters died young; the same number of each sex arrived at mature age, and settled in life, says their father, "most reputably and comfortably." Truly the promises of God, made in Scripture to the children of the righteous, are not forgotten.

In Jersey and Guernsey Dr. Clarke had some narrow escapes for his life from the fury of mobs; who on one occasion sought to put him into the sluice of a mill-stream, that he might be crushed by an over-shot water-wheel; and on another set to work with crow-bars to sap the foundations of a house where he was sheltered, and to bury him in the ruins, but he made his escape; "either their eyes being holden that they could not know him; or they were so overawed by the power of God that they could not lift a hand or utter a word against him." On one occasion he addressed his persecutors with such courage and energy—calling them, to their face, cowards, assassins, and lewd base fellows, who came out to attack an inoffensive stranger who wished to shew them the way to everlasting blessedness—that they paused, and cheered him: "He is a clever fellow, he shall preach, and we will hear him." They were as good as their word; and they never after gave him any molestation.

At Alderney, on the contrary, he met with the utmost attention, and was persecuted with kindness; being obliged, after he was worn out with the fatigues of journeying and preaching, to leave his room late at night to begin again, "as several of the gentry" wished to hear him. So on another occasion:

"While I sat at dinner a constable from a person in authority, came to solicit my immediate appearance at a place called the Bray (where several respectable families dwelt, and where the Governors' stores are kept), to preach to a company of gentlemen and ladies, who were waiting, and at whose desire one of the large store-rooms was prepared for that purpose. I went without delay, and was brought by the lictor to his master's apartment, who behaved with much civility, told me the reason of his sending for me, and begged I would preach without delay. I willingly consented, and in a quarter of an hour a large company was assembled. The gentry were not so partial to themselves, as to exclude several sailors, smugglers, and labourers, from hearing with them. The Lord was with me, and enabled me to explain, from Prov. xii. 26, the character and conduct of the righteous; and to prove, by many sound arguments, that such a one was beyond all comparison 'more excellent than his' ungodly 'neighbour, however great, rich, wise, or important he might appear in the eyes of men.' All heard with deep attention, save an English gentleman, so called, who walked out about the middle of the discourse, perhaps to shew the islanders that he despised sacred things.

"The next Sabbath morning, being invited to preach in the English church, I gladly accepted it, and in the evening I preached in the large warehouse at the Bray, to a much larger congregation, composed of the principal gentry of the island, together with justices, jurats, constables, &c. The Lord was again with me, and enabled me to declare His counsel without fear, and several were affected. Surely there will be fruit found of this, to the honour and praise of God. Even so, Lord Jesus! Amen." Vol. i. pp. 270, 271.

The Clergyman of the place, it seems, was passive, and left the people to their wont, neither preaching for nor against these novel proceedings—indeed, never preaching at all, but only reading the Liturgy, and Osterwald's reflections upon the Scripture Lessons.

Dr. Clarke's next itinerancy was to Dublin, where all was going on badly in the connexion. He took the opportunity while there of entering himself as a medical student in Trinity College, and attended several courses of lectures. He also founded the Dublin "Stranger's Friend Society;" the plan of which has been adopted in almost all the chief towns of England. Those of London and Manchester were founded by the same benevolent individual.

We have now arrived at the end of that portion of the memoir in which Dr. Clarke is his own biographer. The second and third volumes were compiled by his youngest daughter—her father furnishing the materials, and

looking over every sheet of the narrative, and vouching for the facts by subscribing his initials "to each separately;" but in no way interfering with the composition, except to represent each statement in its true light. The Rev. J. B. Clarke, of Trinity College, Cambridge, has edited his sister's manuscript, and conducted it through the press. Miss Clarke was very unwilling to undertake the work, and only consented to do so on being urged by her father, as he was resolute in not complying with her oft-repeated request to do it himself, and she was unwilling that so interesting a narrative should be lost to the world. The publication does great honour to herself and her brother, and not least so on account of the filial affection and reverence displayed throughout the composition. They speak of their father as of a man whom they had just cause to love and honour, and not doubting that their readers will love and honour him also. We can only say, so far as concerns ourselves, that their expectation is amply verified; and this, notwithstanding a few friendly words of exception which in our grave and responsible character as reviewers have fallen from our pen.

Dr. Clarke's next triennial remove was to Manchester; thence to Liverpool; and thence, in the year 1795, to London, where he soon commenced the preparation for his great work, his Commentary on the Sacred Scriptures. How diligently he redeemed the time, how conscientiously he worked while it is called to-day, may be seen by the following statement:—

"He began the critical reading of the original texts; and first literally translated every verse of the Old and New Testaments from their originals, marking all the various readings, and comparing them with our present Authorized Version. He also diligently pursued his Oriental studies, in order to his better understanding and explaining not only Eastern customs and metaphors, but to enable him to obtain a clearer insight into the spirit of Oriental poetry and diction; all which information he knew to be highly important to any one who should undertake to write a Commentary on the Sacred Scriptures.....

"He however never permitted his literary work to interfere with his ministerial labours, which were of no ordinary importance; for, besides the duties belonging to a Superintendent, he had the charge of visiting the infirm, the sick, and the dying; and, in conjunction with his colleagues, to preach in all the different chapels in the widely extended circuit, which at that period of time stretched East and West from Woolwich to Twickenham, and North and South from Tottenham to Dorking. Thus his walks were long, and his preachings, as well as other religious duties, frequent on the Sabbath and on the week days. It was his constant practice to keep a journal of all the texts he preached on, and all the places he preached at, in the regular chronological order of the days of the month, years, &c. On computing from this journal the distances of the respective places, and the number of times he preached, it is found that he had walked, during the three years he remained in London, in the mere duty of preaching, upwards of seven thousand miles; for he invariably performed these journeys on foot, except to Dorking." Vol. ii. pp. 16, 17.

"It must ever be kept in mind, that Mr. Clarke was, from his youth, an extremely early riser, seldom remaining in bed after four o'clock in the morning. Thus he not only availed himself of a considerable portion of the time which many persons consume in sleep, but also of that elasticity of thought which the mind possesses after the rest of sleep, as well as that collectedness of ideas and freshness of feelings, which as yet the events of the day have not disturbed. He not only gained time by this system of early rising; but he saved time by rarely accepting any invitations to dinner parties; when he did dine from home, he was almost invariably accompanied by Mrs. Clarke, and they returned home as soon afterwards as possible: as neither of them ever took tea, nor any substitute for it, this was their apology for shortening their visits. With a few particular friends, with whom Mr. and Mrs. Butterworth were always associated, he was extremely intimate, and an interchange of social hospitalities frequently concluded the labours of a long day devoted to severe study." Vol. ii. pp. 29, 30.

Among the first fruits of Dr. Clarke's ministry in London was the excellent individual mentioned in the last extract, Mr. Butterworth—a man singularly humble, devout, affectionate, charitable, and diligent in every good word and work. Dr. Clarke formed with him an endeared friendship, which lasted till the lamented decease of Mr. Butterworth, and was a

source of much mutual solace and edification; being cemented by a family union, Mr. Butterworth having married Mrs. Clarke's sister. Mr. Butterworth's purse was no slight or grudging auxiliary to his friend's many judicious schemes of Christian benevolence.

During this first three years' residence in London, Dr. Clarke, amidst all his labours, began to amass that choice and valuable library which eventually became second to few private collections in the kingdom. He was eminently skilful in matters of bibliography—as indeed his published works abundantly shew—and he spared neither labour nor expense in seeking out and getting possession of literary treasures. We have already seen one or two instances of his avidity in this respect, at a time when he had no superfluous money to dispose of. So again, finding Meninski's Arabic Thesaurus necessary for his Biblical studies, he determined if possible to procure a copy. A bookseller was found who had one to dispose of, the price of which was forty guineas, and Dr. Clarke wrote to a friend for the loan of that sum for three months. His friend, instead of sending him the money, sent him a letter of advice and reproof—suitable no doubt, as he thought, to the case of a poor Methodist preacher—telling him that he did not know "the value of money," and that he ought to "confine his wishes and wants to his circumstances." The bookseller would not keep the book on hand, and another copy might not speedily be in the market; Mr. Clarke therefore applied in haste to another friend, who at once sent him the money; offering to lend him "twenty times as much, and for twenty times as long;" though, had he known the object, he might possibly, like his predecessor, have mingled a little "good advice" with his promises. The book was purchased, and the money duly repaid; though by what means Dr. Clarke at that period of his life was enabled to appropriate such large sums for books is not very apparent. We conclude that some wealthy friend, who had the sagacity to discern the importance of his studies, felt pleasure in assisting his efforts. The aforesaid "twelve pounds per annum" certainly would not leave any great saving for costly Oriental books; and though the stipend and accommodations of a Methodist preacher had doubtless much increased since Dr. Clarke left Norwich, they could never have been equal to any superfluous expenditure*.

One of the literary purchases which Dr. Clarke made during this his first London residence deserves to be particularly mentioned, more especially as this propitious acquisition was the nest-egg of his future library, and no doubt greatly inflamed that book-collecting propensity of which it was itself in part the fruit. Some of the most valuable collections, not only in books, but in every department of art, science, and curiosity, have owed their origin to some casual acquisition, which has awakened a new taste, or strengthened an old one, till it became almost a passion of the mind. The possession of a single remarkable coin, picture, fossil, or rusty weapon, has made many a collector, virtuoso, and antiquary, and incidentally given birth to those persevering efforts which are popularly attributed to a natural addiction and predisposing genius. With Dr. Clarke, however, book-

* Speaking of the Norwich circuit, Dr. Clarke says, in addition to what we have already recited, "In Norwich the society was very poor: a family lived in the preachers' house, and provided for the preachers at so much per meal, and the bill was brought into the stewards' and leaders' meeting at the end of the week, and discharged: and he was most certainly considered the best preacher who ate the fewest meals, because his bills were the smallest. In this respect Mr. Clarke excelled: he took only a little milk to his breakfast, drank no tea or coffee, and took nothing in the evening. Hence his bills were very small." These self-denying habits enabled Dr. Clarke to do much with a little; and his whole character was remarkably disinterested and liberal: but still this will not account for the phenomenon of his costly library.

collecting was not a mania; for though there are those who would think it insanity for a Methodist preacher to bestow forty guineas upon an Arabic lexicon—as some witnesses deposed that a tea-dealer must have been insane who could withdraw part of his money from business to purchase a country-house—yet Dr. Clarke's "curiosities of literature" were always in subservience to a great and important object,—no less an object than that of the interpretation and illustration of "the words of eternal life;" an object before which all pursuits merely literary or scientific lapse into the very drivelings of the human intellect. The valuable Biblical acquisition to which we have alluded is noticed as follows:—

"On the publication of the catalogue of the library of the Rev. Mr. Fell, Principal of the Dissenting College at Hackney, Mr. Clarke observed advertised 'A black-letter Bible.' The day fixed for the sale happening to be on what was termed among the Methodists a Quarterly-meeting day, which is a time appointed by that body for the adjustment of their accounts, &c. &c., and which required his personal attendance during the very hours of sale; he therefore desired his friend and bookseller, Mr. William Baynes, to attend the auction, and purchase for him 'the black-letter Bible, if it went for any thing in reason:' he did so, the book was put up, and Baynes had only one competitor, and on a trifling advance on a moderate last bid, it was knocked down to the bookseller. On inquiry, Mr. Baynes found that his opponent was by trade a gold-beater, and that he had bid for the book merely on account of the skins on which it was written, and as soon as he had gone to the extent of their value for the purposes of his calling, he had given up the contest; hence the trifling advance secured its higher destiny and better fate.

"When Mr. Clarke had concluded the quarterly-meeting, he went from the City Road, where it was held, to Paternoster Row, to inquire after the chances of the auction: he found that the book he desired was secured, and on the slightest examination discovered that it was indeed 'a black-letter Bible,' but of so ancient a date as to constitute it a great literary treasure: he had it immediately packed up into a parcel (and it made one of no small dimensions, being nearly a hundred-weight), and, putting it on his shoulder, walked beneath his burden to his own house in Spitalfields. He lost no time in making a more minute examination of his purchase, the result of which he has inserted with his own hand in the fly-leaf. 'This Bible, the first translation into the English language, and evidently, from the orthography and diction, the oldest copy of that translation, was once the property of Thomas a' Woodstock, youngest son of Edward III. King of England, and brother to Edward the Black Prince and John of Gaunt. Thomas a' Woodstock was born A.D. 1355, and was supposed to have been smothered between two beds; or, others say, causelessly beheaded at Calais, Sept. 8, 1397, in the forty-second year of his age, by Thomas Mowbray, Earl Marshal of England, at the instance of his nephew, King Richard II. His arms appear on the shield at the top of the first page, and are the same as those on his monument in Westminster Abbey. In many respects the language of this MS. is older than that found in most of those copies which go under the name of John Wiclif. This MS. was once in the possession of the celebrated Dr. John Hunter. It was found in a most shattered condition, and from the hay and bits of mortar that were in it, leads to this most natural conclusion, that it had been hid, probably during the Maryan persecution, in stacks of hay, and at other times built up in walls, and not unfrequently, it would appear, that it had been secreted under ground, as was evidenced from the decayed state of many of its pages, especially the early ones. (Signed) *Adam Clarke.*'

"But these parts of pages have been most carefully restored by the neat and diligent hand of Mr. Clarke, the writing itself being only in the first page affected, and all the rest he has curiously and carefully mended with parchment, which he has stained to the colour of the MS. itself. For this neatness, in reference to books, he was always remarkable; if it were possible to restore a tattered leaf, shreds of paper stained to the shade of the original were sure to be immediately applied to preserve what was left; and many of his female friends contributed to him of their stout old-fashioned silks, with which he inlaid defective Oriental MSS. covers, or pasted down the backs, not trusting into the hands of bookbinders what they might easily injure, but could never restore; besides, many of such MSS. would not have admitted of the English mode of binding, and could only effectually be done in the very mode he adopted." Vol. ii. pp. 31—33.

From London, the rules of Methodism took Mr. Clarke, in 1798, to Bristol. Here we find him in decayed health, from over-working, much care, and the anxieties caused by an increasing family at a time of great pressure. He had also been greatly afflicted by the loss of his vener-

able father; who had followed him to England, and died there; and whose grave his son never passed by without taking off his hat and walking bare-headed the whole length of the church-yard. So affectionate and dutiful a son deserved to find happiness in his family, and no man found it more sentiently. At the very time we are speaking of, when he so much needed relaxation and solace, we are presented with the following domestic portrait, which may serve by contrast to bring out in bolder relief the more public features of his character.

"He ever had a firm reliance on the care of Divine Providence, watching its openings, and working with it for the benefit of others, and the upright maintenance of his rapidly increasing family, which he ever gloried in, as the highest honour God could confer upon him: indeed, after the labours of the study were over, he used to amuse himself with his little ones, who quickly assembled to his well-known call of 'Come all about me—Come all about me.' Then was to be heard the joyous shout, and the rush of the youngsters to claim the first kiss, or obtain the best seat upon his knee: often would he dispose of them on his person: one round his neck was his collar; one hanging on each shoulder were his shoulder-knots; one round his waist was called his girdle; and one seated on each foot, clinging their little arms round his knee, formed his clogs; and with an infant in his arms would he, thus equipt, walk about the room, the happiest of the group. The sports of the evening finished, each alternately kneeled at the mother's knee to say its prayers; and when quite prepared for bed, Mr. Clarke, when not out preaching, invariably carried them himself up to bed, put, or playfully threw them in, and tucked them up for the night; but before retiring himself, he always visited each bed to see if all was right; and to his well-known voice, pretty early in the morning, the little urchins would start up, unpin each its own bundle of clothes (which from almost infancy it had been taught to fold up), and dress with all possible expedition; for, from mere childhood, he would never permit waste of time by dilatory habits, any more than slovenly neglect through affected attempts at expedition." Vol. ii. pp. 38, 39.

We need scarcely add, that such a son and such a father was an affectionate husband. Of this these volumes record many interesting traces, and among them the fragment of a painfully affecting letter, written to his wife when separated from her, and in alarm lest she and their children had been lost in a voyage from Dublin to Liverpool. But we will quote a more lively document, partly because it is short, and partly because it happens to follow in the same page from which our last extract was taken, and will save our searching out for another. It is not customary with biographers to narrate all the unbendings of their hero; but no man can, or ought to be, always stately and in full dress; and we are not therefore absolutely shocked at learning that Adam Clarke, who appears in public bristled with Arabic, Coptic, and all the terrors and sublimities of "LL.D., F.A.S., &c. &c. &c." sometimes "played at marbles with his children," and penned such courtly trifles as the following to his wife:—

"My very dear Mary,—This gold watch, the beautiful dial of which is an emblem of thy face; the delicate pointers, of thy hands; the scapement, of thy temples; the balance, of thy conduct in thy family; the gold case, of thy body; and the cap, of thy prudence; thy affectionate husband presenteth unto thee, on this eleventh anniversary of our wedding-day. Bristol, April 17, 1799.—*Adam Clarke.*" Vol. ii. p. 39.

In 1801 we find him removed to the Liverpool circuit; full, as usual, of business—chiefly indeed his direct business as a Methodist preacher, but varied with such little episodes as compiling and publishing elaborate works, which would have furnished occupation for half the life of a less systematic and laborious man. It is not necessary to the purpose of the present review to notice in detail his various publications, several of which, and particularly his Bibliographical Dictionary, his Succession of Sacred Literature (so admirably continued and concluded by his son, the editor of the present memoir), and most of all his Commentary on the Sacred Scriptures, display unwearied diligence, varied and extensive learning, and an ardent desire to promote Biblical and Theological studies, as an important part of the tools, so to speak, of the well-furnished Christian minister. These

labours of this excellent man being well-known and highly appreciated, we confine our attention chiefly to the more personal portions and newer matter of the present memoir.

While on the Liverpool circuit, Dr. Clarke was so ill as to be obliged to go to London to consult the late Mr. Pearson, who told him that he was in a state of mortal disease, and would die suddenly and speedily, if he did not at once and totally abstain from reading, writing, and preaching, and every other exertion both of body and mind. Dr. Clarke received the announcement with great composure, only adding, with his wonted resolution and disinterestedness of character: "If I find I cannot do my work, I will give it up; I will not feed myself to starve the church of God; I will seek out some other way of maintaining my wife and children." His valuable life was, however, spared for more than thirty years after this ominous announcement; doubtless because, as his daughter says, "God had yet work for him to do, both in his church and in the world."

We have been struck, in reading these volumes, with the extensive range of Dr. Clarke's information and usefulness. His exertions, though mainly directed into the usual channel of his duties as a Methodist preacher, yet branched out into a variety of incidental services to mankind. Medicine, chemistry, astronomy, philosophy, all furnished their aid to his varied labours. He was a promoter by anticipation of Temperance Societies forty years ago; and he kept up with, and often preceded, the advancement of the age, in every effort of enlightened philanthropy, both for the bodies and the souls of his fellow-creatures. Still his paramount object was "to save himself and those that heard him;" and thousands were benefited by his faithful, unwearied, pastoral labours, who never heard of, or could not appreciate, his claims to public celebrity. These volumes contain many incidental illustrations of his daily private habits of ministerial occupation; among which we quote the following incident, because it is somewhat remarkable, and happens to occur at the portion of the history at which we have arrived. But it is rather by things *not* remarkable, at least not so accounted, that the value of such a life as that of Dr. Clarke ought to be judged of. The remarkable incidents of a long life are but episodes; its real character must be estimated by its daily tenor. The following is the singular incident above alluded to.

"A gentleman in —— attended Mr. Clarke's preaching, and shortly afterwards was deeply convinced of sin, of his fallen nature, and of his actual transgression. He became diligent in his attendance on the public ministry; deeply deplored his sins; and with strong prayer and tears sought pardon of God for his transgressions, through the blood of Jesus: he sought, but found *not*: he mourned, but was not comforted. Shortly afterwards he was confined by sickness, and sent for Mr. Clarke to pray with him, and for him: he did so; and when he learned how long he had thus mourned, and saw its apparent sincerity and earnestness, he secretly wondered at God's so long withholding a manifestation of pardon from such bitter, such deep repentance: but he charged not God foolishly; but rather, on finding after such oft-repeated visits that the lamp of life was burning low, and that the mental agony of the penitent was even hurrying on its extinction; with tender but firm language he said, 'It is not often, Mr. ——, that God thus deals with a soul deeply humbled as yours is; and so earnestly, in His own appointed way, seeking redemption through the blood of His Son: Sir, there must be a cause for this; and you have yet left something undone, which it was and is your interest and duty to have done: God judge between you and it.'

"The gentleman fixed his eyes intently on the face of Mr. Clarke, raised himself up in bed, and gave the following narration:—

"'In the year ——, I was at ——, and took my passage in the ship ——, for England: before we sailed, some merchants of that place came to the vessel, and put on board a small bag of dollars, which they gave *into the* charge of the captain to carry to such and such parties. I saw this transaction and marked the captain's carelessness; for, instead of putting the bag of dollars in a place of safety, he left it carelessly day after day rolling on the locker. For the simple purpose of frightening him, I hid it: he made no enquiries; and we arrived at ——, and I still detained it till it should be

missed: month after month passed away, and still no inquiry was made for the lost property. The parties to whom it was consigned, and who had notice of its being sent, came to the captain for it: he remembered its having been given into his charge at ——, but nothing more: it might have been left behind. Letters to that effect were written to the correspondents, and a search was made, but nothing could be learned; no trace of the lost treasure could be discovered. All this necessarily occupied many months: I had now become alarmed, and was ashamed to confess, lest it should implicate my character. I then purposely secreted the property. The captain was sued for the amount; and having nothing to pay, he was thrown into prison, firmly maintaining his innocency of the theft, but pleading guilty to the charge of carelessness respecting his trust. He languished in prison for two years, and then died. Guilt had by this time hardened my mind; I strove to be happy, by stifling my conscience with the cares and amusements of the world: but all in vain. I at last heard you preach; and then it was that the voice of God broke in upon my conscience, and reasoned with me of righteousness, and of judgment to come. Hell gat hold upon my spirit: I have prayed; I have deplored; I have agonized at the throne of mercy, for the sake of Christ, for pardon: but God is deaf to my prayer; Christ casts out my petition: there is no mercy for me; I must go down into the grave unpardoned,—unsaved!'

"O what a tale was this! how fine a scheme of Satanic device did it reveal! The captain was, however, dead; and that too without learning that his name was rescued from infamy; but his widow and fatherless children still lived; and Mr. Clarke suggested to the dying penitent, that God claimed from him not only repentance, but restitution. To this the gentleman willingly consented. The sum, with its interest, and compound interest, was made up; the circumstances of the case, without the name, were declared to the widow, and the parties concerned, through the medium of Mr. Clarke, who obtained an acknowledgment for the sum (which he kept to his death, and which still remains among his papers): shortly afterwards the troubled mind of Mr. —— was calmed; and in firm assurance of the mercy of God, through the merits of Christ, this penitent soul exchanged worlds; a warning to all the workers of iniquity; a lesson to all the ministers of Christ, not to charge God foolishly, when any such cases come before their spiritual cognizance; an exhortation to such as have received the wages of unrighteousness, not only to confess, but to restore to the full all ill-gotten gain; and a loud call upon all who think, like this gentleman, that they stand, to take heed lest, like him, they fall." Vol. ii. pp. 61—64.

During his residence in this circuit Dr. Clarke lost his brother. We notice the circumstance for the purpose of quoting the following statement, and adding to it one or two remarks, which it appears to us to require.

"Mr. Tracy Clarke died at Maghull, near Liverpool, in the forty-fifth year of his age; but his memory still lives in the respect and esteem alike of the rich and the poor throughout the neighbourhood.

"A curious circumstance occurred some little time previously to the death of Mr. Tracy Clarke, which deserves notice, both as being singular in itself, and as resting on more indubitable evidence than most recorded facts of the kind. Mr. Tracy Clarke was accustomed to visit the Isle of Man occasionally for the recovery of his declining health; the last time that he was there, he took his third son, Thrasycles, with him, leaving his fifth son, about seven years old, with his mother. After staying some days in the island, he proposed to return to Maghull, and while his son and he were walking to the packet, he said, 'Thrasycles, I have been last night to see your mother; she was sleeping in the best bed-room, which she is not accustomed to sleep in, and looked very well.' By the time that he had finished the account, they came to the packet, set sail, and arrived safely in Liverpool. Mr. Tracy Clarke and his son went at once to his brother's house in Leeds Street; and in the course of conversation, without thinking particularly of the matter, he told his dream about having gone to Maghull. But the singular part of the story is this. Early in the morning of the same day in which Mr. T. Clarke left the Isle of Man, Mrs. Clarke, at Maghull, woke her young son, and said, 'I am very much distressed; I fear some evil has happened to your father; for last night, while lying in bed, I heard him come in; he rode up to the stable, put his horse into it, brought his saddle and bridle into the house, and hung them up as usual. I then heard his footsteps ascending the stairs, enter the room, and walk round the bed; all this I heard distinctly, though I saw nothing; and that it was your father's footstep I am certain, as I should know it from any other in the world; and I am sadly afraid that some misfortune has befallen him.'

"The day on which Mr. T. Clarke and his son arrived in Liverpool, his brother persuaded him to spend at his house, and to sleep there that night, sending his son Thrasycles forward to Maghull, to inform his mother of their safe arrival. When

Mrs. Clarke saw Thrasycles coming without his father, she broke into the most passionate exclamations of grief, and it was a long time before her son could persuade her that his father was safe in Liverpool, so alarmed was she at seeing him alone, and so convinced did she feel that this visit of her husband's spirit, for such she always believed it to be, boded to him no good. A very short time after this, Mr. T. Clarke's illness increased so rapidly as speedily to terminate his life.

"The above appears to be a most singular fact:—one person dreams, if such it were, in the Isle of Man, and tells the dream next morning to his son:—his wife, eight miles from Liverpool, hears on the same night, and tells it next morning, that she had heard him do what he himself dreamed he had performed. The circumstance was told to others before the parties met; by the husband in the course of casual conversation, and by the wife as a subject of alarm: he supposes it to be a dream, and she an omen: and when her son appeared without the father, she thought that her forebodings were accomplished. There had been neither time nor possibility for intercourse between the parties: he had dreamed that he saw what was the fact, her sleeping in a room where she was not accustomed to sleep, and she actually believed she had heard him in that very room. However it may be accounted for, it is a most singular coincidence, and were we inclined to speculate, it might afford room for the supposition of mental sympathy and knowledge between persons far separated, or of the communion of spirits, when individuals could not personally have intercourse." Vol. ii. pp. 69—71.

The remark which it chiefly occurred to us to make upon this passage was, that this doctrine of "mental sympathy and knowledge between persons far separated," is utter nonsense; and when urged by such a man as Dr. Clarke, especially in connexion with a tale of ominous dreams and presentiments, is calculated to enervate the minds of young and superstitious persons, and to cause much moral injury. We have already observed that Dr. Clarke seems never to have wholly vanquished some of his early prejudices, of which the love of the marvellous was one. In the alchemy which he studied in his childhood this doctrine of sympathy was a prominent article of belief, and many a notable device was set forth for killing or curing by "a communion of spirits," where the parties concerned had no knowledge of the process to which they were being subjected.

Dr. Clarke's notion of mental sympathy is not one whit more rational than Sir Walter Raleigh's receipt for curing wounds by a sympathetic powder, which was to be applied to the weapon and not to the wound, the patient meanwhile being unconscious of the application. Besides, what was there so very extraordinary as to be preternatural, in a sick husband, absent from home, dreaming that he went to see his wife; or in his anxious wife's dreaming the same night, or every night, or even fancying as she dozed, that she saw her husband return? Such dreams and somnolescent surmises have doubtless occurred millions of times, for persons naturally dream of what most impresses their spirit. And what possible connexion has such a dream with the circumstance of the husband dying not long after, as was naturally enough to be expected from his state of health? knowing which, his anxious partner might easily persuade herself—for grief is keenly alive to morbid sensations—that her dream or impression was ominous. The only remaining circumstance is the change of room; but, curiously enough, that is not mentioned in the narrative; much less is it stated—which is essential to the story—that the husband was not aware of this arrangement. It might have been previously agreed upon by the parties, to take the opportunity of his absence for managing various domestic performances: it might be the usual practice to make this change when he was from home; or it might that very day have been announced to him by his solitary partner. Why then convert such familiar stories into prodigies; and dress them up with sage remarks about "mental sympathies," and we know not what? We never cease recording our protest on all such occasions, because these superstitious notions, we are persuaded, tend only to evil. They mix what is awfully and infinitely great, with what is puerile and little; what is true, with what is false; the sublime and con-

soling doctrine of a Divine Providence, with the superstitious forebodings of a diseased imagination: and they prepare the way for those out-bursts of fanaticism which are generated by a latent unsoundness of mind. No man more deprecated and deplored the extravagancies of the school of Mr. Irving, than the venerable subject of this memoir; and yet what is there more incredible in a modern preternatural tongue, than in a modern preternatural omen, both being an exception to the usual course of God's providence, which, in the present era of the Christian dispensation, no longer acts by visible signs and miracles? As for the doctrine of "sympathy"—in the sense, not of what is *really* sympathy, that sympathy by which absent friends naturally conjecture and take an interest in each others feelings, but of a sixth sense or faculty, as it were, by which they secretly divine what is befalling each other, without any accountable means of information, and in matters not in any way connected with their ordinary circumstances or habits—it is a supposition so unphilosophical and so irrational, that it is not worth a serious argument. We need not add that it derives no countenance from Scripture, as no person, we presume, ever ventured to trace it to that infallible source of truth.

(*To be continued in the Appendix.*)

RELIGIOUS INTELLIGENCE.

CHRISTIAN EFFORTS IN GENEVA.

We have so often adverted to the circumstances of the Church of Geneva, that we are unwilling to repeat statements which have been already before our readers; but the following communication, with which we have been favoured, contains so much interesting information, that we give it without abridgment or comment. The facts speak for themselves; and we shall have much pleasure in aiding the pious designs of the Evangelical Society.

CHRISTIAN EFFORTS IN GENEVA.

State of Religion in Geneva.

At the epoch of the Reformation, Geneva was one of those centres from which God was pleased to illuminate his church. It stood in the same relation to the churches usually styled Reformed, as did Wittemberg to those of the Confession of Augsburg. The Presbyterians of France, Switzerland, Holland, and Scotland, regarded Geneva as their mother church. Calvin, Beza, and other distinguished divines, here shone as stars; and many were the individuals in many countries who were turned to righteousness by their influence, direct or indirect. Even now, churches, both in the old and new world, are indebted to their labours for the inestimable system of doctrine with which they are instructed. But the church of Geneva, which has diffused its wealth so widely, is itself reduced to the most lamentable indigence. This church, Reformed in doctrine, and Presbyterian in discipline, has seen its doctrine become adulterated since the beginning of the eighteenth century; and practical Christianity lost its strength, as was natural, at the same time that doctrine became corrupt. In 1724, the pious Benedict Pictet died. From that moment the Company or Assembly of Pastors, by successive alterations in the editions of the Liturgy and Catechism, commenced this unhappy degradation of the faith. The decline from truth continued to increase during this century of false philosophy, till at last, on the 14th of September 1818, the Assembly of Pastors declared, in an official letter, that for a long period four important doctrines had not existed in the Catechism. These were, *the Trinity, the Divinity of Christ, the original corruption of human nature, salvation by grace, and regeneration by the Holy Spirit.* Nor was there merely a prohibition to inculcate these doctrines on the minds of young persons, but Arianism was publicly taught to young children, and preached to adults. At the close of the last century, and at the commencement of the present, the Professor of Divinity lectured on nothing more than natural theology; the essential doctrines of Christianity were no longer subjects of teaching or inquiry.

About the time of the fall of Napoleon, the first shock was given to this ignorance and error. Many young men, students or ministers, having commenced with zeal the study of the Sacred Writings, their eyes were opened. They recovered the knowledge of that truth which the Reformers had proclaimed, and their heart burnt within them. Many persons experienced at that time real conversion.

One of the most important results of this revival was the formation of two dissenting congregations, which still exist—

that of the Bourg de Four, whose ministers at present are Messrs. Empeytaz Guers, and Shuillier, and the Prè l'Evèque, under the direction of Mr. Malan. These two churches have laboured with much zeal, and still labour, to extend the knowledge of truth, though their separation from the national church has often lessened their usefulness. However, since 1814 a great change has taken place in the Established Church itself. On the one hand some individuals, both of the clergy and laity, have made a profession of orthodox sentiments: on the other, the great body of the ministers and people have avowed their opposition to them. To the Divinity Professor who merely taught natural theology, has succeeded Mr. Chenevière, who lectures on Christian doctrines in order to attack them, endeavouring to prove that they are contrary to reason and Scripture.

In the church of Geneva, ministers are elected, not by their congregations, but by the Assembly of Pastors. The leaders of this body now resolved no longer to choose orthodox ministers, but Arians only. Hence, the young ministers who had been enlightened were obliged to seek for posts of duty in foreign churches: one only, Mr. Gaussen, had been elected pastor of a parish before the revival became conspicuous, and hence was a member of the Company.

Mr. Gaussen, with other friends of truth who had remained in the bosom of the church, laboured diligently in the cause of religion. Mr. Galland, who had first been pastor at Berne, and afterwards director of the Missionary Institution at Paris, joined them in 1827. The need of a society was soon felt, which might be a centre of union to those members of the Established Church who had embraced orthodox opinions; and thus was formed at the close of 1830, the Evangelical Society. The first president of this body was Mr. G. Cramer, member of the sovereign council of Geneva, and its present president is Mr. H. Tronchin, lieutenant-colonel of artillery. This association is distinguished from the dissenting congregations of Mr. Malan and at Bourg du Four, by the circumstance that it is not a church, but a society; and that its object is to erect the standard of the truth in the interior of the fallen Presbyterian churches, not to form dissenting congregations.

As the Christians of other countries take a deep interest in Geneva and France, it is our intention to give them a general view of the Christian efforts employed by the Evangelical Society to extend Christian knowledge.

School of Theology.

The three colleges in which the ministers of the French Reformed churches pursue their studies, are Unitarian in their doctrine. Hence the Evangelical Society considered it its duty to establish a school of divinity in which the young students of these churches might be instructed in sacred and pious learning. They felt that to form the minds of Christian ministers was to attack the evil in the bud.

This institution was attended with considerable expense; but one of the members of the committee, convinced of the necessity of dispatch, immediately made an offer of ten thousand francs; and many other donations were soon presented. The blessing of God evidently attended the beginning of the undertaking. The committee requested Mr. Gaussen to take the professorship of Doctrinal Divinity. Mr. Merle d'Aubigné, pastor and president of the Consistory at Brussels, was invited to the same office in Church History. Mons. Steiger, author of an approved commentary on the First Epistle of St. Peter, was called to be lecturer on the Critical and Hermeneutical Divinity of the New Testament, and Mr. Havernick, author of a commentary historical and philological on the Book of Daniel, to the correspondent explanation on the Old Tesment. Mr. Galland was entreated to undertake the department of Practical Theology. These are the five professors who now direct the institution. It is their special object to promote a regular and profound study of the Scriptures, and to exhibit the doctrines of Christianity in all their purity.

To meet the exigences of many pious students, who might be destitute of the means of subsistence, the committee determined on the formation of exhibitions, or pensions, of six hundred francs per annum. These supplies are strictly limited to young men of decided piety, of the Established and Reformed Churches. But it has also been resolved that exhibitions designed for students of particular denominations shall be also appropriated, according to the intention of the founder. The number of students has constantly increased since the formation of the establishment; not, indeed, in a manner sudden or astonishing, but with regularity. The lectures in the winter of 1831 were attended by four regular students; those in the summer of 1832 by eleven; those of the winter of 1832 by thirteen; and those of last summer by seventeen. The committee does not despise this "day of small things;" it looks to the Divine blessing for the increase of students, and for the removal of numerous obstacles which oppose its labours.

One of those obstacles is the want of a preparatory institution, in which young men may obtain the instruction requisite to fit them for entrance into the school of theology. Various reasons, and principally the want of pecuniary resources, have hitherto prevented the formation of

such an establishment.—The major part of the students furnish the best hopes of future usefulness. It is agreed to assist none to enter the Christian ministry who do not appear qualified to become faithful servants of God.

The want of some degree of freedom in public instruction, and in the church at large, has hitherto proved another cause of difficulty to the school of theology. But we have reason to believe that such liberty will make progress both in France and Switzerland; and if Christians shall support this institution by their prayers and donations, justly may we expect that God will condescend to employ it as an important means of diffusing the knowledge of salvation amongst a population to whom it is highly needful.

Distribution of the Sacred Writings.

As the Scriptures have been widely circulated in Switzerland, whilst in France there are whole departments in which they are scarcely known, the committee deemed it proper to turn its attention to the latter country. They found before them a wide and barren field, in which they were called to labour. The first agents employed by the society in this work were simple Christians, who became travelling merchants, in order to render themselves more useful missionaries. They visit towns and villages, every where selling the Scriptures, and entering into conversation on religion with those whom they meet. The Evangelical Society employs these Bible Missionaries, as Peter Waldo and his associates employed in the twelfth century similar means in the same countries. Up to the month of May of the present year they had traversed ten departments, and visited about two thousand towns or villages. In the course of the year they had sold almost twelve thousand copies of the sacred writings, in places where they had hitherto been unknown. These Bible Missionaries meet with many difficulties, especially on the part of the Roman Catholic priests; but they proceed in their labours with faith, and in general they are protected by the government. Already, in almost every direction, there are persons decidedly converted, by God's blessing on the reading of these Bibles, and they appear here and there as luminous points in the midst of surrounding darkness. Some of these converts have been dragged before the magistrate, at the instigation of the priests; but they have taken advantage of the circumstance to confess the truth more loudly. They have even on some occasions been beaten, but this treatment has been a means of confirming their Christian character. Often, when the curés prohibited the purchase of the New Testament, persons who had previously been thoughtless on the subject now made it a point to procure them. Many, who had received the Bible agents very ill the first time, on a second occasion received them with kindness. One of the agents in Dec. 1832 was received in a house at Lyons with insults and imprecations: he left the house, but soon returned; and, "with the Bible in my hand," he writes, "I informed them, their ruin was certain if they did not repent. I then read to them some passages in the Gospels; and I soon perceived that they were becoming serious. Before I left them, I had the great satisfaction to see these very people, who had received me with so much opposition, buy a New Testament, and beg me to return to visit them. This very house is now a house of prayer, where other Christians of the neighbourhood assemble to listen to the reading of the Bible."

Public Preaching.

The Evangelical Society has engaged in the public preaching of the Gospel both in France and Geneva, by means of clergymen regularly ordained.

In France.—The distribution of Scripture by the Bible Missionaries rendered it necessary to send ministers, who were calculated to give religious instruction to those persons whose attention had been awakened, and to form them, when it should be proper, into churches. Wherever the Bible Missionaries had halted, they had been requested to explain the Scriptures, in assemblies more or less numerous. On some occasions no less than two or three hundred persons, all educated in the Church of Rome, have met together for this purpose. The Society has recently commenced the work of Evangelization in France, and only a few weeks ago sent the Rev. Mr. Hoffmann to Tournus, a town situated between Lyons and Chalons. May the prayers of Christians attend on this undertaking, so that not only the first efforts may become successful, but that speedily a large reinforcement of able ministers may be sent to these countries, at once so dark and so interesting.

In Geneva.—The Society has deeply felt the need of faithful preaching in Geneva. Hence from its very formation the Professors of Theology have delivered expositions of the Scriptures every Sunday and Thursday.

Besides these public services, two Sunday schools have been established: one of them has three hundred children enrolled on its lists; and there are one hundred in the school for younger children. Five of these young persons have been called away by death in the last year, and they have all given satisfactory proof of their love to the Bible, and of their simple faith in the blood of Jesus Christ. Some of these children have expressed a dying request that their little savings of money might be dedicated to the object of circulating the Scriptures.

In the absence of the Professors, during the vacation, Ministers of the Esta-

blished Church in the Canton de Vaud have filled their place. The number of hearers having regularly increased, it was found necessary to obtain another situation; and though the purchase of the ground and the building of the chapel demanded considerable expenses, soon were the means provided in Geneva itself. A beautiful chapel, or oratoire, is already in progress in one of the best parts of the city, destined to be at the same time the chapel of the Theological Seminary, and a building similar to the chapel of ease in England and Scotland. There will be accommodation for upwards of a thousand persons, and it will be opened (God willing) in the month of December. May the Divine blessing rest on the proclamation of truth in the oratoire erected to the honour of the Redeemer where Calvin once preached Christ crucified.

Other Labours of the Evangelical Society.

Besides these leading objects of the society, there are others which engage its attention.

1. *Missions to Heathen Nations.*—Monthly meetings to implore the blessing of God on foreign missions are held; and pecuniary contributions are sent to the Missionary Academies of Lausanne, Bâsle, and Paris.

2. *Religious Tracts.*—The society prints tracts, and circulates tracts printed elsewhere. In the year past it has put in circulation about sixteen thousand publications of this description.

3. *A Religious Library.*—This library, intended to furnish Christian reading to the inhabitants of Geneva, numbers 1172 volumes.

4. *Weekly Schools.*—A school, entrusted to a pious mistress, and placed under the direction of a committee of ladies, contributes to the education of sixty girls.

The Evangelical Society of Geneva stands in need of assistance: it looks not to foreign aid in behalf of those objects which regard its own country; but it has not ventured to enter on undertakings so extensive in favour of France, without hopes of the co-operation of foreign churches: it claims it especially for the support of the School of Theology, for the distribution of Scripture, and for the public preaching of the Gospel.

Recently the second Report of the Society has detailed its labours, and published the state of its funds. We trust that many Christians in Switzerland, in France, Great Britain, and America, will feel impelled to lend aid to an institution built upon the faith of the Son of God, confessing His Deity and His perfect grace, directing its endeavours to the promotion of His cause, and connected with so many recollections of interest and importance. The institution has been already greatly blessed; but it is weak and feeble in regard to the grand objects before it. May Christians of every clime strengthen it by their prayers, and by holding out the hand of fraternity; and perhaps the Lord will condescend to employ it for erecting his sanctuary in places where its courts have been profaned and laid desolate.

ST. DAVID'S COLLEGE.

We are much concerned to find that St. David's College, Lampeter, is far from being in a flourishing state as to its pecuniary resources and prospects. The deficiency is the more to be lamented, now that the institution has been in operation seven years, and its value has been abundantly proved. We heard lately that it contained only about thirty pupils, whereas it can accommodate nearly seventy. The chief obstacle is *want of endowment*. The only ground upon which the college can stand is the cheapness of the education afforded by it, compared with the universities, as it has no degrees, no fellowships to offer. An adequate endowment not having been secured, the professorships cannot be filled up, and candidates for holy orders cannot be educated at so low a rate as the exigencies of the country require. If only about 2000*l.* were raised, so as to devote the interest for exhibitions to deserving candidates, this would give a considerable impulse to the institution. This sum, and more if requisite, might easily be subscribed by the friends of the Church of England.

The college is well conducted, and bids fair, by the blessing of God, to be of great benefit to the principality. In addition to a suitable outline of classical and mathematical education, it affords, what our Universities greatly need, a regular course of sacred studies; the pupils in the divinity class employing a year and a half in theological reading and the study of Hebrew, preparatory to their immediate profession as candidates for Holy Orders. This feature alone of the system ought to commend it to all who wish to see our National Church supplied with teachers well instructed in the word of God and the duties of the sacred office. Judging of the character of the theological lectures from the published volume of sermons delivered in the college chapel by the Rev. A. Ollivant, of Trinity College, Cambridge, the pious, learned, and indefatigable Vice-principal of the institution; we bless God for so sound and judicious a series of instructions, and augur great benefits to the cause of pure and undefiled religion in the Principality from the future ministrations of young men thus scripturally instructed. Mr. Ollivant has, we understand, set an excellent example to his pupils, by studying the Welsh language, so as to read prayers and preach in it with cordial acceptance by the people. We have taken a warm interest in this college from its first projection, more than a quarter of a century since; and the

more we consider the whole of the circumstances of the case, the more highly we estimate its value; and we are persuaded that it can only be from its wants and claims not having been made extensively known, and in proper quarters, that its embarrassments have been suffered to continue. It is not yet too late to relieve them, and to render the institution fully adequate to its important object.

MISCELLANEOUS INTELLIGENCE.

It is with extreme pain that we read the following advertisement in the American newspapers. It is thus that religion is wounded in the house of its friends. The Millennium is too serious and sacred a subject to be advertised in puffs of crockery, and made a pecuniary speculation: and what man who feels reverence for God could make even a picture of "the All-seeing Eye" a receptacle for the viands of an entertainment, and carve his food without revolting from such a representation.——"*Millennium earthenware arrived.*—The undersigned takes the liberty to solicit public patronage for a new and beautiful pattern of earthenware plates, of all sizes, made from designs prepared by himself, principally from Scripture illustrations. The pattern is received from Staffordshire by this Spring's arrival, and far exceeds his expectation. The following is a brief description of it: On the top of the plate is the All-seeing Eye, shedding rays of light down upon the world; beneath, is the Bible opened to Isaiah 11th chapter 6th verse; next in order is a Dove descending with an olive branch, and the words 'Peace on Earth;' the centre is filled up with a landscape, and a group of figures spoken of in the verse representing the Millennium, or all nature harmonized and returned to its native innocence in which the Creator left it previous to the fall of man, in the garden of Eden; at the foot, is the figure of a suppliant, with the petition, 'Give us this day our daily bread.' The whole surrounded with a border of wheat-sheaves, fruits, and flowers. Although a considerable extra expense has been incurred in getting up the pattern, it will be sold at the same prices as ordinary patterns of blue printed ware."

Mr. Loudon says, in his Encyclopedia of Architecture, that the expense incurred in the fitting up of public-house bars in London is almost incredible; every one vying with its neighbour in convenient arrangements, general display, rich carving, brass-work, finely veined mahogany, and ornamental painting. The carving of the ornament alone, in that of "The Grapes" public-house, in Old Street Road, cost 100*l.*; the workmanship being by one of the first carvers in London. Three gin-shops have been lately fitted up in Lamb's Conduit Street, at the expense, for the bar alone, of upwards of 2000*l.* each. Such statements will scarcely be credited when Temperance Societies have banished, as we trust eventually they will, the curse of spirit-drinking.

Bishop Davenant, in his Determinationes Quæstionem, &c. has under Quæstio XI. a speech made by Archbishop Williams against a Bill introduced for the ejection of Bishops from the House of Lords. The arguments employed in this speech, and which turned the scale against the Bill, may be worth notice in the present day, when a similar proposal is popularly canvassed.

OBITUARY.

THE REV. GEORGE BURDER.

To the Editor of the Christian Observer.

As your pages are sometimes enriched by notices of real excellence, though not exhibited within the limits of our own communion, allow me to draw your attention to the character of one (whom I had hoped to have seen noticed before this in your pages) whose catholic spirit, abundant labours, and extensively prolonged usefulness, eminently entitle his memory to the regard of all good men. I allude to the late Rev. George Burder, one of the founders of the London Missionary, the Religious Tract, and the British and Foreign Bible Societies, and the gratuitous as well as laborious secretary of the first of these institutions for *many* years; the author of the "Village" and of two volumes of "Cottage Sermons," with many other excellent works *. This much

* Among the many useful books published by Mr. Burder, the "Village Sermons" are named, not merely on account of their peculiar excellence, but particularly in a communication to *your* miscellany, as a work well-known to many clergymen; several of whom at various periods addressed the author, acknowledging the great benefit which they themselves had derived from them, both personally and in their ministry. Few sermons, probably, have been more honoured in the conversion of souls, as delivered from the pulpit, or read in private assemblies and families, or perused in the closet. The first two volumes of the "Cottage Sermons," circulated by the Religious Tract Society (the *third* was *not* written by Mr. Burder), the "Ten

lamented individual was intimately known to the writer of these lines for more than eighteen years immediately preceding his death. So far, therefore, he is qualified to speak of his departed friend, for whom, during their long acquaintance and frequent intercourse, he entertained an increasing and unmixed respect.

Among the many excellent traits in Mr. Burder's character, the first which I would mention, as peculiarly claiming the notice of a Christian Observer, is the *simple piety* which marked his whole demeanour. Religion sat easy upon him: it had in him no appearance of stiffness and constraint; of an accoutrement in which he could not well go, because he had not proved it. It was associated with all his habits, whether of labour or of comparative recreation; it seemed to be the element in which he moved with pleasure, the healthful atmosphere which he loved to breathe.

With this was connected *unaffected benevolence*. A revered Clergyman, who has now finished his course with joy, was accustomed to say, "There is in some cases *grace*, that is, favour or a particular benefit from God, even in nature. The disposition of some minds is happily constituted." This was exemplified in Mr. Burder. He was naturally amiable: but a sanctifying work in the heart had given a holy tone and tendency to that which otherwise would have been connected only, or for the most part, with splendid or specious *sins*. Benevolence in him was Christian love; that fruit of the Holy Spirit which is inseparable from the love of God shed abroad in the heart by the same blessed agency: and this benevolence, like all other graces of the new man (graces beautifully exemplified in the case before us), was joined with simplicity and godly sincerity. Here was nothing affected, put on for a particular purpose, or made up for the occasion. You saw what the man usually was when you marked his benevolence. To give one instance only: In a memoir of him, drawn up by his son, the Rev. Dr. Henry Burder (an excellent and interesting work, especially as exhibiting a striking portrait of one who, in a Christian life of long duration, was as unassuming as he was useful and eminent); his youngest son, Dr. T. H. Burder, remarks, "My father was accustomed, in adverting to the characters of others, to notice excellencies much more than defects: seldom did he allude to the latter, except with some important design; and if the language of censure became necessary, it was employed with caution and reluctance." No one will wonder then, that a third feature, remarkable in this good man's character, was

Habitual *cheerfulness*, joined with becoming *gravity*. He was at once serious and cheerful, even playful at times, in a good sense, when conversing with those whom he intimately knew; but not forgetful of the great end of our being, and that by our words we shall be justified and by our words we shall be condemned. Persons who labour under the mistaken idea that religion makes men gloomy and unpleasant, would probably have been shaken in their opinion had they known Mr. Burder.

He united, in a measure not often seen, calmness with great activity, and firmness with gentleness. I have seen him in the midst of business connected with his numerous and arduous secretarial, editorial, and ministerial labours, and have admired, and much wished to partake, of his talent for redeeming time without hurry or apparent feeling of inconvenience. I need not say how valuable is such a quality, and how much it has contributed, under God, to form in many instances the useful and even the great man: surely it is a quality peculiarly necessary in such times as ours. Nor is the union of firmness and kindness less desirable. Pleasantness of manner, with determination of purpose and consistency in acting out important principles, has long been one of the most admired of human attainments.

Connected with this, in Mr. Burder was unfeigned humility. Sometimes, perhaps through an excess of modesty, he gave place without sufficient reason to men who were less retiring. I have thought that in this respect a due measure of attention was not always paid him; and that some, who ought to have said to him who in humility was taking the lowest place, "Friend, go up higher," were at times deficient in this act of Christian duty. In some instances, where he ought to have received this honour from those who sat with him, he, the man who had done the work, had not so much credit given him, as others who had borne less of the burden and heat of the day. In private also he was really humble: "swift to hear," and in a good sense "slow to speak;" content, as a man truly wise, to learn from all from whom any valuable information or useful suggestions might be obtained.

Mr. Burder was eminent in Scriptural Orthodoxy; in which respect he much resembled the late Rev. Thomas Scott. On all points of Christian doctrine he seemed to have a peculiar clearness and accuracy of discrimination. His views of Divine truth were not disproportionate: one part was not made prominent at the expense of another; or cast into the shade, or explained away, in obedience to the fiat of some human system with which it did not seem to tally, or because it was

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Sermons," and "Sermons to the Aged," deserve also especial notice: the last as being the latest production of the author, written under the pressure of much bodily infirmity, and just before he became totally blind.

not easily reconcileable with some popular notion, or favoured article of man's concoction. He took the word of God as he found it written by the Eternal Spirit; received it in all its length and breadth; and, where any thing seemed wanting to a full apprehension of the Divine mind in any passage, looked, in the use of means, to the great Interpreter to make it clear in His own time and way. You will conclude, therefore, most justly, that our revered friend was a steady, though a calm and dispassionate, opposer of all the crudities (I say not *novelties*, for they are defunct monstrosities revived, hydras beheaded again and again, but sprung to life anew) which have of late troubled the church of Christ. He pretended not to be wise above that which is written; and as to signs and wonders, he attentively marked the hand of God in his providence, and in the works of his grace, not forgetting that false signs and false wonders may be shewn so plausibly as to endanger the deception of the very elect.

He was eminently a lover of all good men. The instructive memoir before mentioned gives many incidental proofs of this, extending through the several periods of his life. For myself, I can truly say, that during many years of habitual intercourse with his domestic circle I never saw in him any symptoms of a narrow and sectarian spirit. On the contrary, I happen to know, that at a very late period of his life, in a correspondence with the Bishop of Lichfield, official on the part of the latter, in reference to a Chapel of Ease which was needed in the parish in which one of Mr. Burder's estates lay, he told that excellent Prelate, that if any piece of ground in his possession should be found to be the most eligible spot for the erection of such a building, he would gladly make a present of it to the Commissioners for that purpose. The very fact of Mr. Burder's being addressed on such a subject, is a strong testimony as to the opinion entertained of his catholic spirit; and the answer proved that the opinion was just. At the same time he was very decided in his own views of ecclesiastical polity. He seemed to rejoice unfeignedly when good was done, whoever had been instrumental in effecting it. If Christ was preached, and his kingdom advanced, he looked not so much at the agents, as at the labours which were blessed; from these he seemed to derive real pleasure.

I should be sorry to trespass too much upon the patience of your readers, but I hope I may be allowed to notice a few additional particulars. Mr. Burder seemed always tenderly alive to the circumstances of others; and was used to shew the nicest attention to their feelings. He was indeed a *Christian gentleman*, and a man of sympathy. If friends were afflicted, his letters or his visits, his conversations or his prayers—in short, his well-timed kindnesses of every description—were such as could not but add to the esteem already entertained for him, and increase their respect.

It might be expected that the character of such a man would be seen to great advantage in the *day of adversity*. "Blessed is he that considereth the poor" (the weak or sick, says the margin); "the Lord will deliver him in the time of trouble" ("the day of evil," margin). This was eminently fulfilled in the case of this faithful servant of the best of Masters. The writer of these lines saw him under circumstances calculated to put every feeling of nature, as well as every holy principle, to the severest test. And what did he then witness? Religion, as it were, embodied: the deepest feeling, with the most gracious self-possession; a heart that bled, with a mind and tongue that vindicated the ways of God. The faith; the patience; the accurate discrimination between the Divine ordinance and permission; the matured experience of the fifty years' learner in the school of Christ; the adoring submission, with the humble inquiry, implied at least, "Why is it thus with me?" made an impression, it is hoped, never to be effaced. Surely, in the fires he was enabled to glorify God; and to that end he was placed there. Through a long succession of years, ending only with his peaceful departure home, tribulation was working patience, and patience having its perfect work. This is not meant as panegyric. In such instances the great God our Saviour is magnifying his own grace, teaching his church by examples of his own creating and maturing; and the interior of the strong believer's chamber is unveiled *only* to prove that religion is not a matter of show merely in public places, but the secret spring and principle of action and endurance in all the varying circumstances of the most retired scenes.

He was a wise counsellor. May the great Head of the Church raise up many such, both in private and public life! He was a quiet but a thoughtful and sagacious observer of men and things; and had acquired knowledge, not so much from books (one book only excepted), though he had *many* books, and used them well, as from the ripened experience of an active, considerate, and prayerful life.

He was not only disinterested, but truly generous. Almost unaccountably, a report was spread that he died *rich*; and reflections were cast upon him (although he had been sacrificing income by hard gratuitous labours for a large portion of his life), as upon one who, having *amassed* money, left all, or nearly so, to his family (three sons, there being nine grandchildren), and none to public charity. Never was censure more unjust. He had been giving *largely*, in money or in sacrifice of

it and labour, to public institutions *during his life;* and in respect to accumulation of money, *none* had he accumulated, but even his patrimonial inheritance had in some measure been diminished. No man could be charged more undeservedly with the love of money. It may be proper to mention, in connexion with this subject, that the copy-right of the Cottage Sermons, of which nearly a million of copies were circulated in a few years, as of the Ten Sermons and Sermons to the Aged, was given by Mr. Burder to the Religious Tract Society.

Mr. Burder was born in London, on June 5, 1752, and entered on the work of the ministry in his 26th year. His first pastoral charge was at Lancaster, from whence he removed, after about six years of considerable usefulness there and in the neighbourhood, to Coventry. Here he laboured zealously and very successfully for twenty years; about the expiration of which time he quitted Coventry for that wider sphere of action which he occupied so long, to the honour of his great Master and the benefit of many, in the metropolis. During the last seven years of his life, declining health and strength made comparative retirement from public engagements actually necessary; but his judicious labours in the pulpit (acceptable to his hearers very much in proportion to their experience and discrimination), were not wholly discontinued till within three months of his death.

And here I had intended to close my remarks, but having had occasion since I penned them to refer to the instructive and faithful Memoir above alluded to, I beg your insertion of a few extracts from it. They are principally taken from his own memoranda.

"I must never forget June 5, 1762; it was my birth-day (ten years old); which, if I am correct, was on the Lord's-day. After tea, and before the family worship, my father was accustomed to catechise me, and examine what I remembered of the sermons of the day. That evening he talked to me very affectionately, and reminded me that I was now ten years of age; that it was high time I began to seek the Lord, and to become truly religious. He particularly insisted upon the necessity of an interest in Christ, and shewed me that, as a sinner, I must perish without it; and recommended me to begin that night to pray for it.

"After family worship, when my father and mother used to retire to their closets for private devotion, I also went into a chamber (the same in which I was born), and then, I trust sincerely and earnestly, and, as far as I can recollect, for the first time, poured out my soul to God, beseeching him to give me an interest in Christ, and desiring above all things to be found in him. Reflecting on this evening, I have often been ready to conclude, that surely I was born of God at that time—surely I was then brought to believe in Christ—surely there was something more than nature in all this.

"And yet, when I consider the sad mixture of sin and vanity that prevailed for several years after this, I call all in question, and say, Could this be grace? Could grace live in such a heart as mine, an inmate with so much sin? And to this hour (1796) I cannot decide."

Two notices of this kind, on his fifteenth and sixteenth birth-days, are recorded. In reference to a period of some few years succeeding this time, he says, "I cannot find any memorandum of this sort for several years. I am inclined to think I was much injured by the vain conversation of some of the artists (painters and engravers) with whom I had occasion to associate; this fanned the flame too natural in youth. I found also an inclination to the dangerous scenes of the theatre. When I reflect on this part of my youth, I am amazed at the goodness of God in keeping me from those gross vices into which many young men fall. Fear of disgrace was, I doubt not, a considerable preventive, under the restraining hand of God.

"On the 4th of November, 1768, about five o'clock in the afternoon, as I was passing through a narrow street (now a part of Newcastle Street, Strand), an old house fell, which filled up the whole breadth of the street, immediately after I had passed it but a few yards. O what a deliverance! Let me never forget it!

"By some memoranda in short-hand, made at Christmas this year, I perceive I was spending my holiday time at some friends' houses, and with children of persons professing religion—Dissenters and Church members—in a very *idle* manner, with much vanity; from which I conclude that a sense of Divine things was much weakened in my mind about this period."

In 1774 he had a severe illness, which he considered as a merciful dispensation of Providence to check his too eager pursuit of worldly things. About this time he very frequently heard the late Rev. W. Romaine at St. Anne's, Blackfriars, and St. Dunstan's, as well as Mr. Whitfield, and others. This year, going with his pious, sensible father and his mother to Shropshire, he heard Mr. Fletcher, in his church at Madeley, and "was surprised at the vivacity and energy of his preaching." He heard him also in a house (probably at a kind of cottage lecture), "it being the time of the Wakes, and was much pleased with the spirituality of his conversation." This journey seems to have been made very useful to his mind.

A paper, written on the 24th anniversary of his birth, when compared with previous documents, seems to manifest considerable progress in religion. He

seemed now to have fairly entered on that course of self-dedication to his Saviour which continued to the end of life.

Dec. 31, 1779, I find this reflection: "Thus do I spend my years as a tale that is told. Another year is fled—is gone—gone for ever! Oh, how much time lost—lost for ever! I am another year nearer the grave; I hope, and believe, nearer heaven. If I live another, may I live to the Lord; if not, may I die in him, and live with him for ever. Amèn. O Lord, make me next year (1780) more holy and more useful.

"On a review of my journeys, I find I have ridden on horseback this year about 2,500 miles, and have preached 254 times, besides a variety of exhortations at prayer-meetings and church meetings. Lord, I desire to give thee the glory of all the strength, health, and ability, enabling me to do so.

"April 1781, I was in company more than once with Mr. John Wesley. I heard him four times, twice I liked him much, a few things excepted. He has the ear and heart of such numbers, that one might hope great things from his diligence. I hope I have learned some things from him. He is concise, very logical and regular; yet not formal. He illustrates almost every thing with an anecdote. He keeps up great attention. He rises very early, and preaches at five o'clock. He preached much of love: in whatever he is wrong, he is right in preaching that. O that the Lord would direct our hearts into the love of God! Faith, hope, and love, are the whole of religion. We err, at least we come short, in the first, consequently in all."

"April 26. I attended the execution of three men; one was a coiner, the other two were housebreakers. One circumstance affected me deeply: all the three were on ladders (then the mode of execution), with the ropes about their necks about to be turned off, when the coiner, endeavouring to fortify his mind in this awful situation, uttered words to this purpose, which I distinctly heard, being at a short distance,—'I never killed any body, I never hurt any body; I hope the Lord will have mercy upon me.' This poor creature seemed to die exactly in the spirit of the Pharisee: 'I thank God that I am not as other men are, or as this Publican;' for I thought he alluded to the two thieves suffering with him, who had robbed the Bull Inn, I think, in Birmingham. I was so deeply affected I could scarcely refrain from crying out to the man, 'Do not trust in your own righteousness, look to Christ.' It has often occurred to me as one of the most glaring instances of a self-righteous spirit that I ever knew."

"In the month of April I attended William Summers, a young man under sentence of death; he was executed on Whitley Common, Wednesday April 28. He appeared very penitent, and I was not without hope of his having obtained mercy, especially as he felt great concern for others, and desired me to speak to the people just before he was turned off, and to warn them in his name; for he was too weak to speak."

In a letter to a son he names the four following circumstances, as requisites in a candidate for the Christian ministry.

1. "That the person be really and truly converted to God; a new creature, born of the Spirit; and it is requisite that piety be not only real, but eminent.

2. "That there be competent abilities, natural or acquired, and both if possible; for the preacher should be the superior of most of his hearers in mental powers.

3. "There must be a prevailing, a strong, an unconquerable inclination and desire to the work; so that the person shall prefer it infinitely above all other employments, and that for the best purposes,—the glory of God, and the salvation of souls.

4. "The sanction and approbation of competent judges; for men may think they have all the requisites; but as we are all partial to ourselves, it is well to have the approbation of wise and good men: it is very satisfactory to a humble person."

The recurring anniversaries of his birth were usually marked by some solemn and interesting reflections added to his written memoranda: the following is part of a paper which he addressed to his family on his seventieth birth-day.

"My dear family, looking forward to this day, when I should arrive at the age of seventy, I felt desirous of seeing as many of you together as I could; that I might offer to God in your presence my devout and grateful acknowledgments for His great goodness in lengthening my days to this period—a period far beyond that which in younger life I expected to reach; many infirmities then, according to my own apprehension and that of my friends, threatening to close my days at an earlier date. I ascribe it to the unmerited favour of God, who has thus indulged me with a long season of enjoyment, and protracted opportunities of usefulness in the cause of Evangelical religion: He who, I trust, 'put me into the ministry,' has enabled me to continue to labour in his church, with little interruption, for about forty-five years, and not without success.

"For about twenty-eight years past the predominant desire of my heart has been to aid the propagation of the Gospel among heathen nations; and I bless God, who has favoured me with opportunities of promoting this grand object, for the last nineteen years, as one of the officers of the Missionary Society. I account this one of the highest privileges I could

enjoy upon earth; and it affords me comfort, in the prospect of leaving the world, that the rising generation, including those of my own family, will not relinquish the work. To have been spared so long with continued powers of activity, demands my cordial thanksgivings.

"Nor must I omit to call upon you to join me in praise to God for directing my mind to the publication of the Village Sermons. The first volume was published in the year 1797; and, proving acceptable, I was induced in successive years, to add volume to volume, till one hundred discourses were completed in 1820. I bless God with all my heart, for accompanying the reading of these discourses with the power of his Holy Spirit, to the conversion of many; and among others, of some clergymen and other ministers; as well as for rendering them useful in families and in villages, making them the occasion of the introduction of a regular Gospel ministry. To God alone be all the glory."

"In the firm belief of the truths contained in these volumes I desire to die; and my heart's desire and prayer to God is, that not only my children, who, I trust, have already embraced those truths by faith, but my grandchildren also, and succeeding generations, may know and profess the same; and I could wish that each of my grandchildren might, on coming to years of discretion, be furnished with a copy of them.

"Persuaded as I am that in these sermons, as well as in my stated ministry, I have, though very imperfectly, and in a very humble style, maintained the faith originally delivered to the saints, I earnestly desire that my posterity may likewise maintain it. I have confidence in those of my family who are parents, that they will bring up their children 'in the nurture and admonition of the Lord;' and my prayer is, that they may follow their parents' faith.

"Confiding in the power of those holy principles you have imbibed, I rest assured that you will conduct yourselves towards each other in the most kind and affectionate manner, and never suffer pecuniary matters to create differences among you. Nor need I add, that I feel a full reliance on your filial duty towards your dear mother, should she survive me. 'Live in peace, and the God of love and peace be with you.'

"These hints of advice I offer in sincere love and affection, together with my tribute of thankfulness to the God of my life, who has led and fed me all my days. I can scarcely say with Jacob, 'few and evil have been the days of my pilgrimage;' for although (together with my dear partner and fellow-traveller through life) I have had my trials, yet 'goodness and mercy have continually followed me.' Of the future we know nothing; this is left in the sovereign hand of God; and I humbly rely on his promise, 'I will never leave thee nor forsake thee.'

"Farewell. 'Grace and peace be multiplied unto you.' And now, holy and blessed God, accept my thanksgiving for the innumerable benefits of threescore years and ten, and graciously conduct me through the remainder of my pilgrimage; leave me not at the last, but 'smile upon me, that I may smile upon death.' To thy most holy guidance and support I commit myself and my family, casting all my care upon thee, who, I humbly trust, unworthy as I am, carest for me. Amen."

Mr. Burder was buried on the eightieth anniversary of his birth; subsequent to which a funeral sermon was preached to the congregation among whom he had ministered, from the following words, chosen by himself (Jude ver. 21) "Looking for the mercy of our Lord Jesus Christ unto eternal life." So he had lived, and so he died; the Lord Jesus being his hope—mercy his desire and his theme—eternal life the object of his pursuit. May you, Mr. Editor, with all your readers, including myself, the unworthiest of them, steadily pursue the same end; give diligence to the full assurance of the same hope; and faithfully serve the same Lord. He is our God, and we will praise him; our fathers' God, and we will exalt him. H. P. X.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

I. BRITISH AND FOREIGN BIBLE SOCIETY.

We have perused with much sympathy the just and eloquent tribute of the Committee of the Bible Society to the memory of Mr. Hughes. How well that token of respect was merited, is not unknown to any who are acquainted with the rise and progress of this invaluable institution, of which he may justly be considered the founder. To the brief notice of him in our last Number we take this opportunity of adding a few passages relative to his last hours, from an able and interesting discourse delivered on occasion of his death by Mr. Sheppard, a writer whose "Thoughts on Private Devotion," and his learned, original, and powerful treatise on "The Divine Origin of Christianity," are well known to our readers.

"When the announcement of approaching mortality was distinct and unequivocal, he was at once 'ready to be offered;' when he knew and felt that the time of his 'departure' was indeed 'at hand,' he was possessed with a strong and earnest 'desire to depart and to be with Christ, which is incomparably better.' This desire was expressed (as I learn from the record of a pious friend, who loved his graces and watched by his

death-bed), in close combination with a deep humility. On that occasion, when he had said, 'Pray that an abundant entrance may be administered into glory,'—the writer replied, 'We are sure, dear sir, you will have an abundant entrance, but the churches all pray for your restoration to health; we cannot spare you from earth yet.' On which he rejoined, 'Do not be sure on the ground of merit; never for a moment connect such an idea with any unworthy services of mine. When I am with Christ, I would come again to you, and tell you how much better it is to be with Christ; but this cannot be.' At another time he said to the same friend, 'Oh, that precious blood!' then, after a short pause, and agitated with much feeling, he added, 'I have no wish, no wish; to be restored to greater usefulness would be indeed a blessing; but to be beyond the reach of transgression, never to have a cloud pass over the mind—to be filled with the fulness (he again repeated)—to be filled with the fulness of God: think what those words contain.' Nor were his best earthly affections quenched or obliterated, as some would unnaturally have them be, in the transcendent hope of being with his Saviour and his God. When his son had read to him some passages of the invaluable Howe, he quoted a simile of that great man, whom he termed a kindred spirit with Hall, 'on the key being turned to admit the soul into Paradise,' and then added, with an inexpressible look of anxiety and tenderness, 'Oh, to meet children and grandchildren there!'

"The before-mentioned friend and her husband coming to take leave of him, he raised both his arms, and laboured to express his joy at embracing them once again;—then, with extreme difficulty (for breath and voice were nearly gone) he said, 'If we are the children of God, we are indestructible.' His son relates,—'When he perceived that his case was deemed hopeless, still the abundant consolations supplied by the God whom he had served, endued his mind with more than resignation to his will.' 'If,' said he (on Sunday, Aug. 11), 'the portico to heaven be so ample, what must be the temple itself!'

"When a friend observed that it must be peculiarly gratifying to know that so many kind friends felt a deep sympathy in his affliction, Mr. Hughes added, 'And shall not the Friend of my friends watch over me with his parental eyes?' On another occasion, when receiving assistance from several, he said, 'There are many helpers, but one Saviour.' He desired his son to write to his old and valued friend, Mr. Foster, and acquaint him 'that his life was quivering in the socket:' he heard with peculiar satisfaction the reply of that eminent man; and when his son read the following words from his letter, 'But, O my friend, whither is it that you are going? Where is it that you will be a few short weeks or days hence?'—he lifted up his hands expressively, as much as to reply, 'To heaven I am going, there to dwell with God and with Christ, and with the spirits of just men made perfect:' adding at its conclusion, 'There is genius and piety; I am glad that you elicited that letter.' But while he well knew how to estimate and prize the union of piety with genius, he equally knew how to honour and value piety in its lowliest, simplest guise. He said to a kind attendant, 'Mary, a disciple and friend of the Saviour, I am glad you are come to us in affliction; this is a painful dispensation, but there is so much mercy mixed with it,—O, help me to praise my God!' 'The next morning,' this pious attendant adds, 'Mrs. Hughes asked where she should read; he said, the 15th chapter of Exodus; he afterwards repeated the second verse, "The Lord is my strength and my song, and is become my salvation, &c.," and referred to the twenty-third and two following verses, saying, that "the waters of Marah, at this time, were sweetened with the consolations of the Gospel;" and adding, "Thy word can bring a sweet relief for every pain I feel."' She adds, 'As we afterwards stood by him, he said, "Walk in humility; live not for yourselves; live much for others; may the Lord bless you and guide you."' Speaking of his little flock, he said, 'Give my love to them, tell them I bear them on my heart.' The same kind and devout witness and helper of his faith relates, 'In the evening of the Wednesday week before his departure, a candle being placed on the table, I asked if the light was not too much; "No," he said, pointing with his finger to the skies, "there is a light which no mortal eye can behold; read me the 19th verse of the 60th chapter of Isaiah: I *long to* be emancipated!"' After asking the time of the day he would often say, 'So much nearer to the kingdom.' 'I think it was the Friday or the Saturday before his departure,' this Christian attendant continues, 'he said, "I am in *some* dismay as it regards the future; I do not mean as it respects another world; there is nothing dark behind." "I fear lest I should in the trying hour dishonour God by any expression indicating impatience." I replied, That grace which has been manifest in your life, and has triumphed in your affliction, will support you and triumph in your death. "I know," he said, "that His grace is sufficient for all things, in life and death."

2. BRITISH AND FOREIGN SCHOOL SOCIETY.

☞ *The Monthly Sketch of Public Affairs, Answers to Correspondents, &c. will be inserted in the Appendix, published with the present Number.*

APPENDIX

TO THE

CHRISTIAN OBSERVER FOR 1833,

BEING THE THIRTY-THIRD VOLUME.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

DR. MALAN'S TRACT ENTITLED "THE TRUE CROSS."

(*Concluded from page* 741.)

CHAPTER VI.

To believe in Grace requires Humility.

I HAVE been deceived, then, exclaimed the old man, with an expression of surprise and grief. Yes, I was mistaken as to my motives, when I imagined I was doing every thing from love to God. Ah! I see that interest was the spring of every thing I did. What a mournful discovery!

I replied, thoughtfully: Why do you thus term a signal mercy which the Lord vouchsafes to you? For, which do you prefer,—to persevere in your dangerous error, or to be made sensible of it and renounce it?

That is true, he replied, shaking his venerable head; but I have lost the whole of my life.

And if the Son of God, I replied, gives you his in the place of yours, will you lose by such an exchange?

The old man looked at me for some moments, and said in a low voice, Pray repeat what you have just said. I ask you, repeated I, which you prefer,—to retain your own works, or to abandon them and receive in their place those of the Lord Jesus? for either yours or His must accompany your soul to the throne of God's justice. Will you, then, be rich from your own resources, or trust solely in the merits of the Redeemer?

Oh, how soon this choice would be made, if man loved his God! How easy and delightful would it then be to the creature to become nothing before his Maker, and to receive all from him! With what eagerness and gratitude would the sinner reject all confidence in himself, to receive, seize, and embrace the grace and righteousness of his Lord, if He were dearer to him than his own pride! Oh how eagerly would that compassionate and glorious Saviour, who came from the bosom of the Father, be received, if the mercy of God was more lovely in the eyes of man than the sins which he commits, or the glory which he covets! But man prefers himself to God; and that which he is the least willing to yield to the Lord, is that He should be the *first* in the work of salvation.

Thus did the old man cavil with the grace of God. And take care, reader, that your heart does not commit the same fault, and does not in like manner seek to rob God of the glory due to him.

Am I, then, demanded the old man, somewhat piqued, to be put on a

level with profane wretches who scoff at all religion and morality? Does God make no account of integrity, and of conduct...at least honourable?

I replied, gravely, You are either pure and without spot in his sight, or a sinner in some respect——

But who is not a sinner? interrupted he warmly.

Well, and who is not condemned? I replied with firmness. Let us not deceive ourselves on this point: either we have done *all* that is just, and then we are just, and have no need of pardon; or we have done evil—some evil at least—and are therefore guilty, and cannot stand before God but as He purifies us. Now consider what you think respecting this as applied to yourself. As for me, sir, I confess before you, as well as in the presence of God, that if God had not himself washed and cleansed me from my offences, at this very hour I should be under his wrath. I say then, unreservedly, that if I am pardoned, it is not because of any thing I have done; and I further add, that however upright and honourable I may have been before my fellow-creatures, yet I only stand before God because he has given me precisely the same grace which he gave to the thief who hung on the cross by the side of the Redeemer.

These last words were followed by a long silence.

The old man was agitated; he spoke to himself; and I saw clearly that truth was struggling in his soul with ancient errors, or rather with *unbelief*, which had formed and nourished them.

The gift of eternal life, then, proceeds from grace, he at length said, sighing, and as if talking to himself. It is a pure gift of the mercy of the Highest. If then it reaches me, I must humble myself, with my face to the earth, and must confess in my conscience, that, far from having merited it, I have on the contrary obtained it only because I was unworthy of it. Oh, how man's pride is here abased, and how false and contemptible he becomes before this dispensation of the sovereign mercy of the Almighty!

Thus it must be, added he, clasping his hands. Yes, salvation must descend entirely from the throne of God's mercy: it is very unlikely that it should ascend from the criminal to his Judge. What an error! what darkness! continued he, looking at me. Oh, sir, what have I done with my understanding up to this day! How could I obstinately have imagined and persuaded myself that I could cleanse my own soul, and thus pretend to do what could only be effected by the grace of God? I have thrown away my life, he repeated, shaking his head and sighing. Alas! I have done still worse; for, whilst seeking to save myself, I have disregarded the mercy of God.

But God has not disregarded you, replied I, gently. No; He has not rejected you. He has seen you in your error, and has delivered you from it; since to day, even at this hour, he speaks to you by his truth, and tells you that the pardon of sin and the gift of eternal life is entirely in Him; that is, in his holy Son Jesus, who did not shed his blood in vain upon this cross, nor suffer in vain in his soul the condemnation of an accursed one.

I understand, replied the old man, with more freedom: Jesus himself bore the curse from which he delivered man; and this, I believe, is the point which I have not comprehended until this moment.

What has your belief been, then, on this point? demanded I.

Old Man. I have always thought (for so are we instructed) that the Son of God by his death upon the cross took away the curse which hangs over the whole race of Adam, and that he thus opened a way for us whereby to obtain a salvation to which otherwise we should never have had access.

Traveller. Such was also my persuasion when I walked alone, far from the word of God and according to the instruction which I had received from men like myself. At that time I thought that the Saviour had taken away the obstacles which surrounded the mountain of salvation; but that it was for me to climb it, and to raise myself in some way by the help of my own works to the height of pardon and glory. I was ignorant then what the Saviour was; and I only regarded him as a *help*, most useful to a being already holy in himself, but entirely useless to a creature dead in trespasses and sins, to use the language of Scripture. (Eph. ii. 1, &c.) Then also, sir, persuaded as I was that my salvation must be my own work, I gave myself much trouble to attain it. I added work to work; I watched my inclinations; multiplied my devotions and prayers; gave alms; imposed penances upon myself; fatigued my body by mortifications; and debarred myself from every kind of enjoyment or recreation. I thus heaped up stones, ill hewn, and without mortar, upon the moving sand of my presumption. At every new fault my wall crumbled; and then in my folly I again endeavoured to raise and consolidate it by fresh tears and more solemn vows. God himself shewed me my error; and, as he does always, by his word. I read the Holy Bible at first with prejudice and distrust (for you well know how little we have been habituated to its perusal); then with attention and interest; and it was thus that by degrees I attained to see this truth,—*that man, left to himself, is lost; and that salvation, from its first commencement to its completion, is the free gift of God in Jesus Christ.*

I believed this truth—or, rather, God made me capable, by his Holy Spirit, of understanding and believing it;—and now I have peace of mind; for I am persuaded, according to the testimony of God himself in his word, that my sins are freely pardoned, and that I have always, and in every place, the freest access to the Throne of Grace, upon which is seated, as respects me, no longer a Judge, but a Father. I approach it then "with boldness," conducted as I am by my Advocate, that same Great High Priest who upon the cross washed my soul in his blood. Such is now my persuasion, and such is the assured peace which I enjoy (Heb. x. 19—23).

Old Man, with emotion. What would not I give, sir, to experience it also! Will you, then, be patient with me, and tell me how you have obtained this unspeakable blessing?

CHAPTER VII.

The Traveller explains the Reason of his Hope.

I obtained this peace, I replied, on the very day on which I understood and believed what God has revealed to us respecting the sacrifice of his Son upon the cross. I had often both heard and read these words: I had repeated them also a thousand times; but I had never conceived either their sense or fulness. One day, as I was reading the Epistle of the Apostle Paul to the Hebrews, I was remarkably struck by certain passages, which declare that the Son of God has by Himself purged the sins of his people; and that by one offering he hath perfected for ever those whom the Father has given him. (Heb. i. 3; ii. 17; x. 10—14; &c.) I reflected seriously upon them, and came to this conclusion,—that since the Son of God has thus saved his people, it is acting in opposition to this truth to do any thing with a view thereby to obtain salvation. This first reflection, which entirely satisfied my mind, and which gave to Jesus his true character—namely, that of a perfect Saviour—was followed by another, which greatly troubled me; that, since Jesus has saved for ever those for whom he was offered, it is plain that he was not offered for those who will eventually be lost: for if he had been offered for them, they would have been washed from their sins, even from their unbelief and obstinacy, and would not consequently have

perished. This led me anxiously to inquire, "Am I, or am I not, one of those sinners whom the Son of God rendered perfect in himself by his bloody sacrifice?"

Old Man, very earnestly. Pray tell me how you could ascertain whether you were one of those souls?

Traveller. Ah! I had much difficulty in allowing it, and it was not without resistance that I consented to know it.

Old Man. I entreat you to explain what you mean. Is constraint necessary in order to learn and receive such a certainty as this?

Traveller. It is a certainty which overthrows our pride and tramples it under foot, and mine did not easily submit. But God was the strongest, and at length his truth made me free.

The Old Man, with the same earnestness. But how did God effect this?

Traveller. By granting me grace to imitate the faith of Abraham (Gal. iii.), that is, to believe simply and sincerely the word of God, and thus to lay hold of what he declares and promises. But I will explain myself more fully. From the moment that I understood that the Lord Jesus has *for ever saved* those for whom he gave himself upon the cross, I concluded, as I have told you, that it behoved me to be sure that I was one of those sinners. But here I committed a great fault; for I imagined, that, in order to be certain of this, I must find in myself that obedience and holiness which characterise the true disciples of the Saviour.

Old Man. But was not that very just reasoning? If I have not the character of a believer, can I persuade myself that I am one?

Traveller. No, certainly: but we must observe, that as those visible characteristics—such as love, joy, peace, patience, and all the other works of holiness—are the fruits of the Holy Spirit, it is indispensably necessary that I should receive the Holy Spirit *before* I can even begin to produce those fruits. Now as the Holy Spirit is not given, as an unction of joy and holiness, until *after* the soul has believed the promise of God, it is clear that I must first believe the promise; and that, therefore, as long as I continued in unbelief it was in vain to seek in myself those evidences of holiness which could not appear until *after* my faith in this promise.

Old Man. I must confess my ignorance, for I own I do not well understand this distinction.

Traveller. As you believe the Bible, you know that God has given to his church several commandments to observe.

Old Man. Has not God given his laws to all men.

Traveller. The law of God is binding upon every one who hears it; and he who, knowing it, does not put it in practice, is confessedly a sinner. But what the father of a family requires from his children by the mouth of their elder brother, is only addressed to his family. It is therefore a great error to impose on a stranger the same duty as on a son; that is to say, to expect from a man who is still in unbelief the same obedience which can only be rendered by a heart which has received the faith. The unbeliever is conducted by a worldly spirit; the believer is conducted by the Spirit of God: how, then, can we expect the same effect from two such opposite causes? How can we say to him who fears the condemnation and wrath of God, "Act as a child well-beloved by the Lord?"

Old Man. Yes, this is the distinction which was not clear to me. I understand it now: the commands of God are addressed to the whole human race, as a law of obligation and restraint; but it is only to the children of God, to the family of the redeemed, that they are addressed as a paternal requisition.

Traveller. Nothing is clearer. For since it is the work of the Holy Spirit to cause these commands to be known, loved, and followed, the Holy

Spirit must be in the soul before they can be known, loved, and followed. But that Spirit, which the world—that is to say, the whole human race—has not, is only given as a seal to believers: I must believe, therefore, *before* I can know, love, and follow the commands of *my* Father. I shall torment then myself in vain, if I persist in finding or in producing within me love for the law of God, and the submission of my will to the Lord's, *before* that by faith I have acquired the certainty that God has made me his child, and that thus he is my tender Father in Jesus (Eph. i. 13; Gal. v. 22).

Old Man. I quite understand, sir; and I see what you did to assure yourself that you belonged to Jesus: you wished—did you not?—to find in yourself obedience; and to conclude from that, that you were one of the redeemed?

Traveller. Precisely so. I was tormented a long time by this error. But God at length dissipated it, as I have told you, by leading me to believe as Abraham did; that is, not only without having any evidence of holiness in myself, but against contrary evidences which I found within me. I was reading one day the history of that nobleman who, having with much earnestness supplicated the Lord Jesus to come and heal his son, *believed* the word of the Lord when he said to him, "Go thy way; thy son liveth" (John iv. 46—53). It gave rise to the following reflection; This man had no proof, no outward testimony, of the truth of the fact; he had *only* the word, the assertion, of the Lord Jesus; and yet, as soon as he had heard that word he went away, without asking the Saviour further to come to his sick son. The certainty that he had of his son's deliverance was, then, *entirely* founded upon the word of Jesus. He placed all his confidence in it. "The Lord has said it, therefore it is so:" such was his reasoning.

This example led me to that of Abraham, who likewise believed God, though he had in himself and Sarah every thing opposed to the promise which God made him. Abraham did not doubt that the thing would come to pass which the Lord had announced, notwithstanding that, humanly speaking, it appeared to be impossible. (Rom. iv. 18—25; Gal. iii.) The faith of this believer, I said to myself, is proposed to us as an example. I must then imitate it, by simply and implicitly believing all that God affirms: and, first, if He declares that he who *believes* is justified, I may be sure that it is thus with me; that is, that I *am* justified if I truly believe. Hereupon I considered how the nobleman and Abraham were *sure* that they believed; and I saw that neither of these believers had any other proof of his belief than the belief itself which existed in his heart. I then attentively examined myself, according to the Apostle's command (2 Cor. xiii. 5), and inquired what was my persuasion as to the Lord Jesus. I knew that I believed in him, since I felt that I knew him in my soul; and that I believed all that God had said and testified of his Son; and that, therefore, I could say before God, from my heart, "I believe that Thou hast so loved the world that thou hast sent thine only begotten Son into the world. Yes, I truly believe that Jesus came from Thee, and that Thou didst send him. I also sincerely believe that it is in Him, and in Him only, that thou hast given unto us eternal life; and I am sure that I adore Jesus Christ, although I have never seen him, or heard his voice." (John iii. 15—18; xvii. 8: 1 John v. 11, 12; 1 Pet. i. 8.)

Old Man. But how did this belief give you peace of mind?

CHAPTER VIII.

The true Meaning of the Promise of God in Christ.

I replied to the old man: God also enabled me to believe the promise, addressed to all those who sincerely believe in Jesus, that "he who be-

lieveth in the name of the Son of God" should know that he "hath eternal life." (John i. 12; iii. 36; vi. 47; xi. 26, 27; xx. 31: 1 John v. 13.) I was then, according to the Divine declaration, able to draw the conclusion that I had eternal life, since I had the happiness of believing in the name of the Son of God. From that day I have possessed peace, and have endeavoured to render to God the obedience he requires from his children, among whom he tells me in his word I am classed.

Old Man. Sir, I am amazed to hear you; for all you tell me is so simple and powerful, and at the same time so opposed to all that I have imagined until now, that it appears I have misunderstood every part of my religion.

Traveller. I do not doubt that you have done so. I know how it has been with you, from my own experience; and I do not hesitate to say, that until now you have only seen in Jesus an *aid*, although you have called him a *Saviour*.

Old Man. I beg your pardon. I have never thought or said any thing than what I still say, before this holy cross, that Jesus is the Saviour, and that there is no other.

Traveller. Amen. May his Name be eternally blessed! But to say it and confess it with the lips is very little, if the mind does not comprehend, and, above all, if the heart does not believe it.

Old Man. But I assure you, my dear sir, that I believe it with all my heart: and before the Eternal Creator of heaven and earth I confess the name of the Father, of the Son, and of the Holy Spirit; but in particular I declare that I believe in Jesus, the Son of God and the Saviour of the world.

Traveller. Well, then, what meaning do you give to the word *Saviour*, since to believe in Jesus as a Saviour has not prevented you from seeking to save yourself? That is very insufficient security, in my opinion, which leaves the debtor in fear of imprisonment.

Old Man. But....I believe that Jesus is a Saviour....because he has saved our souls by his death upon the cross, provided we do, on our side, all that he has commanded us in his word and by the church.

Traveller. But, my dear sir, pay attention to your own words. The Saviour, you say, has saved us by his death, "provided we do all that he commands:" that is, according to your opinion, he has saved those who yet will not be saved until they shall have fulfilled certain conditions. But is that possible? Can it be, for example, that my debt has been paid this morning by a benefactor, and yet remain undischarged until I shall have offered my friend some token of gratitude?

The old man was struck by this remark, and said to me, smiling, Well, here again I have committed an error. You see how great has been my ignorance.

I gravely replied, That is a very great and dangerous error which divests the Lord Jesus of his quality of Saviour, and which regards him only as an *aid* who depends upon the good-will of man to be of any assistance to him. Yes, that is very fatal ignorance which destroys the *gift* of God, and only considers it as an offer which the first refusal will render useless.

Old Man. Pray how so? When, and how, have I thus denied the Saviour, or lessened his merits?

Traveller. Ah, sir! I do not judge or accuse you: I only say that there is no error more fatal than that which looks on the Son of God as only a secondary deliverer, who must be propitiated by moral dispositions or offerings: and this is certainly the error you were just now supporting.

Old Man. Pray point it out to me; for if I have done so, as I have before said, it is through ignorance.

Traveller. God declares two things respecting salvation: one, that it is a *gift;* and the other, that this gift *is in his Son* (1 John v. 11).

This salvation consists of redemption from eternal wrath, and the possession of a blessed immortality. These two invaluable benefits proceed from Jesus Christ: in Him is remission of sins and everlasting life.

Redemption from sin, life, felicity, and glory, have been obtained for us by Jesus Christ. His was not an imperfect work: he did not save by halves, but finished and completed the salvation which he took upon himself to accomplish. Accordingly, the Holy Scriptures call him the "propitiation for sin;" "the Lamb of God which taketh away the sin of the world:" and they declare that he "maketh reconciliation for the sins of the people;" and that "by one offering" upon the cross "he perfected for ever them that are sanctified," and those who were "given to him by the Father." (Rom. iii. 24; 1 John ii. 2; John i. 29; Heb. i. 3; ii. 17; x. 10—14: John xvii. 2; Isa. liii. 8, &c.)

The church also declares, that "Christ has redeemed us from the curse of the law, being made a curse for us;" that he "was wounded for our transgressions and bruised for our iniquities," and that "with his stripes we are healed;" and that thus the church "has been washed and cleansed." (Gal. iii. 13; Isa. liii. 1—6, 8; Eph. v. 23—27.) This is the language of the church; and the word of God, both in the Prophets, and in the Epistles and Revelations which follow them, brings clearly to light this truth, that the Lord Jesus has accomplished, by himself, the entire salvation of his dear sheep, whose sins he has borne in his own body upon an ignominious cross similar to this, and that he has delivered them for ever from the condemnation which they must otherwise have endured.

Old Man. If it be thus, I perceive again that I have until now formed a very false notion as to the Saviour's work; for I certainly never understood that the salvation of the church had been completed by the death of the Son of God.

Traveller. What, then, was exactly your idea upon this point?

Old Man. As I have already stated, I always believed that the Saviour by his sacrifice had taken away original sin, and that he had opened to us a door of salvation: that is to say, that by his death he took away that curse which prevented man from approaching to God, and thus procured for us the acceptance of those works which were to merit salvation.

Traveller. Oh, sir, how limited were your ideas as to the gift of God in Jesus Christ! To what would this salvation, this grace of God, be reduced, if its greatest extent was to permit man to save himself! What a small degree of power you have ascribed to the love of God towards his people; and at what a vile price you have estimated that blood which the only begotten Son of the Father shed upon the cross! You see, all its efficacy is limited, according to you, to an assistance, an aid, which the disdain and pride of the sinner would render useless. Oh, what a mean Saviour is that which you have imagined! Or, rather, into what a mere semblance of salvation have you not changed the offering of the Lamb, and with what contempt have you not covered His sufferings and death! Had I not just reason to tell you that you spoke of the Son of God as a secondary deliverer, who depended upon man's good-will to procure for him, or rather to assist him to procure, a salvation which man, after all, was to accomplish for himself?

CHAPTER IX.

The Old Man at length comprehends what is meant by a Saviour.

The old man continued silent. He was considering what I had just said, and he had not heard it in vain. What love! he exclaimed with

much devotion: what Divine compassion! What an amazing, what an adorable redemption! Ah! I see it now: I have never understood until this day the sacrifice of the Saviour. Oh, how far I have been from it! Alas, what ignorance, what hardness of heart, have I not betrayed!

Yes, continued I, how limited are our understandings when they are engaged in the contemplation of such mercy! If the king had descended from his throne for us, and had given his life upon a scaffold in order to save ours, we could comprehend and should extol such benevolence: we should delight in praising it; and we should take great care not to limit so great a benefit to a *conditional favour*, to a kindness which our own merit must support and render efficacious. But if we are speaking of God, and of the love which He has testified for us in Jesus; of the expiatory sacrifice of the Saviour; of the gift of eternal life which he offers us in himself; our understandings become immediately darkened—we no longer wish to understand—and our hearts and minds emulously endeavour to dispute with God his sovereign mercy; to contract, and if it were possible to annihilate, the grace of God and the gift which it contains.

Old Man. You say, then, if I have rightly understood you, that Jesus, in being sacrificed upon the cross, endured all that curse which his church would have had to endure if it had not been saved.

Traveller. That, sir, is *the truth;* and it is also that feature in the doctrine of grace which distinguishes it from a thousand false religions which only deceive and ruin mankind. The children of God, being taught by the word and Spirit of the Lord, believe that Jesus is a Saviour, and not merely an *aid.* They believe that the Father has given his only Son to redeem his church completely and for ever; and that the Son, to accomplish the will of his Father, has, by a great mystery, united himself to his church; that he has borne the chastisement which it had merited; and that he has quickened it in himself by the powerful agency of the Holy Spirit.

True faith, then, believes that Jesus is *really a Saviour.* False faith, on the contrary, rejects this truth, and only sees in the sacrifice of the Son of God a martyrdom, or a conditional oblation, to which sinners must add their own offerings, or at least their good desires, to render it available to save them.

Old Man. I comprehend now. Yes, I comprehend what the cross of Christ is, and what the sacrifice he offered thereon. Jesus was *one* with his church: he bore its sins upon himself, and saved it; yes, saved it indeed, by suffering the curse which it had deserved. Oh how different a character does this give to Jesus and his cruel death!

Traveller. Do you now believe? Do you see that God does not save by halves; and that salvation is not a dubious work, depending upon the disposition of man to complete it?

No, no, replied the old man, with feeling; the grace of God is not inferior to that of an earthly monarch: when a king pardons, the criminal no longer pleads his cause, or is in fear of the scaffold.

This is why, sir, I continued in a serious tone, you should believe what God tells you of his grace, and not oppose to it your works, alms, or practices.

CHAPTER X.

No one can believe in the Saviour without renouncing himself.

I did not address this reproach to the old man in vain. He continued silent: his eyes were cast down, and he appeared to be in deep reflection. I did not interrupt him; and it was not until some minutes had elapsed that he said to me, in a calm tone: "I have, then, denied the cross at the very time I was worshipping it. I rejected the salvation of the Saviour

and his grace, by the very means which I used to obtain them. In what darkness have I not lived, and to what disquietude have I thereby subjected my soul! And all this, I perceive, arose from pride; yes, from esteem for myself, and in order to have *some merit* in the sight of God. Oh! I am quite astonished at my folly!

Traveller. The idea of completing a work begun by the Almighty, and of pretending to add something to the sacrifice of the Son of God, is indeed a great error. It is also a strange contradiction in terms to call Jesus a Saviour, and at the same time to make a thousand efforts to divest him of this character, by labouring to gain this salvation for yourself—that is to say, to *save yourself.*

Old Man, with devotion. It is, then, to Him only who was sacrificed upon the cross, that my soul must look to find rest! It is, then, to the mercy of the Saviour I must repair, and it is at His feet that I must throw down the arms of my pride and my vain pretensions. What a new thing this is to me! What an entire giving up of my works and all my labours!

Traveller. Yes, it is a giving up, a total renunciation of our errors that the grace of God requires. Here the debtor, having nothing to pay, gives in his account and confesses his ruin, before he looks for a security. It is that which is already lost, that the Saviour came to seek and to save; and not simply that which has strayed, or is in danger of being lost. Now that person does not consider himself lost, who advances to meet Jesus, shewing him good dispositions and sacrifices, and saying, "Thou canst not refuse me an heavenly inheritance; for here is its value, or nearly so."

Old Man. I have, then, laboured for nothing! What a discovery! For you would be astonished were I to relate to you what I have done, or wished to do, in order to procure pardon—that pardon which God gives; yes, which he gives for the sake of his holy Son Jesus. Fool that I was, I substituted my fatigues, privations, austerities, and a thousand ceremonies and labours, for the love of Christ, and my vain delusions for the blood which he shed upon this cross! Oh what secret unbelief existed in my devotions! how profane was my piety!

Traveller. Certainly, if the king saves a criminal from death by giving up his own son to die upon a scaffold, the criminal who is saved by such grace would be very incredulous, or shew great folly, if he began to fast and to weep in order to obtain this blessing.

Old Man. How many thousand Christians commit this fault. Truly I begin to fear for the danger they run, and which, alas! is increased in proportion as their devotions and Pharisaism increase. Oh! what a universal contempt for salvation! What disdain is shewn by all, towards the work and sacrifice of the Redeemer, who, to save themselves—yes, to save themselves—take endless precautions, and engage in a continual round of readings, prayers, observances, and ceremonies! What a total ignorance of the grace of God, and of the perfect love of his Son!

Traveller. Say also what proud resistance to the Holy Spirit: for it is thus that in all ages He has been provoked by man's unbelief.

The people of Israel resisted Him in the desert by their idolatry: they again resisted Him in the land of promise, by refusing to hearken to the words of the prophets; and the most devout zealots among that nation again resisted Him when the Son himself, being come from the bosom of the Father, declared to them that eternal life is a gift which no human work can merit, or assist in procuring.

In our day it is the same thing. Jesus is announced, preached, and crucified, as it were, before the eyes of men. He is described such as he is; as a *Saviour*, having in himself the fulness of salvation. The messengers whom he has sent throughout the world proclaim aloud: "Him hath

God exalted to be a Prince and a Saviour, neither is there salvation through any other; that the blood of Jesus Christ cleanseth from all sin; that he was once offered to bear the sins of many; and that he is able to save to the uttermost all that come unto God by him." This proclamation is published, written, multiplied, and posted up every where; signs and monuments call it to mind; a cross such as this repeats it without ceasing: it is heard, listened to; people pretend to believe it; but at the same time they trifle with it, and annihilate it, by inventing and undertaking works which they substitute for the sacrifice of the Saviour, or at least consider that they will make up what is wanting in it!

And it is thus that churches denominated *Christian*, that families, entire nations, do despite to the Spirit of Truth, by despising his testimony, and draw upon themselves the terrible judgment which the Lord causes to overwhelm unbelievers,—to abandon them to their hardness of heart, and to leave them in the many-folded net of their vain doctrines, which are only, saith the Saviour, "the commandments of men."

CHAPTER XI.

How difficult it is for Man to rely on the Word of God!

The more I thus bore testimony to the fulness of the sacrifice of the Lord Jesus, and to the *free* gift of salvation which the Father has bestowed in his well-beloved Son, the more attentive the old man became, and the greater the joy he expressed in the contemplation of such a benefit. It was easy to perceive the progress which the truth of salvation through grace made in his mind, and how it was by degrees dispersing his errors and doubts.

But still I was anxious to know if this truth, in which alone there is life, had had access to his heart, or only to his understanding. I spoke to him therefore of his great age, of the uncertainty of life, of the solemn entrance of the soul into eternity; and I asked him if he should receive with joy a sudden summons to quit this world. Ah, sir! replied he, rather mournfully, an old man, satisfied as he ought to be with the duration of life, is yet surrounded with delusions; and it is not without a struggle that one can consent to relinquish the light of day and the breath of life. A very superior power is necessary to overcome this resistance; and the hand which disunites such ties must certainly be much more powerful than that of resignation or philosophy. But, added he, looking down, and in an agitated tone of voice, I trust that Power is no longer unknown to me, and that the hand of a heavenly and omnipotent Guide has already taken mine, and commenced my deliverance.

There were still doubts remaining in his mind, as, reader, you may perceive. If the gift of salvation was discerned and contemplated, yet it was *not laid hold of* and *possessed*. For it is not thus that faith expresses itself. Faith believes a testimony, and affirms that in it she reposes; faith likewise is rejoiced when this testimony is a message of peace.

A countryman who, having received a title of nobility, is to leave his cottage to enter into the palace of a king whom he loves, in quitting his poor and lowly roof neither sighs after the long-established habits formed in the cottage, nor from uncertainty as to enjoying the dignity with which he is invested, nor from a doubt as to the kind reception which the monarch will give him. He has received his letters patent; he believes them; and, trusting in this testimony, he cheerfully bids adieu to his fields and his rustic habiliments, and hastens with confidence to the dwelling where abundance, repose, and honour will be lavished upon him. And if such is the assurance of a man who relies upon the testimony of his fellow mortal, why did the old man who was speaking to me shew this sadness and un-

certainty, unless it was because his heart did not yet confide with simple honest faith upon the testimony of God, and, consequently, had not embraced as its own the promise of the King of kings?

I reproached him in these words: Man of little faith, wherefore do you still doubt? and what do you expect to support your soul, and to enable you to rejoice in the near prospect of seeing your God?

But, replied he with embarrassment, wherein do I want faith? Have I not confessed, according to my belief, that Jesus Christ is the Saviour; yes, that all-sufficient Saviour who has redeemed for ever those for whom he died upon this cross? In what, then, am I unbelieving?

In this, I replied affectionately, but firmly, that you doubt the truth of this declaration of God,—*he who believeth in Jesus is saved;* that *God justifies him, pardons all his sins,* and that *he hath everlasting life.*

I have not the shadow of a doubt of this, he replied in a decided tone. I assure you I believe it as sincerely as I do the very existence of Christ.

Well, said I then, dwelling upon every word as I uttered it, Since God tells you, you who believe in the name of his Son, that you are justified, and that you have life, why do you reply that you *hope* it is so? If God affirms it, ought you to say, *It may be?*

But, my dear sir, replied the old man, does God really declare this? Does he really say that whosoever believeth in Jesus is accounted just before God?

Certainly, I replied; for that is the testimony which God has given us concerning his Son. He declares, as we have seen, that this only and perfect Saviour hath redeemed—not *will redeem,* but *hath redeemed*—for ever, those sinners for whom he was offered upon the cross; and he declares by the same testimony, that whoso believeth in Jesus "is justified," and "shall not come into condemnation." If, then, a man can be assured, by examining himself, that he renounces self-justification, and that he confides in Jesus Christ, and in the sacrifice which he has accomplished upon the cross——

God, who hears me, interrupted the old man, holding up his joined hands, knows that I perceive my error; that I have no longer any idea of meriting salvation; and that I believe sincerely in the sacrifice and in the perfect merits of the Saviour who was nailed upon this wood, and who is risen again.

God, who hears me also, I continued with joy, says then, and declares, that he who thus believeth on the name of the Lord Jesus should know that he is justified by faith, and that he hath eternal life.

CHAPTER XII.

The Old Man becomes conscious of his Unbelief.

What have I been doing here below for seventy-six years, exclaimed the old man with an expression of self-conviction, that I have remained ignorant of this love of God towards me! For although it has only been made known to me to-day, it was manifested for me when Jesus took my debt upon himself, and paid it with his own blood upon this cross. I was then beloved by him, and my ransom was already paid, when I was living as a madman, according to the course of this world, and cared neither for God nor for his Son Jesus Christ. Yes, I was then the object of his grace. What do I say? It was my portion, according to his purpose and will, when I was fatiguing myself under the burden of my vain practices! Oh, sir, what a day is this for my soul! Blessed for ever be our meeting at the foot of this cross!

Traveller. To that merciful God and Father who prepared for us this interview and pleasant repose, be all the praise. It is his grace which

directed our conversation to his unchangeable love in Jesus Christ; and it is his Spirit which has given to me, his feeble disciple, to bear some testimony to his sacrifice on the cross, and to you, whom he called long since, to hear and receive the truth. Without doubt it has often before sounded in your ears, but it found them heavy, through ignorance and unbelief, and——

Old Man. Yes, through unbelief, my dear sir. Now I am no longer deceived, and I see clearly that it has been through pride and hardness of heart that I have until this day rejected the grace of God in Christ. I refused to humble myself, and I wished to do something towards the acquisition of this magnificent pardon. Such was the root of the evil; and I confess it, in the presence of that mighty Saviour whom I now adore as my Redeemer and my God. Yes, I believe, for he says it: Jesus is my Saviour.

Your *Saviour?* I added, alluding to the sense in which he had formerly used this delightful word.

Yes, my *Saviour*, replied he, understanding me; and no longer my *aid*. No, I no longer believe by halves, but my soul reposes at the foot of the cross, in believing in him with sincerity, in believing in him with my whole heart, and in believing his promise also.

Of what cross are you speaking? I then asked him. Do you mean these pieces of wood which I now touch, or the sacrifice itself, and the oblation of the Son of God?

CHAPTER XIII.

The true Cross is not that which can be touched by the Hand.

This cross, replied the old man, rising, and leaning his hand against the wood, is no longer any thing to me but a memorial. If it has been an idol, it is now no longer so. The Lord Jesus has himself dispelled this error, this illusion, in which my heart delighted: my faith now looks beyond this sign, which worms consume. It is to Jesus, it is to that perfect Saviour whom the Father hath given us, and who upon a cross—yes, upon a cross such as this—redeemed his church, that my soul looks; and my heart is cleansed by his blood, through faith in his holy name.

That is why, continued I, also standing, you should fearlessly and freely lay hold of that grace which the Father hath offered us in his well-beloved Son. I entreat you no longer to look back to your manner of life and your doings. God says that his children are made complete in Jesus: what should you have to do, then, with ceremonies and observances? Do you still expect by them to blot out your sins?

No, no, said the old man, striking his stick upon the ground; no more of such unbelief. No, I will no more dishonour the sacrifice of the Saviour, by substituting for it, in the least degree, either my works or my prayers. I have followed the dictates of my pride long enough: it is time for me to be led by my God.

CHAPTER XIV.

Nothing but the Word of God can make known the true Cross of the Saviour.

Take then the word, my dear sir, I said to him earnestly, and derive from it your support. On this subject believe a poor sinner, who, after having wandered like yourself, and a long time also, in unbelief, found in the Book of God, light, strength, and consolation: approach this same treasure, and draw from it for yourself heavenly riches. You must perceive that the Lord did not cause his holy word to be written, and ordain that it should be multiplied into all languages, that man might hide it, or keep it sealed up: therefore, what would you be doing, if, because you had avoided it during the days of your error, you should still delay to

read and search it, and so to drink at the living fountain pure and inexhaustible peace and holiness? Would not this be on your part a fresh contempt of the mercy of the Highest, and new resistance of the Holy Spirit, who has dictated the Bible, and who has just opened it before you, saying, Believe and possess?

I thank you for your solicitude, replied the old man, taking one of my hands, which he pressed affectionately, and I receive this exhortation as if God had himself addressed it to me. Yes, I have not known the value of the word of God, and I have substituted for it, both externally and spiritually, books and instructions which have hidden it from me, and even removed me from it. Thus I have neither understood the love of God, nor what interest I had in it, and I have only followed lights which have bewildered me. I will, then, from this day forth read and study this word, which contains my title to an eternal inheritance, and the commandments of my Saviour and Father. I assure you I rejoice to open and search this treasure.

Ah! may the Spirit of God enrich you with all its blessings! added I, prayerfully; for it is He alone who disposes our heart to receive and follow this true light. May He, then, be your supreme teacher, and guide in this study! He can neither deceive nor mislead you. Be, then, faithful and of upright heart, not fearing to hear and believe all that God shall reveal to you, and not hesitating to maintain the path which His word shall point out. In fine, dear sir, it will be better for your soul to have listened to the Lord than to have been the disciple of men; and His declarations will trace for you a road safer than that in which you would walk after the traditions of others, sinners as weak and erring as yourself.

Old Man. Do I not already see this? Do I not find in my soul at this moment an indisputable proof of the authority of the word of God over the most inveterate opinions, habits, and practices? Is the change which has taken place within me, and which I cannot deny, a trifle; or is it not rather the work of God himself, of his all-powerful truth? Is it not His word which has humbled me before the Lord Jesus, and which, causing me to despise what I regarded as my title to salvation, has enabled me to find peace in a promise which before appeared to me very weak and entirely insufficient?

Traveller. What will it be, then, when the Holy Spirit, leading you into all truth, shall have more and more freed you from the yoke and fetters which have detained you far from the grace of God, and, consequently, from all true freedom? Ah! you will then know what it is to approach death and eternity, not in following traditions or uncertain expectations, but in having your steps established on a road where may be discerned the traces of your Redeemer and King.

Old Man. May He then speak to me and instruct me! What should be the desire of my soul, but to be kept near to Him who is about shortly to deliver it from this weak and decayed body? For, as you see, dear sir, I am already bent down towards the earth which contains the dust of my forefathers.

Traveller, with respect and affection. Let me then once more, and before we separate, probably for ever here below, understand what is your assurance before God, and what will be your firm expectation when He shall summon you to pass into eternity.

CHAPTER XV.

The Traveller and the old Man embrace one another before the true Cross.

The confession of my faith, replied the old man, with a serene countenance, is now as easy as it is sincere. Receive it, then, from my mouth,

and in the presence of our beneficent Creator. "If the Almighty had not given his Son as the Saviour of the world, my soul would have justly suffered condemnation, which it could not by any works have escaped; but since 'God so loved the world that he gave 'his only-begotten Son that whosoever believeth in him should not perish, but have eternal life,' as I am sure in my heart that I do believe in this holy Son of God, I am also sure that I shall not perish, but shall have eternal life; for it is God who says it."

Hereupon this dear, this venerable old man encircled me in his trembling arms, saying with affection, "I press you to my heart, because you are my brother in Christ, as well as my friend and benefactor; for it is you who this day, by the word of our God and by the power of the Holy Spirit, have turned me from the worship of a material cross, and have conducted me to the Cross of the Son of God."

QUERY UPON TITUS I. 12.

To the Editor of the Christian Observer.

Will any of your learned correspondents resolve the following doubt? Mr. Jones of Nayland states that the passage in verse 12 of Titus i. "The Cretians are alway liars, evil beasts, slow bellies," is a verse of Callimachus—namely,

Κρητες αει ψευσται, κακα θηρια, γαστερες αργαι:

while Dr. Adam Clarke (Life, vol. iii.) says the extract is from Epimenides. Now, on referring to Callimachus I find no such line thoughout my edition (of Paris, 1675) although there is a verse beginning, Κρητες αει ψευσται, but concluding altogether differently. I do not possess the author mentioned by Dr. Clarke. I shall be obliged by any one setting this matter at rest.

J. P.

ON A COMPREHENSION WITH THE DISSENTERS.

To the Editor of the Christian Observer.

I have been much interested in the remarks which have appeared in your pages relative to a comprehension with the Dissenters; that is to say—for no true Churchman or friend of the Gospel would wish to go further—with all who love our Lord Jesus Christ in sincerity. But it requires to be defined, as a preliminary in the investigation, with what classes of Dissenters we may reasonably and scripturally hope for a comprehension, and with what classes it would be neither desirable nor practicable. Perhaps some of your correspondents, who have considered the practical details of this question, would oblige your readers with the result of their investigation. It is obvious that with Arians and Socinians, as well as with the whole body of extravagants—from the followers of Southcote and Swedenborg to those of Mr. Irving—there could be no Scriptural basis of agreement: nor could it be expected that the Church of England should give up infant baptism, to please the Antipædo-baptists; or both sacraments and a stated ministry, to please the Society of Friends; or add five new sacraments, with the adoration of saints, the absurdity of transubstantiation, and various other pravities of doctrine and ritual, to please the Papist.

These and other exceptions would make a sweeping deduction from every scriptural plan of reconciliation; for it is perfectly clear that the

seceders on these questions would not merge their peculiar opinions with a view to a general comprehension. There remains, however, a very large class of Dissenters, and *quasi* Dissenters, including in fact the whole body of religious men among them, who agree with the Church of England in almost every one of its doctrinal articles, and who might probably be conciliated by no unreasonable concessions—except in those instances in which individuals have persuaded themselves of the duty of dissenting from every church, however pure, which partakes of the character of a national establishment. The two classes of persons chiefly to be expected, and to be wished, to gather in, are the Calvinistic Dissenters and the Wesleyan Methodists, for these include the great body of pious seceders; and it is an important object of inquiry to ascertain what particular reforms or modifications, which it might be right to make, would probably embrace these two main divisions of the dissenting community. If some of their own body would assist in the investigation, it would greatly facilitate the object. To every true follower of the Son of God most dear is the prayer of his Divine Master, "that they all may be one: as thou Father art in me, and I in thee, that they also may be one in us;" and most impressive the reason given for it, "that the world may know that Thou hast sent me."

B. X.

AMERICAN EPISCOPAL PASTORAL LETTER.

For the Christian Observer.

In our papers upon the connexion between Christianity and civil government in the United States we mentioned a very interesting and valuable document, which we lately received from America, in which the question is considered with much seriousness and "meekness of wisdom." We allude to a Pastoral Letter to the Clergy and Members of the Protestant Episcopal Church in the United States, from their Bishops assembled in General Convention. We shall now furnish our readers with some passages from this remarkable document, the general tenor of which, we rejoice to state, exhibits an extensive increase of piety and zeal in the American Protestant Episcopal Church, and particularly the wide diffusion of a missionary spirit among its members.

After noticing various matters connected with the state of their communion—and, among others, the late revision of the Canons, and the appointment of a committee to make a selection of psalms and hymns for public worship—the Address proceeds to notice the relation in which the Right Reverend Prelates consider their church as standing to the civil government of their country and to the world at large.

In relation to the first of these, the following is the official authoritative view of this Right Reverend assembly. We quote the whole of this portion of the Address, as shewing the views entertained on the question by religious men in the United States unconnected with an established church, and disapproving of such an institution. Let those Dissenters and others in England who so loudly appeal to the case of the United States, impartially weigh this document; and they will find, that, though America does not do all that we think she ought to do for the maintenance and growth of Christianity in her borders, yet she has not cast off all national recognition of religion; and the religious members of her community are far from adopting the principles which of late have made such progress in certain quarters in England. We may add also, that some of the remarks of the American bishops are not unworthy of the consideration of those of our clergy and lay members of the Church, who allow their political hosti-

lities to make them forget those fundamental duties which they owe to "the powers that be," even if they do not approve of all their proceedings. The following is the extract:—

"In regard to the government of our country, while we are thankful to the Bestower of all good for our popular privileges, we ought to be careful not to misuse them, by permitting them to detract from the obligation of those injunctions of Holy Writ, which sustain the civil authority in its constitutional rights, and which subject citizens or subjects of all descriptions to the controul of the laws. We consider this counsel as independent on any question concerning existing limitations of power, or what ought to exist in a well-regulated commonwealth, being desirous of committing every such question, so far as the morality of action is concerned, to a rule which we cannot express better than in the words of an eminent bishop of the Church of England (Sherlock), where he says, 'The Scriptures stand clear of all disputes about the rights of princes and subjects'—of course, of those of republican rulers and their fellow-citizens—'so that such disputes must be left to be decided by the principles of natural equity, and the constitution of the country.'

"Whatever difficulties may arise from interfering claims, and it is evident that there may occasionally be cases of this description, they have no bearing on that of quiet possession, as under the present circumstances of the United States; which renders every endeavour for the disturbance of the present order an offence against the precepts of our holy religion, given for its preservation.

"It is not intended to deny the right of every individual of our combined commonwealth, guaranteed to him by its constitution, of expressing his opinions concerning public measures and public men, provided it be done under the controul of justice and of charity. But these are violated, when civil freedom is so prostituted as to be a pretence for what is or may be ungrounded censure, and for proceedings tending to violence and to confusion. It is a remark of one of the wisest men who have ever written in our mother Church of England (Hooker), that 'he who goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favourable hearers.' The same sagacious author has accounted for the fact, partly from ignorance, and partly by an appeal to certain frailties of human nature, operative in all countries, and at all times. This is a consideration which should make us cautious of admitting the charge of an abuse of power; and, where it can be proved, should induce the seeking of redress by constitutional and peaceable proceedings; and in the mean time to abstain from whatever may loosen the bonds of society; bringing the agents under the censure of the precept, —'Not using your liberty for a cloak of maliciousness, but as the servants of God.'

"It is an error extensively propagated, that religion and civil policy have no necessary connexion: which is in contrariety to the declarations of Scripture referred to. The connexion is liable to abuses;—that of making religion the engine of oppression in various ways; and especially in directing the civil authority to the purpose of ecclesiastical intolerance. One of the greatest achievements of political wisdom is the guarding against these results. Still, there is the connexion affirmed; and the necessity of it is generated by the evil passions of our nature, seeking private interest, to the injury of that of the public. There cannot be any counterbalance, except in the supply of restraints looking beyond the boundaries of time. Of the said connexion it is a proof, found in all the various states of society, that they require an appeal to the Rewarder of the good and the Punisher of the wicked in the administration of justice between man and

man, and in securing the obedience of all orders of men to the laws which the public authority has ordained. It is on the same principle that our courts repel from the character of a witness, and from that of a juror, the man who denies the existence of a future state of rewards and punishments. These are expedients which must be perceived to be useless and arbitrary, except on the ground of looking beyond human law, to the decision of the monitor in the hearts of men, resting on sanctions connected with the belief of an eternal state of being.

"It would be a misapprehension of these sentiments, if it should be imagined that they are a restraint on the religious freedom which is so happily possessed by the citizens of the United States, and ought to be the possession of citizens and subjects throughout the world. So far as men are concerned individually, it is a blessing which no violence can withhold from them; and for the use of it, every man is accountable to God only. His public profession of his faith, and his public exercise of devotions suited to it, are a resulting privilege, in which he cannot be interfered with, unless it should be abused to the injury of society, and in opposition to laws ordained for the security of public peace and of the rights of individuals. But these are considerations which do not abrogate the right, or dispense with the duty, attached to civil rule, of sustaining those fundamental truths of religion, independently on which there cannot be any social tie, or any obligation of law extending to the conscience.

"On various occasions, and in various ways, our national legislature has manifested its sense of the obligation of those provisions, contained in the several constitutions of the individual states, which presume the Christian religion to be a part of the law of the land. But this establishment is of such a liberal cast as secures freedom of profession and of worship to every denomination of Christians living in obedience to the laws. It is the duty of every member of this church to sustain by the weight of his character, whatever it may be, this spirit of our institutions, and to transmit it to posterity. But it is a duty not interfering with the right of those who govern to acknowledge God in his providential dealings to our nation; and this on the terms of a code which, from the time of the settlement of the colonies, and to this day in their later character of states, has been sanctioned by public law and by the public voice. As government thus holds out its support to the profession of religion, and to the performance of its devotional exercises, there is the greater reason for submission to what public authority may ordain; and for requiring of the clergy in particular, that in their ministrations they apply the sanctions of religion to the sustaining of peace and order in the community, conformably to the injunction of the Apostle, to be 'subject, not only for wrath, but also for conscience sake.'

"It is often a misconstruction of the sentiments expressed, that the maintainers of them act on the impulse of their views of political expediency, and from their being aware of the need of the arm of government to the support of the Gospel, in return for its being the support of power. Far from this, we consider our faith as begun and carried on by a Heavenly Interposition, and the church as founded on a Rock, where it will be perpetuated through whatever changes may ensue in the constitutions of commonwealths and kingdoms. But whether these can endure the discontinuance of the acknowledgment of religion as the spring of the conduct conducive to the safety of the state, is a problem the affirmative of which the experience of the world will not warrant us to assume. On the contrary, there never has existed any political establishment in which the magistracy has not found that acknowledgment necessary for purposes which cannot be reached by any human authority, or by the operation of any

human law. This end can be obtained no otherwise than by legislative countenance of what is so essential to the safety and to the interests of persons of all orders in the commonwealth.

"In thus affirming the connexion between these two subjects on the ground of their nature and their end, it is reasonable to expect that it would be recognised by those holy Scriptures which are not only the law for individuals in their several capacities, but enter into the relation which they bear to the governments under which they live. In the Old Testament, and under the theocracy established by it, while God himself is announced as the immediate Governor and King, they who ruled by a delegated authority under him are required to be such men as 'fear God;' and they are admonished, 'Ye judge not for man, but for the Lord, who is with you in the judgment;' and, 'Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart;' and, 'He that ruleth over men must be just, ruling in the fear of God.' Also, the great Sovereign of heaven is introduced saying, 'By Me kings reign, and princes decree justice.' Responsive to such claims from the seat of authority are such passages as where those subject to it are enjoined, 'Fear thou the Lord and the king, and meddle not with them that are given to change;' and, 'Thou shalt not revile the gods'—men who govern, sometimes so called—'nor curse the ruler of thy people.' In these, and in very many passages applicable to civil rulers, by whatever names they may be called, the contents are built on the foundation, that there is a bond of religion on governors, and on those subject to them, to their superiors and to one another—a bond which applies to their consciences, and which is necessary to the supplying of the defects of whatever can be set forth in human, and even in Divine law, for the governing of the conduct.

"When we pass to the New Testament, although its blessed Author distinctly announced, 'My kingdom is not of this world,' yet we find him providing for the peace and the order of all kingdoms and states, in the memorable injunction, 'Render unto Cæsar the things that are Cæsar's'—of course unto rulers under whatever name. His Apostles sustain the same high duty; as in the instance of St. Peter, who, addressing a people among whom kingly government was established, admonishes them 'to honour and submit to the king;' and as in the instance of St. Paul, who, writing to another people, among whom the authority was partly in an individual with the name of Emperor, and partly in a Senate, with their respective rights not exactly defined, uses the more cautious language, 'Let every soul be subject to the higher powers; for the powers that be,' under whatever name they may be known, 'are ordained of God.' And in another place he enjoins, 'Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.'

"If we have been diffuse on the present point, it has been owing to what we think a duty lying on us, of contradicting a theory hostile to social order, and rested on the plea, that, government being founded on compact, and having for its object the security of person and property, the contracting parties, if so inclined, may discard all reference to a state to come. That every particular form of government is founded on compact, either express or implied, may be acknowledged consistently with the present argument. But government itself is so imperiously called for by the necessities of the human condition, and by the sinfulness of human nature, that there is no degree of arbitrary rule to which men will not be subject, rather than be exposed to injuries from one another, uncontrouled by an authority to which they must all submit. Accordingly, the subject must be resolved into the will of God.

"Whatever may be thought of the origin of government, there can be

no doubt, in the mind of any Christian, of the obedience due from him to that under which he lives, and the protection of which he enjoys. The position is especially true in reference to the constituted authorities of the United States of America, which were established by the public voice; and in which there is security to the citizens against oppression and wrong of every sort, so far as human wisdom can provide. It is highly sinful to disturb such an organization by a rage for innovation. And although this does not forbid any improvements which may be proposed, in virtue of a privilege secured to every individual, yet it should be exercised with moderation, and conducted consistently with the maintaining of the public peace, and by means permitted in the provisions of the Constitution. Whatever is diverse from these restraints, brings the author and the abettors of it under the denunciation of St. Paul: 'They that resist shall receive to themselves damnation.'

"If these are obvious dictates of Christian duty, they extend to the shewing of respect to the persons of civil rulers, and to the giving of the most charitable construction to their acts. So powerful is the law of association, in the imperfect condition of humanity, that there cannot be contempt poured on those who frame or on those who execute the laws, without its extending to the law itself; endangering the sense of the obligation of it; and causing that power, instead of common right, shall be the only security for peace.

"Owing to the imperfection of human affairs, there is no blessing without its peculiar dangers. This is especially true in reference to the right possessed by the American citizen, of giving his voice in the choice of the persons by whom the government of the country is to be administered. Far be the thought of denying, or of prescribing limits to the exercise of, this right: but while, as a Christian man, he should conduct himself in it under the sense of his responsibility to God; this is a principle which will keep him at a distance from all the unworthy arts, from all the angry contention, and from all the slander, sometimes practised; and from all those acts of violence which too often characterise popular elections, arming hostile parties with enmities which go along with them into all the relations of life; and may, ultimately, render insecure the privileges which they abuse. For the exercise of them to the prosperity and the honour of our common country, and consistently with the precepts of our holy religion, they should never be in contrariety to the end of it, announced by its adorable Author, that of 'peace and good will to men.'

"Whatever is contrary to the recommendations here offered, would tend to the overthrow of any species of government. As to that of the United States in particular, how deplorable will be the issue, if when, after the experience of nearly the half of a century, we have had cause to hope for its perpetuity, and when there is a growing conviction of its advantages throughout the world, there should be a confirmation of the theories which pour contempt on popular privileges, and look for legitimate government only to the strong arm of power.

"It falls in with the design of this letter to caution alike the clergy and the laity to avoid the giving of countenance to any associations of men, who, in that their combined character, and under the profession of advancing the cause of religion, may arrogate an influence in elevating to seats of civil distinction and of power. We do not deny the right of every man, in his individual character, and we even maintain that it is his duty, in giving his voice for public trusts, to prefer their being bestowed on men who, so far as can be judged from their conduct, are under the influence of those religious considerations, independently on which there can be no security in any department for the integrity of those who fill it. But when

this object is attempted by organized combinations unknown to the laws, and subjecting the sense of the individual to that of the body of which he is a part, there intrudes into them the same diversity of views as in associations constituted by the laws, with this difference, that, in addition to the usual arts of a crooked policy, they have on them the stamp of ecclesiastical ambition, not without the mixture of hypocrisy."

From the duties thus set forth as relating to the state—and in the greater part of the description of which, with such modifications as may render the advice applicable to our own country and the circumstances of an Established Church, we cordially concur—the Address proceeds to the duties which the American Bishops consider their church owes to other bodies of Christians. And here also we find so much valuable counsel that we shall extract the passage for the edification of our readers; only remarking, in regard to the last paragraph, that we have not any reason to believe that the writers had the slightest intention of including Bible Societies within the scope of their remarks, to which, in truth, they are not applicable.

"The next point on which we propose to offer our counsels, is the relation in which we stand to the other denominations of professing Christians. We are necessarily brought into contact with them, by the intercommunity of civil privileges, by concurrent exertions for the advancement of the interests of our common religion, by the various occupations of secular life, and by family connexions and friendships, sometimes hereditary, and sometimes the result of choice. This is a subject which should be entered on with caution; lest, on the one hand, there should be a departure from the law of charity; and even manifested a spirit which, if circumstances permitted, would proceed to persecution; and lest, on the other hand, there should be a sacrifice to a species of intolerance assuming the name of liberality, and made a cover of insidious designs.

"The positions in which our different denominations stand to one another is peculiar, in respect to their common level. This is unlike to what prevails generally over the Christian world, of a dominant form of profession, from which every other form is dissent—perhaps tolerated, yet considered as inimical to the public good, and more or less under the pressure of penal law; while, on the other hand, every suffering and every privation is either resisted or indignantly endured.

"We do not enter on the question, how far rulers are permitted in reason, or are under religious obligation, to call in the church as their ally for the giving of stability to civil government. Sufficient for the present purpose is the circumstance, demonstrated by experience, that the supporters of an establishment will, whether with or without cause, accuse the seceders of ungrounded scruples, perhaps tending to sedition; while these will complain of oppression, in their being excluded on account of their religious theories from the honours and the emoluments of their country. Whatever weight there may be, or whether there be any, in the arguments used by either of these classes of persons, with us there is not any ground for such mutual jealousy and hostility as have been alluded to; there being no dominant profession, and all being equally allowed to worship God in such public exercises as they the most approve of.

"This is a motive to mutual forbearance—although not at the cost of preventing decided testimony, given, as an Apostle has required, 'with meekness and fear,' against whatever we hold to be contrary to the faith or to the morals of the Gospel; whether its holy declarations be directed to the defence of 'the Foundation, other than which no man can lay;' or against those who build on it, not 'the gold, the silver, and the precious stones' of Evangelical truth, but 'the wood, the hay, and the stubble' of human weakness.

"It ought to be a sufficient motive of a tolerating and conciliatory policy of religious denominations to one another, that they may see before them an enemy, in that spirit of Infidelity which levels its arts at the root of their common faith, and, without denying the existence of human duty, would do away the sanction of it in the revealed will of God.

"It is a sufficient discouragement, to the minds of all pious persons, that the favourers of sentiments so much fraught with mischief should have cause of triumph in the diversity of denominations, all claiming to be built on the true foundation. But when they are seen assailing one another with an acrimony forbidden by their common faith, which enjoins its professors to be 'gentle to all men, apt to teach, patient, in meekness instructing them that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth,' it is a stumbling-block, which affords a more specious plea to Infidelity than any that can be drawn from the weight either of their own characters or of their arguments.

"Against the operations of that irreligious portion of the community it ought to be a cause of jealousy, with all who have either religion or the public good at heart, that concerning these two objects there is unequivocally avowed the opinion that they have no natural alliance, and that the one may be provided for independently on the other. The error of this opinion has been already treated of; and it will be pertinent to add, that it strikes at the use of oaths, at the abstaining from judicial proceedings on the Lord's-day, and at the legislative accommodations for the worship of God on that day and at other times. Why should there be granted to us charters and laws, protecting us in the enjoyment of those privileges, and in the possession of property in a reasonable extent, if there be no good to be derived from such provisions to the State? The time is not come for the urging of a pretended reform on these points; but the tendency of the opinion to it ought to be borne in mind. In consideration of this common danger, there is the more reason to be gratified by whatever good may be achieved by our brethren of other denominations; in which we shall be warranted by that saying of St. Paul, 'Notwithstanding, every way, Christ is preached; and herein I do rejoice, yea, and will rejoice.' Let the honour of the success be what it may, it should be a ground, not of hatred and of jealousy, but of excitement, to the clergy, of zeal in their labours; and to both clergy and laity, of circumspection in their conduct, and of carefully avoiding every thing by which 'the word of God and of his doctrine may be blasphemed.'

"Although these are considerations bringing additional weight to those involved in the subject itself, they are not intended to discourage the clergy from instructing their congregations in those institutions of our church which we believe to be scriptural, and, although disallowed by many of our fellow-Christians, to have been handed down to us from the earliest ages of the church. Such instruction is a duty, and may be without any of the severity in language and in manner which gives occasion for the charge of a sectarian spirit. Perhaps the object may be the best accomplished by lectures detached from the ordinary course of sermons, and coincident with preparing for the ordinance of Confirmation. It is not that the same subjects should be interdicted from the ordinary exercises of the pulpit, especially when they present themselves incidentally: but it is a department, in which the matter is overdone, should a proportion of a congregation have cause to complain that the bread of life is withholden from them to give place to discussions which rather concern the outward discipline of the church than the truths to be protected by it; and, especially, when there is no appearance of a call for the other, in the threatening of resistance against the

ecclesiastical authority or against the reasonableness of our services. It has pleased God in his providence to permit the variety of profession abounding in the Christian world. With us it rests, while we adhere to the principles transmitted to us from the purest ages—for a long time blended with dogmas and with practices not warranted by an early origin, but at last disencumbered of such extraneous matter, and coming to us through the channel of the Church of England—to perpetuate the same, without accommodating to other communions in any important points, not excepting such as are left to human discretion, when no good is to be thereby answered.

"There are often persons of other denominations, who, with the concurrence of some—perhaps well-meaning, but, as we think, mistaken—members of our church, are forward in projecting, and in carrying into operation, expedients of combination, for the inculcating of what they think the only essential truths of the Gospel, detached from the diversities which characterize the discordant theories, and, as they suppose, may be lost sight of in the common object of Evangelical instruction. Against such amalgamation we hold ourselves bound in conscience to declare our decided disapprobation. 1st, We do not perceive that a minister of the Gospel can lawfully bind himself under the tie of a voluntary association intended to cover with the mantle of silence any matter resting on Gospel verity, and contributing to the sustaining of it; especially when he is bound to inculcate the same, by an obligation laid on him in the promises made at his ordination, on every occasion opening a prospect of doing so with success. 2dly, So far as the experience and observation of the most of us have extended, in relation to the associations now contemplated, the assurances pledged by them are not generally fulfilled. A sectarian spirit has sometimes shewed its head. Individuals of them, and sometimes the associated bodies, perhaps unconsciously, have introduced into their acts some matters in contrariety to the known tenets of the Episcopal Church; the members of which are thus insensibly drawn to set light by the doctrines of her communion. 3dly, It has the effect of bringing into view such litigated points in unorganized Christian intercourse, and in the courteous interchange of the civilities of social life, as tend to the generating of angry feelings. It is a much better expedient for the maintaining of peace and of friendly offices among different denominations, that each of them should sustain the cause of God and of godliness by such means as are presented by their peculiar organizations; exercising toward every other all the forbearance and all the charity which may reasonably be exacted by a regard to the fallibility of the human understanding, and by the workings of unperceived prejudice in ourselves, and in others with whom we have to do; and all the esteem which may be thought due to any virtues which they may possess, or to any good deeds which they may perform. This is a species of charity which may be maintained without the abandonment of principle."

We have above remarked, that this last passage has no reference to Bible Societies; and we should arrive at this conclusion, even if we had felt any doubt respecting it, by perusing the following paragraph, which follows shortly after.

"In doing justice to the means which have been set at work for the spreading of a knowledge of the glad tidings of salvation, we cannot but especially honour the various ways which have been brought into operation for the circulating of the Scriptures of truth, as well in our land, by putting them into the hands of those who might otherwise be ignorant or imperfectly informed of their restraints and their consolations, as for sending them to countries the population of which, although nominally

Christian, are entirely ignorant of their contents, or only partially permitted to peruse them. We are aware of the fact that the original publishing of the Scripture was with the accompaniment of the ministry, for the unfolding of its sense, for the impressing of it on the consciences, and for the rendering of it persuasive to the hearts of men. But there may be, and there are, co-ordinate measures, for the furnishing of missionary labours, and of explanatory notes and comments; not forgetting the edifying illustrations of Scripture in our Book of Common Prayer. But if the Bible should be sometimes sent beyond the bounds within which the receivers can be addressed by a ministerial agency, either verbally or through the medium of the press, they will find so much of salutary instruction addressed to their understandings, and enforced by their natural sense of propriety and of good morals, as will of itself render them the better members of society, and perhaps prepare them for that oral instruction which may ultimately be brought to them by the good providence of God. It is also no small advantage, derived from the putting of the Bible into the hands of a population discouraged from the perusal of the whole of its contents, that on their discovery of its contrariety to the many opinions and practices which either deny or obscure its truths, it will disencumber many of them of the inventions with which those truths have been blended, extending the knowledge of the faith in the purity in which it was 'once delivered to the saints.'"

The remainder of the Address relates to the duty of missionary exertions, which are strongly impressed by the Right Reverend Prelates. The whole concludes with a solemn admonition.—

"Under the weight of this last department of our letter we feel ourselves called on to admonish our brethren of the clergy—and it is our prayer that the admonition may be brought home to our own bosoms—to remark the excitement presented to us by the circumstances of the present times to zeal and to industry in the several duties of our vocation; and to be aware that the approbation of our Heavenly Master will be forfeited, not only by 'the wasting of our talents,' but by 'the hiding of them in a napkin.' However censurable any immorality, or even levity, the being free from these will be far short of what is bound on us by the word of God, and of what we pledged ourselves to at our entrance on the ministry. To the laity of our church we say, that, although not under the Apostolic injunction 'to give themselves wholly' to the work of extending the glad tidings of salvation, it is their duty to aid it by their prayers, by their influence, by their contributions, and by their 'adorning of the doctrine of their God and Saviour in all things.' Both clergy and laity may be told, that we shall in vain claim the character of a church distinguished by the soundness of its institutions, and to be so acknowledged by the world, if they are seen to be inoperative in practice."

ON THE NEGLECT OF THE WEEK-DAY CHURCH-SERVICES.

To the Editor of the Christian Observer.

A CORRESPONDENT in your October Number has called attention to a subject which I think most sincere members of the Establishment must agree with him in considering highly important, in what he justly calls "this eventful crisis of our venerable church"—namely, the almost universal refusal of her members to avail themselves of the Wednesday and Friday services, where they are administered. I cannot pretend, in accordance with your correspondent's wishes, "to state any satisfactory cause of this

apparent inconsistency," in those who profess to derive benefit and comfort from the use of our Liturgy, for in my opinion the real cause is exceedingly unsatisfactory; but I think a very few remarks will go far to explain it. Admitting that there are several circumstances, chiefly of a domestic and mercantile nature, which may occur to prevent many well-disposed persons from attending Divine worship on a week-day, and which may honestly be pleaded in excuse, it is obvious that not a few will generally be left to whom such circumstances do not apply; and the question to be solved is, Why do *they* absent themselves? Perhaps I shall be thought uncharitable—for the nature of charity is sometimes strangely misrepresented—if I were to say that it is simply because the duty, or rather privilege, to which the people are called by the Church, is scarcely ever urged upon them with earnestness or energy by her ministers; and probably I should not be right in attributing it to that alone: still I must be permitted, with all respect for the office and persons of the clergy, to say that I believe their supineness to be the cause, *mainly* and *prevalently*. The blessings that might be expected to follow the faithful use of such a means of grace, and the good effect that would in all probability be wrought upon many by the public worship of God, when it *could* not be considered, even by the most worldly, as a mere fashionable formality, or originating in the love of excitement, it has never been my lot to hear dwelt upon, or alluded to, from the pulpit; and what the minister of God is not careful to impress upon his flock—especially if he be a pious man—they will seldom be apt to think of much importance.

I am well acquainted with a town in which a more than common proportion of the inhabitants are by profession—and I believe in reality too—religiously disposed, where a striking example is presented of the correctness of my view. For some time—more than three years, I believe—there has been established in one of the churches, originally at the suggestion of the Bishop of the diocese, a daily morning service at seven o'clock, which is administered, as I can vouch upon my own knowledge, with devotion and zeal by the excellent curate of the parish. To this service—conducted purposely before the hours of business have begun, that the more persons may avail themselves of it—I have never seen more than twelve or fifteen persons come; frequently there are not so many; and of those who *do* come the chief part are of the humblest classes of society. There is a tolerably large number of clergymen in this town, many of whom are most faithful and exemplary in the discharge of their pastoral duties; and yet, of them all, not one is ever to be seen attending, even for example's sake, this public worship of the Almighty. I will not say they treat it with contempt—for that would be, I am sure, most unjust towards them—but assuredly they *appear* to regard it with indifference. Their conduct is the more to be lamented, because I am morally certain, if but two or three of them were to devote only a quarter of an hour in each year to reminding their hearers from the pulpit that it would be for the honour of God and their own edification not to neglect a proffered opportunity of worshipping Him in the congregation of his people, and only now and then to practise themselves what they taught to others, the church would every morning be nearly filled. Whether they think lightly of such a result, or do not think of it at all, I cannot say; but I sincerely trust, that, as you have permitted the subject to be brought forward, you will, for their sake, and that of others in the like situation, or who may be influenced by them, let it be known that there are *some* in the Church who would gladly see her beautiful service attended, as it used to be in former times, on the days when it is appointed to be read. I have instanced only a single case, and one which may, in some of its circumstances, be peculiar; but it serves well, I think,

to exemplify my general position, that the "inconsistency" of which your correspondent complains is in the main attributable to a want, upon this particular question, of care or zeal in such of our clergy as do not expose and reprove it with the authority it is theirs affectionately but firmly to exercise over their flock. I beg to say, I am not excusing the laity—of whom I am one—for neglecting their privileges as Churchmen, but simply stating a cause, and as it appears to me the principal one, of their so doing. D.

ON THE EFFECTS OF EDUCATION NOT BASED ON THE BIBLE.

To the Editor of the Christian Observer.

At a recent meeting in aid of the British and Foreign Bible Society an able advocate of the cause advanced a position, to the effect that education, if not based on the Bible, is a curse rather than a blessing. It were better for mankind, he observed, to remain in ignorance, than to be taught even the first rudiments of knowledge, without the inculcation of Scripture principles. This sentiment is often urged in books and sermons, and with the best possible motive, namely, to shew more strongly the duty and importance of training youth in the nurture and admonition of the Lord. But is it a tenable position? Can it subserve the cause of truth? Without doubt, the knowledge acquired, and the principles implanted, by a truly religious or Scriptural education, as far outweigh in value every other kind of knowledge, as eternity in importance outweighs time. But are we therefore to hold in contempt the blessings of civilization and secular knowledge? Is the cannibal of New Zealand in more enviable circumstances than civilized man, supposing both to be on a level in regard to Christian principles?

It is surely nothing to the purpose to say, that, knowledge being power, depraved men will, by the acquisition of that power, become more wicked and injurious, and consequently fall under greater condemnation. The Gospel itself is to some the savour of death; and where it fails to produce its legitimate effect, is the occasion of greater wickedness and deeper condemnation: is that, however, any argument against the Gospel? Persons born blind or deaf may very possibly become much more wicked by having the use of those senses imparted to them; but may we therefore, having it in our power, refuse to give sight to the blind or hearing to the deaf? A merely secular education may doubtless, through human depravity, become a curse; and may not also a Scriptural education?

The subject is of sufficient importance to be noticed in your pages, with a view to its deliberate consideration, lest, in promoting what is good, we incidentally do harm, by exaggerated or unfounded statements. Were there reason to believe that the sentiment objected to was entertained by one individual only, or that its avowal was confined to the hearing of a single audience, this communication would not have been obtruded. P.

ON MIXING WITH THE WORLDLY-MINDED.

To the Editor of the Christian Observer.

If not preceded by some better correspondent, may I be allowed to offer a reply to the letter of J. L. E. in your Number for September.

The question, "how far a Christian is justified in mixing with the unregenerate," appears to me to be one of principle and feeling, rather than

of mere opinion. For, if a man be truly regenerate, will he not of necessity *prefer* and seek out the society of the godly, and avoid as much as possible the "vain conversation" of the worldly? That it is sometimes necessary, and even proper, to hold intercourse with the latter, is implied in many parts of holy Scripture; and in the fifth chapter of the First Epistle to the Corinthians some most important directions are given. But as your correspondent is so circumstanced as to be "under the controul of others," and "frequently obliged to associate with the worldly-minded," it were better, perhaps, that he (or she) should confine his attention to the course of conduct most proper to be followed under such circumstances, in place of directing his inquiries to the question how he ought to act in a situation it may never be his lot to enjoy. He is now in that appointed for him by a wise and merciful Providence, and has only to refer to His word for guidance. Our blessed Saviour thus addresses his Father in behalf of his disciples: "I pray not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil" (John vii. 15). And in directing them to "let their light so shine before men that they may see their good works, and glorify their Father who is in heaven" (Matt. v. 16), he intimates that a consistent Christian walk on their part is one of the means he condescends to employ in leading a sinful world to glorify God. If your correspondent is "very seldom able to enjoy the society of the Lord's people," he may rejoice at having thus greater opportunity than he might otherwise have of seeking his portion in God, and less temptation to love "the creature more than the Creator." And if his *affections* do not sympathize with the thoughtless persons he converses with, he may well, on that account, "rejoice and be exceeding glad;" taking heed that his own "communication be that which is good, to the use of edifying."

But let J. L. E. see to it that he is himself *really* one of "them that are within;" that he is indeed become a child of God; and that his "living in the Spirit" is evidenced by his "walking in the Spirit." Let him bear in mind, that it is only by virtue of a spiritual union with Jesus Christ that he can have any title to be considered as separated from the world; and let a deep, contrite sense of his own short-comings produce in him a modest demeanour towards those from whom, by the grace of God *alone*, he is made to differ. We little know how much of worldliness may still be lurking within our own heart, till corresponding circumstances call it forth, even though generally vain pursuits may be distasteful to us. May the "strength" of God be "made perfect in our weakness," and enable us at all times to "walk in wisdom towards them that are without."

ELIZABETH.

CLERICAL MAGISTRATES.

To the Editor of the Christian Observer.

The Clerical Magistracy of this empire has been for years, in the opinion of the friends of the Established Church, a monstrous deformity, detrimental to the labours of her hierarchy, subversive of her doctrines, a stone of stumbling and a rock of offence. A Clerical Magistracy (too often purchased at the sacrifice of political independence), placing a merciful and placable minister of the Gospel in the seat of a stern and implacable judge, wears of necessity, in the eyes of the flock, too harsh and repulsive an aspect to admit of a cordial association in their minds with the meekness and forgiveness which should beautify the devoted servants of the Prince of Peace. Entertaining these sentiments, my arguments are levelled not at

individuals, but against a system which is in the highest degree impolitic, deeply injurious to the vital interests of the Church, derogatory to the ministerial character, and which invariably alienates the affections of the lay members of the community.

I have seen, with poignant regret, that in various parts of the country several of the clergy have lately unnecessarily been added to the commission of the peace. In the county where I reside, and in the surrounding counties, there is no dearth of resident lay gentlemen of education and fortune, who are upright and indefatigable in the enforcement of the laws of the realm. Why then should the clergy be withdrawn from the administration of the cup of salvation, and be required to unsheath the sword of justice? In remote, thinly populated districts, some illusive motives may be adduced for a clergyman being a magistrate: yet how can he reconcile the discharge of his secular duties with his ordination oath, "that he will be diligent in prayers, in reading of the Scriptures, and in such studies as help to the knowledge of the same, *laying aside the study of the world* and of the flesh?" I trust however, sir, that, in conformity with their consecration vows, in order to give themselves wholly up to the work of the ministry, in deference to the imperative voice of the nation, and as they prize the esteem of their hearers, the objectionable, incompatible, and inconsistent system of a clerical magistracy will shortly be extinguished by the secession of its members; for, if not, the nation will demand from a "reformed Parliament" its speedy abolition.

HAMPDEN *.

REVIEW OF NEW PUBLICATIONS.

LIFE OF DR. ADAM CLARKE.

(*Concluded from page 754.*)

Dr. Clarke, upon his appointment the second time to the London circuit, in 1805, found himself in a vortex of occupations, from which he never wholly emerged; his life from this period having become a scene of such unremitting and exhausting labour as few men could or would have endured for a single year.

His labours as a Methodist preacher were alone sufficient to wear down the strongest mind and body; for, besides preaching four or five times every week, with all the other duties of his office, he was called to superintend the whole of the London societies and chapels—an occupation now shared by six colleagues—and had to attend to every detail, temporal and spiritual, throughout this extensive branch of the Methodist connexion. In 1806 he was elected President of the Conference, which met at Leeds;—a distinction among his brethren which he resolutely declined, till two of them, he says, "by main force lifted me out of my seat and placed me upon the table." The labour and excitement were almost more than he could bear, particularly in the public and private examinations of the young preachers, who, whatever the "Dialogue with a Methodist" may say to the contrary, are

* We concur with the writer of the above as to the impropriety, generally speaking, of uniting the magisterial with the clerical office—though we have the pleasure of knowing instances in which the union has been productive of great public benefit—but we strongly deprecate the harsh, and we believe unjust, terms in which he describes the magisterial character; and we have therefore taken the liberty of omitting a few lines of his paper, though we were unwilling to refuse opening our pages to the consideration of the question.

made to undergo a very strict scrutiny. But he was comforted in his labours by seeing the zeal and Christian simplicity of the people, who were coming to the preaching from twenty miles round. The following anecdote shews their spirit and temper. A member of the Society of Friends, seeing a very plain-looking countryman at six o'clock in the morning covered with dust and carrying a large great coat, thus accosted him: "Friend, whither art thou come? thou appearest to have travelled far, and to be much fatigued." "Glory be to God," replied the countryman, "I am cooming to the Methodist Conference; I am coomd forty mile, and ha walked all night: I ha got fifteen shillin, mon, and ha savd it fro my wage these twalve week at upwart o' a shillin a week." The Friend, struck with his appearance and honest bluntness, said, "Friend, I like thy spirit; thou seemest sincere and zealous in thy way; turn in hither and refresh thyself, and thou shalt be welcome to what the place will afford." Dr. Clarke remarks upon the anecdote, "How valuable is this simplicity of spirit; how much more happiness do those people feel who take God at his word, than those experience who are disputing with God Himself every particle of His own Revelation. Julius Cæsar Scaliger, who perfectly understood thirteen different languages, seeing the comparative happiness of the simple and the ignorant, exclaimed, 'Oh that I had never known the alphabet.' But it is probable that from these uninstructed persons as many sources of comfort are sealed up, as there are causes of distress to those whose understandings are properly cultivated."

But his labours as a Methodist preacher were far from being his only occupations. He wrote or edited various works of Biblical research or illustration; and contributed many papers, characterised by great learning and ability, to the Eclectic Review, which was at that period under the management of Mr. Greatheed, who well knew how to make good use of his friend's large attainments in critical, Oriental, and theological studies.

Added to these varied labours, the British and Foreign Bible Society now began to occupy a large measure of his most affectionate regards and indefatigable attentions. The Society, which was then in its infancy, had nominated him a member of its committee, and his Biblical knowledge and Oriental studies constituted him a powerful auxiliary in many of its important objects. Mr. Butterworth, who was one of its earliest members, besought him to add this one other duty to his already long catalogue of engagements; and his sense of the importance of the object itself, joined with his desire for the instruction and salvation of all the human race, induced him to comply with this new demand. How zealously and carefully he laboured in this new sphere of duty is too well known by the friends of that invaluable institution to need recapitulation. Besides his judicious advice respecting the choice or preparation of versions, and his indefatigable industry in various intricate matters of learned research and attention, he even prepared types which no one else knew how to construct—as in the case of the Tartar Testament—and by his minute acquaintance with the technicalities of Oriental literature and printing performed services in this great work of Christian philanthropy which no person but himself possessed the peculiar qualifications to render. The Society felt so strongly the value of his assistance, that when the time approached at which, according to the ordinary course of the rules of Methodism, he was to be removed from London, it formally petitioned the Conference to suspend the rule in his case, and to allow him to remain in the metropolis beyond the limits otherwise prescribed for removal; and the Conference, much to the honour of all parties, cheerfully complied with the request.

The services which Dr. Clarke performed for this invaluable society were wholly gratuitous; for he even refused to accept the slightest acknowledg-

ment or compensation, though solicited by the Committee, for those literary labours which, in justice to himself and his family, fairly entitled him to claim an honourable remuneration, upon the Scriptural principle that "the labourer is worthy of his hire;" and that if one, who can ill afford the time and exertion, undertakes for many a duty in which all are equally interested, his colleagues are bound to see that his devotion to the common cause shall at least not be allowed to fall with too heavy a pecuniary weight upon himself and those who are dependent upon him. The conduct of what is called "the religious world," has not always been either generous or just in this respect.

To recreate his mind amidst these multiplied toils, Dr. Clarke, some time after being appointed to his second triennial term in London, made a tour into Wiltshire with Mr. Butterworth; which furnishes his biographers with occasion to introduce various passages from his diary and letters. An English county within a few hours' journey of London, is not, however, so absolutely unknown a region as to require us to quote a passing traveller's remarks upon its localities; but two or three passages, connected with his own personal feelings or narrative, may deserve to be extracted, as coincident with the general object of the memoir.

The following was an "adventure" at Amesbury:

"In a ride of about three or four miles we reached a small town, or rather village, called Amesbury: it is situated among the hills, in a chalky soil, and is dry, neat, and clean: there is one inn in the place, the George, which, much to our satisfaction, afforded us a tolerable supper and beds, and also stabling for our horses. Almost our first inquiry was, 'are there any religious people here?' The waiter, who was an intelligent man for his station, told us that there was a people who had left the church, and were much under the direction of a baker, whose name he did not know. Determined to find out this ecclesiastical baker, Mr. Butterworth, Miss Martin, Henrietta, your little sister Mary, and myself, sallied out: it was a fine moonlight evening, and the sky perfectly serene: we knew not the man's name, nor where he dwelt, but inquiring of a woman on the way, she gave us full directions, and said the baker's name was Edwards. I rapped at his door, and a decent woman opening it, I asked if Mr. Edwards was within. Being answered in the affirmative, I desired to see him. He soon came and invited us in: we entered, and told him that we were strangers passing through the country, and that on coming to the village we had inquired if there were any religious people there, and that we were directed to him. As soon as we sat down, I asked him to what class of religious people he belonged: he replied, 'to Mr. Wesley's people.' We found that preaching had been established there about twelve months, and that they had eleven members in class, and *that six of these enjoyed a clear sense of their acceptance with God:* that he had come to reside in the village on purpose to introduce Methodism into it, and that it had previously been tried upwards of thirty years without effect, the preachers having been constantly beaten out of it. We easily perceived that the decent upright steady conduct of this worthy couple had done honour to their profession; for there was now a large congregation, and nothing but peace: their own light shining steadily before them, they had seen their good works, and glorified their Father who is in heaven: we were so pleased with them ourselves, that we invited them to sup with us at our inn, where we spent a comfortable hour together." Vol. ii. pp. 129, 130.

We pass over Dr. Clarke's enthusiasm at Stonehenge, and his description of its ruins, together with the manners and customs of the shepherds who are wont to depasture their flocks upon the Plain of Salisbury, and other matters, not wholly unknown to the world; but we must not refuse a few passing lines to honoured Old Sarum, more especially in memory of its recent celebrity as the sting of parliamentary epigrams and popular orations. Dr. Clarke seems to have thought the postillion somewhat simple in declaring that there was "nothing to be seen there," and that "no person went to see it;" but postillions understand perfectly well Euclid's definition of a straight line, and are accustomed to be very discreet in their disclosures when then they find travellers more curious than locomotive. Had the answer been given in Madame de Genlis' Palace of Truth, where persons were constrained to utter, not what they intended, but what they

secretly meant, it would perhaps have been, "Yes, there are some old ruins, which travellers often alight to visit; but as this detains me on the road, and I have better employment in store at the inn, I do not wish you to know any thing of the matter." But Dr. Clarke and his friends were persevering, and were rewarded as follows:

"We all set forward, and to me this was a very high treat: we found here the remains of a very ancient city and fortress, surrounded by a deep trench, which still bears a most noble appearance: on the top of the hill the castle or citadel stood, and several remains of a very thick wall, built all of flint stone, cemented together with a kind of everlasting mortar, which are the only remains of its ancient grandeur. The castle and city were destroyed in the 525th year of the Christian æra. What is remarkable, these ruins are still considered in the British constitution as an inhabited city, and send two members to Parliament: within the breadth of a field from this noble hill there is a small public-house, the only dwelling within a very great space, and containing a very few persons: which, excepting the crows, hens, and magpies, are the only beings which the worthy members have to represent in the British Senate. I went through this small house, in order that I might have it to say I had been all over the borough of Old Sarum." Vol. ii. p. 131.

Dr. Clarke missed inspecting the monuments in Salisbury Cathedral, because, it being the time of Divine Service when he visited it, he did not think it proper to examine inscriptions, even on the outside of the building, while God was being worshipped. Fonthill he thought over-done and tawdry; but Wilton made ample amends; and still more the family chapel of Wardour Castle. The following passage shews the powerful effect which even the externals of Popery are calculated to produce upon the feelings and the imagination. Can we wonder, after reading it, that the Church of Rome is making converts even in the very heart of Protestant England? We may add, is there nothing to be learned, by those who profess a purer faith, and especially by the noble and titled families of this our highly favoured land, when they see the powerful effect of influence and example, as illustrated in the case of several ancient Roman Catholic families, whose mansions have become so many foci for the accretions of Popery.

"This is one of the finest and most solemn little buildings I ever saw. You must know that the Earl of Arundel is a Catholic nobleman, and the chapel belonging to it is laid out in the Romish taste: two lamps perpetually burning before the altar, on which is placed an elegant and costly crucifix. Through a window of stained glass, of exquisite workmanship, a sufficient measure of light is admitted to make every object visible enough, in conjunction with the two lamps already mentioned: indeed the mixture of these two lights produces a sort of illumination which partakes at once of the cheerfulness of day and the solemnity of night, and yet the spectator cannot tell where the one acts separately from, or independently on, the other; except in the narrow limits of the silver lamps themselves, and the surface of the painted window: in all other parts of the chapel they are imperceptibly blended.

"Your sister, Mary Ann, on coming into this chapel, as if suddenly influenced by the spirit of devotion, immediately kneeled down before the altar, and continued in this posture, without opening her lips, for several minutes. The steward who followed up, appeared to be a deeply serious and devout man. As soon as he entered he bowed himself before the altar; and on leaving the chapel he walked backward, with his face to the altar, till he got to the door, and then bowed both his head and knee. To superficial and irreligious minds all this might appear superstition: but I confess, where I meet with so much solemnity, decorum, and reverence, I feel no hesitation to ascribe these acts to a more heavenly principle: he who can enter a church or a chapel, or any place dedicated to the worship of God, as he does into his own habitation, or into that of his horses, which is a very common case, has, in my opinion, no proper notion of religious worship, and is never likely to derive much edification to his own soul from his attention on the ordinances of God. Twice we had the privilege of seeing the Earl: we also saw his domestic priest, and other members of his family. His character in the country is excellent, for personal probity, irreproachable conduct, and charity to the poor. I could plainly see pleasing evidences of his Lordship's influence through the whole country: the people were decent, sober, amazingly affable, and well-bred. How much good might our noblemen do, and how much evil might they prevent, were they all actuated by the same amiable principles and benevolent conduct.

"Another thing particularly impressed us, it was the number of religious books which we saw in almost every apartment: such as "The History of the People of

God;" "Thomas à Kempis, on the Imitation of Christ," &c.; and all these books seemed as if they were in frequent use. In departing from this place, my heart most cheerfully and affectionately said, 'May the blessing of God rest upon this noble mansion, and upon its worthy inmates.'" Vol. ii. pp. 135—137.

An expression occurred in the first of these extracts, that respecting Amesbury, which could not have passed unnoticed by our readers. Dr. Clarke speaks of six persons "who enjoyed a clear sense of their acceptance with God," and this expression he uses as a synonime for true believers. There is no point on which he dwells more often and more earnestly than on this. Even when casually called upon to preach, either at places where the people were utterly ignorant of the principles of the Gospel, or where there was already a body of religious persons, this topic, of "the witness of the Spirit," seems constantly to have presented itself to his mind as one of the most important on which to address them. He considers this witness to be "the privilege of all true believers." We have read and thought much upon this prominent tenet of Methodism, but to this hour we do not clearly comprehend it. We will do Dr. Clarke the justice to quote the following passage, in which he goes into a brief detail of his views on this point, and also on another doctrine held by the followers of Mr. Wesley, and which is usually, though not very correctly, called "perfection in the flesh." The latter appears to us inconsistent with actual facts, and contradictory to the whole tenor of Scripture, more especially to the penitential acknowledgments of the Apostle Paul. The former, besides those objections which attach to it as held under the Calvinistic system, is doubly untenable under the Arminian; for the doctrine of necessary assurance, if admitted, seems to us to be essentially connected with that of final perseverance; as we cannot believe that the Holy Spirit really witnesses to any man that he is a child of God, whose conduct proves to-morrow that he is a servant of Satan, and that, however specious or even sincere for a time was his profession, his "heart was not whole with God." We will only add, that we do not doubt that the assurance spoken of has been often enjoyed, and that it is a privilege which the Christian should earnestly seek, if it please God thus to bless him with this manifestation of his love; but to make it necessary, essential, and an invariable consequence of the operation of saving faith, is to give to it a place not given to it in Scripture, and may make the hearts of many of the righteous sad, whom God has not made sad. The following is Dr. Clarke's explanation.

"In addition to what you found in my papers, permit me to say,—1. I should never have looked for the 'witness of the Spirit,' had I not found numerous Scriptures which most positively asserted it, or held it out by necessary induction; and had not I found, that all the truly godly, of every sect and party, possessed the blessing,—a blessing which is the common birth-right of all the sons and daughters of God. Wherever I went among deeply religious people, I found this blessing. All who had turned from unrighteousness to the living God, and sought redemption by faith in the blood of the cross, exulted in this grace. It was never looked on by them as a privilege which some peculiarly favoured souls were blessed with: it was known from Scripture and experience to be the common lot of the people of God. It was not persons of a peculiar temperament who possessed it; all the truly religious had it, whether in their natural dispositions sanguine, melancholy, or mixed. I met with it every where, and met with it among the most simple and illiterate, as well as among those who had every advantage which high cultivation and deep learning could bestow. Perhaps I might with the strictest truth say, that, during the forty years I have been in the ministry, I have met with at least forty thousand, who have had a clear and full evidence, that 'God, for Christ's sake, had forgiven them their sins,' 'the Spirit himself bearing witness with their spirits, that they were the sons and daughters of God.' The number need not surprise you, when you learn that every Methodist preacher converses closely, and examines thoroughly, every member of his societies, concerning the work of God upon their souls, once every three months. This single point of their spiritual economy, gives them advantages to know and discern the operations of the Divine Spirit in the enlightening, convincing, converting, justifying,

sanctifying, and building up of the souls of men, which no other system affords, and no other ministers in the same degree possess.

"2. We never confound the knowledge of salvation by the remission of sins, with final perseverance. This doctrine has nothing to do with a future possession; the truly believing soul has now the witness in itself; and his retaining it depends on his faithfulness to the light and grace received. If he give way to any known sin, he loses this witness, and must come to God through Christ as he came at first, in order to get the guilt of the transgression pardoned, and the light of God's countenance restored. For, the justification any soul receives, is not in reference to his future pardon of sin, since God declares his righteousness 'for the remission of sins that are past.' And no man can retain his evidence of his acceptance with God, longer than he has that 'faith which worketh by love.' The present is a state of probation: in such a state a man may rise, fall, or recover; with this the doctrine of the 'witness of the Spirit,' has nothing to do. When a man is justified, all his past sins are forgiven him; but this grace reaches not on to any sin that may be committed in any following moment.

"3. I rather think it is the privilege of every true believer to have all those destroyed which you call 'infirmities of the flesh,' if by that word you mean any kind of transgression, any improper word, or any unholy temper; for I have been long taught, both by my Bible and my Prayer-book, to request 'Almighty God to cleanse the thoughts of my heart, by the inspiration of his Holy Spirit, that I might perfectly love him, and worthily magnify his holy name, through Christ our Lord.' To love God perfectly, is to love him with all the heart, soul, mind, and strength; and to worthily magnify his name, is to begin, continue, and end every thing, work, purpose, and design, to his glory. This also is another blessing which I am taught to expect from God,—to be saved from all sin in this life; for the order of the great work of salvation is,—first, Conviction of sin;—second, Contrition for sin;—third, Faith in the Lord Jesus Christ, as having been delivered for our offences, and risen for our justification;—fourth, Justification or pardon of all past sin, through faith in his blood, accompanied ordinarily with the testimony of his Spirit in our hearts, that our sins are forgiven us;—fifth, Sanctification or holiness, which is progressive, as a growing up into Jesus Christ, our living Head, in all things; and may be instantaneous, as God can, and often does, empty the soul of all sin, 'in a moment, in the twinkling of an eye;' and then, having sowed in the seeds of righteousness, they have a free and unmolested vegetation;—sixth, Perseverance in the state of sanctification—believing, hoping, watching, working, in order to stand in this state of salvation, receiving hourly a deeper impression of the seal of God;—seventh, Glorification is the result; for he who is faithful unto death, shall obtain the crown of life. Without conviction of sin, no contrition; without contrition, no faith that justifies; without faith, no justification, no sanctification; without sanctification, no glorification." Vol. ii. pp. 381—384.

Dr. Clarke, warmly attached as he was to the system of Mr. Wesley, was also a cordial friend to the Church of England, with which he never considered that system incompatible. He would himself gladly have been a minister of Christ within her pale, and he had great satisfaction in seeing two of his sons appointed to that office, having been educated by him in attachment to her communion, and trained at her renowned seats of science and learning. He always felt pleasure in reading her Liturgy, and in administering baptism he invariably used her service, only substituting parents for sponsors. His sentiments are so fully expressed in a letter written only four years since to the present Bishop of London, that we shall quote the whole of it, not only as it is very interesting in itself, but as it shews the folly of driving such men further from us by violent party-spirited "Dialogues with Methodists," misrepresenting their opinions and practices, and presenting them in colours of the most glaring heterodoxy and absurdity.

"Haydon Hall, Oct. 16, 1829.

"My Lord,—I humbly beg your Lordship's acceptance of the volumes of Discourses which accompany this note. They are now for the first time published, though the substance of them has been preached at various times through the now united empire, and the Norman and Zetland islands. Whatever may be their merit, they are not constructed after the common manner of sermons. It has ever been my aim, both in preaching and writing, to endeavour to explain the words of God, that by this method I might attain to the knowledge of the things of God. Your Lordship well knows how little is done for the interests of Divine truth, where texts of holy Scripture are taken as mottos to sermons, in which only sentiments or maxims of general morality, or social duties, are explained. To secure the end of public

instruction, I have often been obliged to call the attention of the people not only to the literal meaning of several exotic words, but also to the import of many terms in their mother-tongue, which, though of frequent use in religious matters, are little understood.

"With this short explanation, I take the liberty of sending these volumes, as a mark of my deep reverence and high respect for your Lordship's sacred office, and great personal worth;—a reverence and respect which I have long entertained for your Lordship, and which have been greatly encreased by the late opportunity with which I have been favoured, of having the honour of paying my respects to your Lordship at Fulham. The *talis cum sis*, &c., with which your Lordship dismissed me, have done me indeed great honour; for your Lordship's inflexible attachment to truth and honour, shewed me how much I should value the opinion then expressed, though retaining a just sense of my own littleness.

"I hope that the *omnino* in the remaining part of the quotation, which I told your Lordship had been sent in a letter to me by the worthy Archdeacon of Cleveland, neither refers to my creed, nor to my essential membership in the church; but only in reference to my being destitute of its orders. I am afraid of making too free in mentioning the following anecdote; if so, your Lordship's goodness will pardon me:—

"At an anniversary Meeting of the 'Prayer-book and Homily Society,' an excellent clergyman, quoting something that I had written, was pleased to preface it by the remark, 'The worthy Doctor, who of all the men I know who are not of our Church comes the nearest both in doctrine and friendship to it.' When he had done, I arose, and after making an apology (which the company were pleased to receive with great tokens of kindness), I took the liberty to observe, 'I was born, so to speak, in the Church, baptized in the Church, brought up in it, confirmed in it by that most apostolic man, Dr. Bagot, then Bishop of Bristol, afterwards of Norwich, have held all my life uninterrupted communion with it, conscientiously believe its doctrines, and have spoken and written in defence of it; and if, after all, I am not allowed to be a member of it, because, through necessity being laid upon me, I preach Jesus and the resurrection to the perishing multitudes, without those most respectable orders that come from it,—I must strive to be content; and if you will not let me accompany you to heaven, I will, by the grace of God, follow after you, and hang upon your skirts.' This simple declaration left few unaffected in a large assembly, where there were many of the clergy. Mr. Wilberforce, who was sitting beside the chair, rose up with even more than his usual animation, and with 'winged words,' said, 'Far from not acknowledging our worthy friend; far from not acknowledging him as a genuine member of the Church, and of the 'church of the first-born whose names are written in heaven,'—far from preventing him to be of the company who are pressing in at the gate of blessedness,—we will not indeed let him 'follow,' he shall not 'hang on our skirts,' to be as if dragged onwards,—we will take him in our arms, we will bear him in our bosom, and with shouting, carry him into the presence of his God and our God!' The worthy clergyman, whose speech had given rise to these observations, soon placed himself on the best ground, with 'Indeed, Dr. Clarke, my observation went only to the simple fact of your not being a clergyman of the Established Church.'

"Whatever evil may be in this, I believe your Lordship already knows, lies at the door of the *res angusta domi* *. It was neither my fault nor my folly. Of the Established Church I have never been a secret enemy, nor a silent friend. What I feel towards it the angels are welcome to ponder; and what I have spoken or written concerning it, and in its favour, I believe I shall never be even tempted to retract. Being bred up in its bosom, I early drank in its salutary doctrines and spirit. I felt it from my earliest youth, as I felt a most dear relative. While yet dependent on, and most affectionately attached to her (my natural mother) who furnished me with my first aliment, I felt from an association, which your Lordship will at once apprehend, what was implied in Mother Church. Howsoever honourable it may be to a person who was in the wrong, to yield to conviction, and embrace the right, that kind of honour I have not in reference to the Church. I was never converted to it; I never had any thing to unlearn, when, with a heart open to conviction, I read in parallel the New Testament and the Liturgy of the Church. I therefore find that, after all I have read, studied, and learnt, I am not got beyond my infant's prayer:—'I heartily thank my heavenly Father, that He hath called me into this state of salvation; and pray unto him that He may give me grace to continue in the same to the end of my life.'

"Begging pardon for the freedom I have used with your Lordship's time, I have the honour to be, my Lord, your Lordship's much obliged, grateful, and humble servant, *Adam Clarke.*" Vol. iii. pp. 206—210.

Dr. Clarke soon began to number among his friends or acquaintance

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"* Alluding to the narrow circumstances of his father's family, which precluded the possibility of his receiving a University education."

many of the most distinguished scholars of the age; from Professor Porson, with whom we should think he could indulge small sympathy except as fellow-citizens of the republic of letters, to Dr. Morrison, with whom, after his removal to China, Dr. Clarke for many years held a correspondence, in which literature was only the handmaid to those Christian exertions on behalf of the heathen world with which the names both of Clarke and Morrison are closely identified. Literary honours now flowed in thickly upon him. He was presented with the diploma of Master of Arts, and subsequently of Doctor of Laws, by the University and King's College of Aberdeen; and was some years after chosen a Fellow of the Antiquarian Society, and a member of various other learned institutions.

In the year 1808, while busily engaged in the various occupations above mentioned, Dr. Clarke was induced, at the earnest solicitation of his Majesty's Government, to add to them another, which caused him ten years of such severe toil as brought him nearly to the borders of the grave. This Herculean labour was to collect from all the archives of the United Kingdom all authentic State Papers, from the Conquest to the Accession of George III.; and to arrange and illustrate them in frequent reports to his Majesty's Commissioners on the Public Records of the Kingdom, for the purpose of "completing and continuing that collection of State Papers called Rymer's Fœdera," of which he carried nearly four volumes folio through the press. Most reluctantly did he undertake this task, more especially as it might seriously interfere with other and higher duties; nor would he have done so, could he have foreseen the immense sacrifice of time and strength which it ultimately required. Before he embarked upon the enterprise, he laid the whole business before the Committee of Preachers, and requested their advice. Some said, "It will prevent your going on in the work of the ministry." Others, "It is a trick of the devil to prevent your usefulness." Others, "It may rather be a call of Divine Providence to greater usefulness than formerly; and seeing you compromise nothing by it, and may still preach, &c., as usual, accept it, in God's name." Others, "If Mr. Wesley were alive he would consider it a call of God to you; and so close in with it without hesitation." He was much perplexed with these conflicting opinions, and sought then and afterwards to avoid the office: but the place had been open for seven years, and the Royal Commissioners, finding that they had acquired what they had so long sought, would not listen to his excuses, and he was thus obliged, he says, in honour, and indeed in conscience, to proceed.

This office rendered it necessary for him to make diligent researches amidst the antiquarian records, not only of the metropolis, but of Oxford, Cambridge, Dublin, and many diocesan and other libraries, public and private, throughout the kingdom; but his chief literary domicile was the British Museum, where the usual hours of reading not suiting his customary hours of study—which were from five till ten o'clock in the morning, and after five in the evening—he was allowed a private room, and access to the library out of the usual hours. It does not enter into our plan to detail the results of his labours, which were highly important as respects our national records, and were acknowledged in the warmest terms of eulogy by the Commissioners, especially by Mr. Speaker Abbott (Lord Colchester), who was the main-spring of the business, and found time amidst his arduous parliamentary duties to devote to it no small measure of attention. During many years he held much communication with Dr. Clarke, both by letter and in person; and he deliberately stated, that "never had he witnessed such uniform and successful exertions" as those which the public received from the hands of Dr. Clarke in bringing out this work; even the very printing exhibiting, he said, "the joint qualities of

beauty and compression, in a manner little known to modern typography." When Dr. Clarke first accepted the appointment, and was induced to draw up an elaborate essay for the Commissioners, within fourteen days, upon unedited and latent records with which till that moment he was unacquainted, he said mentally, "for the honour of God, and for the credit of my people, I will put my shoulder to the wheel, deeply stuck in the mud, and endeavour to raise it, if I can*." And raise it he did, and kept it moving steadily for ten years; till in 1819, after twice refusing to receive his resignation, they at length, on his third application, accepted it, after the chief of the labour was over; and then principally on the ground of his having gone to reside near Liverpool, where he could not efficiently continue his services. We believe that Methodism profited in public opinion by his exertions in this matter, as he had hoped it would; and that the access which he gained to persons of high political and literary celebrity was a means of softening many prejudices, and concurred with the general good conduct of his brethren and their flocks in troublous times, in accrediting them with his Majesty's Government, and gaining a respectful hearing for them as often as they had occasion to present any petition to the Legislature or the Throne.

But Dr. Clarke's historiographical studies did not diminish his ardour for sacred literature. When worn down to exhaustion with recondite researches into leagues, treaties, alliances, capitulations, confederacies, and other time-worn papers of State, he projected, in addition to other works connected with Biblical learning, a new and improved edition of the London Polyglott Bible. In conjunction with a much-respected and esteemed clergyman, whose many labours of Christian zeal, both as a wise counsellor and an active agent, have rendered him for many years a blessing to his country and the world; who was one of the founders, and the first clerical secretary, of the Bible Society; and to whom various other religious institutions, and especially the Church Missionary Society, owe an overwhelming debt of gratitude—in conjunction with the Rev. Josiah Pratt, whose ready pen and judicious advice were never wanting on such occasions, Dr. Clarke assisted to digest a plan for re-publishing this most important work.

"To this end they conjointly drew up a plan, in which they embodied their views on the subject; and having communicated them to a few literary friends, a meeting was appointed to take place at the house of Lord Teignmouth, in Portman Square, which was attended by his Lordship himself, Dr. Burgess, then Bishop of St. David's, Dr. Williams of Rotherham, Mr. Professor Shakespeare, Archdeacon Wrangham, the Rev. Josiah Pratt, and Dr. Adam Clarke. After variously discussing the plan, arranging the proportions of space on the page which each original text would require, a Specimen Sheet was proposed, which Dr. Clarke undertook to furnish in royal folio, and reduced also to an octavo size for the greater convenience of distribution. These were to be sent to the great men of the nation. Lord Teignmouth undertook to forward one to each Lay Lord: the Bishop of St. David's promised to furnish one to every Lord Spiritual; and Dr. A. Clarke, through the Right Honourable the Speaker, to put one into the hands of the different members of his Majesty's Government. The plan was accordingly printed and distributed; and, at Dr. Clarke's suggestion, the Bishops of the land were to be requested to patronize and preside over

* He describes his "fourteen days'" preliminary work as follows: "To do any thing to effect, I must examine sixty folio volumes, with numerous collateral evidence, and write on a subject (Diplomatics) on which I had never tried my pen, and in circumstances too the most unfriendly, as I was employed in the quarterly visitation of the Classes during the whole time. I thought, I prayed, I read; and like John Bunyan, 'I pulled, and as I pulled, it came.' To be short; my Essay was completed, and sent in to the Commissioners this day se'nnight. At the same time I sent them word that I was an 'Itinerant preacher among the people called Methodists, lately under the direction of the Rev. J. Wesley, deceased.' Mr. Butterworth, and Mr. Creighton, thought it was one of the completest things of the kind ever drawn up." Vol. ii. pp. 162, 163.

the work, having the appointment of all the scholars who should be employed in carrying forward this great undertaking." Vol. iii. p. 211.

Thus far all appeared in a fair train for a successful issue. Some of the Lords Spiritual and Temporal entered warmly into the project; and Dr. Clarke and Mr. Pratt corresponded with different learned men on the Continent, to induce them to help forward the work by their learning and talents, engaging them to promise to undertake different departments in the execution of the whole: and several private gentlemen offered most munificently to come forward with their pecuniary aid, in order to bring about a work, not only of such magnitude, but also of such high importance and literary and national honour. Among these, Mr. Butterworth promised 500*l.* as a gift toward the expenses of the first volume. But the project failed; and though Mr. Pratt and his friend often endeavoured in succeeding years to revive it, their efforts were ineffectual. Dr. Clarke lays the whole of the blame to the Bishops. He says, that though he was willing and anxious to work with all his might in the laborious part of the business, advising, copying, collating, correcting the press, or whatever else was required; yet that he wished that the honour of the undertaking should be with the bishops and the clergy of the Established Church: he was willing, he says, to have worked "under the direction of the Prelates of our church;" and he adds, "a more willing slave they could not have found." But, for whatever reason, with one or two honourable exceptions, the Bishops could not be induced to stir in the matter, even so far as to give in their names as subscribers; and he complains, many years after, in a letter to the Duke of Sussex, that "the work was delivered into the hands of the Right Reverend Prelates, and there—it sleeps in peace." Still later, in 1825, writing to Archdeacon Wrangham, to whom his youngest son was curate, he says:

"I have often thought of urging my way to the foot of the Throne, and laying the subject before the King; there were several who would have introduced me, but I was afraid that the simple circumstance of my being only a lay preacher, might have injured the business I wished to promote. Never can a more favourable era recur; money would have amply been found, and labourers also, had the proper patronage appeared. Nothing was wanting but the suffrages of the bishops and clergy of England, and had they come forward, it would have been to the endless good of the Church, and to their lasting credit." Vol. iii. pp. 108, 109.

He adds, despairingly, "But enough of this now nearly hopeless subject; this is probably the last letter I shall write upon it." We will only remark, upon the whole of this narrative, that we do not believe that in the present state of the Episcopal Bench the same apathy would have been shewn; for we have now several prelates eminent for their attainments as Biblical scholars, who, we feel persuaded, would gladly assist, as far as in their power, in so important an undertaking; while others, less distinguished for literature, would not be less anxious to afford their patronage and recommendation. Nor would our nobility, we should hope, refuse their aid, if properly applied to. The venerable Lord Teignmouth evinced much zeal in the matter; and the Duke of Sussex—who entertained much personal regard and esteem for Dr. Clarke, introducing him to his most distinguished guests, and more than once returning his visits, revelling in the literary dainties of his library, and not disdaining the simple hospitalities of his table—afterwards lamented that he had not been made acquainted with the project, as he would have exerted himself to promote it. His Royal Highness's own invaluable collection of Bibles, and works connected with Biblical learning, shews how well he could appreciate the importance of such an undertaking.

Dr. Clarke was eminently a man of peace. His Commentary, though highly learned, interesting, and valuable, abounding with new and important matter, and conscientiously devoted to the setting forth the truth

of God and the spiritual benefit of mankind, could not but involve a variety of controverted subjects, and some opinions which many other wise and good men did not consider tenable. In his connexion also with public institutions, and in the defence of the doctrines and discipline of his own peculiar body, as a member of the Methodist Society, he was often exposed to warm conflictions of opinion; but he rejoices, he says in one of his letters, that he never wrote a controversial tract, and he wished to "keep within his shell, and never to cross the waters of strife." One of the few occasions on which he entered into a discussion in print, occurred in an argument which he held with the late Rev. T. Scott in the pages of the Christian Observer for 1810; Mr. Scott having sent us some papers to shew that Dr. Clarke was wrong in supposing that our Lord and his disciples constantly used and made their quotations from the Septuagint version of the Old Testament, and not from the original Hebrew.

Whatever Dr. Clarke did, he did heartily, even to purchasing a rare book, or cheering at a public meeting. Take an example of each. The second relates to the Bible Society Meeting at Cambridge in 1811, where Dr. Clarke happened to be visiting on the business of the Record Commission; and the history of that memorable day is still so vivid, that we can excuse the worthy Doctor's enthusiasm.

"A catalogue of books having been sent to him late one evening, he immediately looked over it, and saw advertised for sale the first edition of Erasmus's Greek Testament; early on the following morning he went off to the bookseller's and purchased the work. A few hours afterwards, a well known literary character, the late Dr. Gossett, went also to Paternoster Row with the intention of procuring it, but the book was gone; finding by whom it had been bought, he called on Dr. Clarke, and requested a sight of it, observing, 'you have been very fortunate, Dr. Clarke, in having obtained this work; but how you got it before myself I am at a loss to imagine, for I was at Baynes's directly after breakfast, and it was gone.' 'But I was there before breakfast,' replied Dr. Clarke, 'and consequently, doctor, I forestalled you.'" Vol. iii. p. 319.

"I have to-day witnessed such proceedings as I never witnessed before. Here has been a meeting to form an Auxiliary to the British and Foreign Bible Society, Lord Hardwicke in the chair, supported by Lord Francis Osborne, the Dean of Carlisle, and several of the Professors, &c., of the University: the meeting lasted from eleven to nearly four o'clock; and such speeches I never heard: Mr. Owen excelled his former self: Mr. Dealtry spoke like an angel of the first order; and Dr. D. E. Clarke, the Russian traveller, like a seraph: every thing was carried *nemine contradicente*, and the meeting concluded in a blaze of celestial light. Every man seemed to swear that he would carry the Bible to all who never knew it, as far as the providence of God should permit him to go, and thus act up to his precept, in publishing 'Glory to God in the highest, and peace and good-will among men.' For myself, I have nearly broken my new staff with thumping, after having made my fists sore in pounding the table. I did not laugh and cry alternately, I did both together, and completely wet my new pocket-handkerchief through with my tears: between two and three hundred of the University young men were the first movers in this business." Vol. iii. pp. 286, 287.

In 1814 Dr. Clarke embarked upon a new sphere of charitable labour, having presided at the formation of the Methodist Missionary Society, and strongly pressed the object in speeches, in sermons, and in print. How zealously he exerted himself to the end of his days in this great work of Christian mercy, and how remarkably God has been pleased to bless his efforts and those of his colleagues, needs not be recapitulated. Dr. Clarke had long felt interested in missionary labours in connexion with the London Missionary Society, but he now applied himself with new diligence to the work as carried on by the body of Christians with which he was immediately connected. Among his other personal exertions in this cause, he received under his roof, and assiduously instructed for two years, two Budhist priests from Ceylon, and had the satisfaction of admitting them to baptism, after the fullest probation and approval.

His labours at length became too heavy for him any longer to sustain, and he was obliged to retire in ill health to an estate which he had purchased

at a place called Millbrook, near Liverpool. The following is a portrait of him in his comparative retirement:—

"The Wesleyan Conference had appointed him to the Manchester Circuit, whither he went to preach once a month, generally filling up the other Sabbath mornings either by preaching in Liverpool, or in one of the chapels not so far from his own residence. Nearly the whole population around Millbrook was Roman Catholic; the churches and chapels were from two to three miles from his own house; and as this was too distant for his family to go, he immediately erected a small chapel on his estate for the Methodist preachers to supply. At first only a few Protestant colliers and their families attended; and these, with his own family, the village school-mistress, shoemaker, and blacksmith, formed the congregation at Millbrook.

"Here Dr. Clarke not only enjoyed quietness and breathed pure air, but he engaged himself in agricultural pursuits, and thus in some measure lived over again the scenes of his youth. All the time he could spare out of his study was employed in superintending his farm and watching the progress of his young plantations, or in making agricultural experiments, some of which are to be found in their detail in the Notes of his Commentary on the New Testament. In these employments he had a sufficiency of amusement without its being a burden, and in them he took a lively interest: he was the first in the morning to minister to the hungry claimants in the farm-yard, nor did he ever forget or neglect their wants even in the severity of winter, despite the blowing of the wind or the falling of the snow; nor would he ever eat any thing thus reared under his own eye, from the fowl to the cattle. He delighted also in making improvements on his estate, and the order, neatness, and perfection to which he brought it, proved indeed that it was not the vineyard of the sluggard.

"The poor of the neighbourhood were his especial care: he supplied them with Bibles and Testaments, and instituted a Sunday-School, which was conducted by the members of his own family, assisted by the village school-mistress, where every Lord's-day from sixty to seventy male and female children were not only taught to read, but Dr. Clarke frequently himself went in to encourage the good and to exhort the disorderly; and as often as he did so, he interested all by some little tales which told plainly their own moral: the ill-clad children he marked also, and rested not till he could beg or procure the clothes necessary for their comfort. Many of these Sunday scholars were Roman Catholics, and as soon as the morning school closed they returned home, while the Protestant children remained during the performance of Divine worship, assembling again in the afternoon, which was entirely devoted to their instruction; and much moral good resulted to them from the education and instruction thus afforded." Vol. iii. pp. 328—330.

In 1824 Dr. Clarke returned to London, wishing to be near his children, most of whom had settled there; but the air of the metropolis not agreeing with him, he soon removed to an estate which he purchased, called Haydon Hall, at Eastcott, a quiet secluded spot about sixteen miles from London, where he passed the remainder of his days. He was, however, fully occupied: his preaching, his charitable labours, and his studies, allowed him little relaxation; and, as if he had not already sufficient on his hands, he was ever fertile in discovering new calls to exertion. Scarcely had he concluded his great work, his Commentary, which he brought to a close in 1826, before he undertook a laborious missionary visit to the Shetland Islands, the inhabitants of which were in a state of great religious destitution, the Established Church of Scotland not having provided instruction by any means adequate to their necessities. Some Methodist missionaries had already entered upon this field of labour, and with such encouraging success, that Dr. Clarke determined to go much further; sending out additional missionaries, and building chapels, school-houses, and dwellings for the preachers; so that every inhabitant of the remotest crag should, if possible, have access to the means of spiritual instruction. The matters necessary to carry into effect this design, occupied many of his most anxious hours to the close of his life: he wrote, he preached, he printed: he consumed, he says, whole reams of paper in petitionary letters to his friends, some of whom came forward munificently to assist his efforts; and he even visited these stormy islands a second time to promote the object. From his letters and note-book while engaged in these visits, as well as during many other extended journeys which he took at different periods of his life in England, Ireland, Wales, and Scotland, we might

collect a variety of interesting notices; but for these we must refer to the volumes before us: we will only weave in a few specimens.

In the course of his travels, Dr. Clarke sometimes met with aged persons who had known him under the character of the "boy preacher," and could scarcely be persuaded that the respectable portly personage now before them was their old friend. "What! be this he!" said one old man, "the tidy little boy, that fifty years agone myself and many other young ones went all about the country to see and hear, under whom I and several others were convinced of sin, and by the grace of God continue to this day!" He once met with a woman who had heard him fifty years before deliver the very first sermon he ever preached. The old people were in raptures that "the little boy," that used so long ago to visit and pray with them, was now come again, after a lengthened absence. The past they connected with the present, and half a century was lost. "O, my dear, how glad I am that you are come again! how glad I am to hear you once more." He went on one occasion to visit the tombs of his forefathers; in alluding to which he gives us the following characteristic specimen of Irish church repairing.

"In my younger days I well remember the large tombstone of one of my godmothers as standing inside the altar rails: it was high, and of white marble, with the inscriptions all in gilt letters; now it stands some yards out in the church-yard. I inquired of the sexton the meaning of it, to which he replied, 'that several years ago that end of the church having long been in a bad state of repair, the walls had eventually fallen in, and to save expense, they had simply thrown up a wall, at the end of the fracture:' thus of course shortening the church some yards, and excluding the really handsome monument of my godmother, Mrs. Henderson." Vol. iii. p. 52.

None of his views of Irish management are very flattering. Thus he says:—

"The Irish, as far as my observations have extended, are utterly adverse to improvement in every thing relative to domestic economy. They build houses, and for want of due repairs permit them to fall into ruins: they will suffer the rain to fall upon their very beds, rather than put themselves to the trouble of mending the thatch. When a window is broken, they thrust in a rag, or a whisp of straw; when farther broken, they put up a slate, or thin stone, against the aperture: when farther broken still, they supply the place of the glass with mason-work: and thus they proceed, till in multitudes of cases not one vestige of the window remains.

"I have remarked this procedure of indolence and carelessness in all its stages. I have seen the windows in the process of gradual abolition; and in perhaps a thousand cases I have seen the whole window blocked up, and this even in cabins, and where there was no taxation, and the window was essentially necessary both to the light and comfort of the inhabitants. It is the same with the house itself: if the wall be shaken, it is scarcely ever repaired, and the ruin proceeds, till at length the house falls: hence there are more ruins of houses in Ireland than perhaps in any country in the world. The same reprehensible spirit appears in their clothing: there is no 'stitching in time to save nine.' But notwithstanding all these things, it is impossible not to esteem and love this people: their frankness, simplicity, cheerfulness, good nature, friendly disposition, unparalleled hospitality, and enduring patience under privations of various kinds; together with their love of learning, or rather their desire to learn, and their hunger after literary information, render them amiable in the sight of all who have any intercourse or connection with them." Vol. ii. pp. 395, 396.

Dr. Clarke, however, adds, that there is a most marked difference between the districts in which Protestantism prevails and those under Popish influence; and he challenges the most careless or bigoted traveller to disprove his assertion, that, whereas in Protestant districts the people are happy and cheerful and industrious, "throughout the whole Roman Catholic districts the land is ill cultivated, hedges and fences are universally neglected, and the inhabitants are worse clothed, worse fed, discontented, gloomy, and suspicious."

Few incidents in Dr. Clarke's numerous journeys pleased him more than a visit he once made to Epworth in Lincolnshire, the native place of his

revered friend Mr. Wesley. The clergyman of the village shewed him the parsonage built by Mr. Wesley's father, the venerable Samuel Wesley. It is a large old-fashioned house, well suited for a patriarchal family of nineteen children, with which Mr. Wesley was blessed. Dr. Clarke preached at the Methodist Chapel, and was much pleased with his auditors.

"A more genuine, simple-hearted, affectionate people I have rarely seen; your mother was quite delighted with them: being a sort of islanders—for their place is in the island of Axholme, and their town far removed from any other—they are so circumstanced, that they can have but little intercourse with their more refined, but distant neighbours: they have but little polish, but no boorishness in their manners: they appear to possess great good nature, simplicity, and sincerity, together with much humility; and their universal and singular modesty, gives a tone, and strangely speaking energy to their whole conduct. They retain the manners of the better part of the peasants of two hundred years ago. I shall not soon have so much solid satisfaction among any people. I did not tell you I had got a pair of fire-tongs, which had belonged to old Mr. Samuel Wesley, and which were bought at the family sale: there is also an old clock, which I rather think I shall have, and for which I left a commission. It is one of the old school, pulls up with a string, and goes (when it can) twenty-four hours at a time. One of the friends had sawed me off a small part of one of the branches of the sycamore tree, planted by old Mr. Wesley, and which I shall carefully bring with me. Another friend presented me with a drawing of the church: another has given me a nice view of the parsonage-house: I have also got an extract from an ancient Terrier, which minutely describes the old house which was burnt down about 1700. That which now stands is the second house which old Samuel Wesley built; for his house was twice burnt down. It will surprise you to hear, that their ancient parsonage-house, in which old Samuel Wesley himself lived, and in which several of their children were born, was constructed of timber and mud, and plastered without, and covered with thatch. We left Epworth yesterday: properly speaking, we had no road for upwards of forty miles, but travelled through fields of corn, wheat, rye, potatoes, barley, and turnips, often crushing them under our wheels. In all my travels, I never saw any thing like this: I feared we were trespassing, but the drivers assured us that there was no other road." Vol. ii. pp. 405, 406.

We have been somewhat surprised, in reading these volumes, to observe Dr. Clarke's great popularity as a preacher, and in particular the powerful effect of his charity sermons. Thus, on one occasion, at Halifax, the crowd, he says, forced open the pews and occupied the chapel, so that the rich were excluded, and the poor filled their seats. He trembled for the collection; and this feeling was not a little increased when he went into the vestry, and saw a basket brought in, containing apparently about forty pounds' weight of copper, without a shilling, sixpence, gold, or paper among it. However, when that and the collection plates were reckoned, there were four-score and three pounds, sterling. It argues well, both for the heads and the hearts of the poorer classes of the Methodist community, that such a preacher as Dr. Clarke should have been thus prized by them; but the secret of his popularity is soon solved, and we will give the solution in his own words:

"The only preaching worth any thing, in God's account, and which the fire will not burn up, is that which labours to convict and convince the sinner of his sin, to bring him into contrition for it, to convert him from it; to lead him to the blood of the covenant, that his conscience may be purged from its guilt,—to the spirit of judgment and burning, that he may be purified from its infection,—and then to build him up on this most holy faith, by causing him to pray in the Holy Ghost, and keep himself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life: this is the system pursued by the Apostles, and it is that alone which God will own to the conversion of sinners: I speak from the experience of nearly fifty years in the public ministry of the word: this is the most likely mode to produce the active soul of divinity, while the body is little else than the preacher's creed. Labour to bring sinners to God, should you by it bring yourself to the grave." Vol. iii. p. 37.

"After having now laboured with a clear conscience for the space of fifty years, in preaching the salvation of God through Christ to thousands of souls, I can say, that is the most successful kind of preaching which exhibits and upholds, in the clearest and strongest light, the Divine perfection and mercy of the infinitely compassionate and holy God, to fallen man;—which represents Him to man's otherwise hopeless case, as, compassionate as well as just; as slow to anger, as well as quick to mark

iniquity:—tell then your hearers, not only that the conscience must be sprinkled, but that it was God himself who provided a Lamb! All false religions invariably endow the Infinite Being with attributes unfavourable to the present condition of man, and with feelings inimical to their future felicity, and in opposition to their present good: such descriptions and attributes can never win man's confidence, and as far as they are used and carried into the Christian ministry, are a broad libel upon the Almighty." Vol. iii. p. 246.

"On his daughter's remarking, 'Father, I wish you would again preach, as you did some years ago at the City Road, on the subject of the vision of Nebuchadnezzar, as interpreted by Daniel ii. 31—35;' Dr. Clarke replied, 'I have not even a note of that sermon, but I well remember preaching it.' On his daughter remarking, 'Father, how was it possible for you to have got through such a sermon without the slightest note for date of periods of empires, or for their geographic situation;' he replied, 'Mary, I had the whole before me as clear as the noon-day: I felt as if I was standing on the world, not in it; it was all spread before the eye of my mind, I saw it all, and therefore I could describe it all.' On its being subjoined, 'Then I should imagine, father, by the power of your description, that you saw also "the Stone cut out without hands,"' he answered, with energy, 'Yes, Mary, I felt, while I was dwelling on the power of God, and on His mercy as revealed in Christ for the salvation of man, as if I was taking hold of the pillars of eternity, and on them I hung the truth of God, which never can be shaken, and His mercy which it declared, and which can never know an end.'" Vol. iii. pp. 411, 412.

"He never entered the pulpit but with diffidence, and with almost a painful sensation of his responsibility as a Messenger of the Gospel of Christ Jesus: I have heard him say, that the thought of so inadequately declaring the counsels of God as to make the Gospel of none effect to the salvation of sinners, frequently drank up his spirit and made his soul tremble; and this, perhaps, operating as such a feeling ought to operate in a well-constituted mind, caused that fervour of exhortation which frequently marked his discourses, when all the energies of his mind and power of his language were drawn forth to describe the infinite mercies of the God of love." Vol. iii. p. 473.

A man who felt and preached thus, could scarcely fail to rivet the attention, and by the blessing of God to penetrate the hearts, of his hearers.

We had almost omitted to mention, taking for granted that our readers knew it, that Dr. Clarke was among the most zealous and persevering advocates for the extinction of West-India slavery. Well might he tell Mr. Wilberforce, with honest rejoicing, in a letter dated August 1830, that the Methodist ministers, with their societies and congregations, would "bring before the two houses of the legislature at least one million of names of honest men, who are determined to use their preponderating influence in all the counties of England to petition for the speedy and total abolition of colonial slavery;" and well might Mr. Wilberforce in reply "lament the insane as well as wicked bitterness with which those most respectable men who are devoting themselves as missionaries to the service of God among the poor slaves in Jamaica, are persecuted by the legislature of that island." But, blessed be God, we are now writing under happier auspices, and we will not revive painful recollections, unless circumstances should occur to render them necessary. We, however, rejoice with trembling; for wounds so deep are not easily healed.

The circumstances of Dr. Clarke's lamented decease, which took place on Sunday, Aug. 5 of last year, are too recent, and too well-known, to render it necessary for us to add much to this lengthened recital by detailing them. The nature of his disorder, and the rapid exhaustion consequent upon it, made it impossible that his last hours should be spent in calm and sustained conversation, or even in lengthened acts of devotion. But he was in every sense prepared to die. The visitation of that fearful malady, to which he himself fell a victim, had pressed much upon his spirit as a national judgment calling upon men to repent and turn to God. He writes, for instance, as follows, June 9, from Ireland, where he had been detained by severe

illness, brought on or increased by the fatigues of preaching and visiting schools and stations * :

"I find that the cholera is got to Liverpool, and a universal terror has struck the hearts of the people: all have lost their confidence and courage, and consequently are more likely to receive, than to resist infection. Now is the time for faith in God! and where the cholera is, there faith, and its object, God in Christ, are of essential consequence. For my own part, though I have suffered much, I am still suffering with but little prospect of a speedy termination; yet my principal distress arises from my being necessarily a trouble to others. On this account, more than on any other, I pray earnestly to God to return to me in the spirit of health and mercy." Vol. iii. p. 389.

During his whole journey homewards the same subject appears to have engrossed his mind:

"Oakfield (near Liverpool) June 27.—The weather being fine and warm, I have been able to walk a little; but I am as weak as a child, and have little power to move my limbs, but through mercy I have little pain, though much uneasiness. The news from Liverpool is very dismal: Cholera cases are increasing, and the inhabitants are afraid to go out of their houses for fear of catching the disorder: business is nearly at a stand, for scarcely any person will enter the town from the country through the same terror. May God take care of my friends and myself: I have not strength to fly from the plague: I resign myself to the Sovereign of heaven and earth; He can keep me from the pestilence that walketh in darkness, as well as the destruction that wasteth at noon-day." Vol. iii. p. 401.

"June 29.—I have just sent and taken my place for Worcester to-morrow: may God give me strength for the journey, and safety on the way. *In manus tuas, Domine, commendo spiritum meum!*

"Saturday, June 30.—I set off from Oakfield this morning to Birkenhead, to enter the coach for Worcester. In leaving Liverpool I thought I had left the Cholera behind me; but when I came to Chester I found it had got there before me: we drove on to Wrexham, and there also was the Cholera." Vol. iii. p. 402.

Having arrived home, he enters the following affecting memorial in his journal:

"Thus terminates a journey remarkable for affliction, disappointment, and suffering. I went over to Ireland to work;—I could do nothing, being called to suffer. My soul, hast thou learned any good lesson? Yes.

"What is it? It is this: that I have now such evidences of old age as I never had before; yet I believe my understanding is as clear, and my judgment as sound as ever! But, during my late detention and sufferings, have I repined against God or His providence?—felt that my lot was hard, and that I was not permitted by Him to do that work which was merely for His glory? No; I was only disappointed, and I

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* Dr. Clarke often complains of the unreasonableness of the people of his communion, in exacting from their ministers labours beyond their strength. Thus he says, during one of his Irish tours, when worn down with travelling, writing, exhorting, and incessant preaching both in chapels and in the open air—

"June 23.—I preached this morning to a congregation of upwards of 1200, and felt much freedom in enforcing and explaining the necessity of that salvation which God has provided for man. In the evening I preached to above 1500: but I found it difficult to speak, my voice and strength having been exhausted by the exertion of the morning.

"Early on the 24th we set off for Lisburne: though I had been almost totally exhausted with my yesterday's work, yet they insisted on my preaching at Lisburne at eleven, as it was their quarterly meeting. In vain I urged and expostulated. They said, 'Surely you came out to preach, and why should you not preach at every opportunity?' 'I must have rest.' 'Surely you can rest after preaching.' I replied, 'I must preach to-morrow at Lurgan, and shall have but little time to rest.' 'Oh, the more you preach, the more strength you will get.' 'I came out for the sake of health and rest.' 'Oh, rest when you return home.' 'I cannot rest at home, as I have got more work to do there than I can manage.' 'Then,' said they, 'you shall get rest in the grave.'

"I give this specimen of the inconsiderateness and unfeelingness of many religious people, who care little how soon their ministers are worn out, because they find their excessive labours comfortable to their own minds; and should the preacher die through his extraordinary exertions, they have this consolation, 'God can soon raise up another.' Though not convinced by this reasoning, I still preached, to a very crowded congregation; and it was a time of uncommon power." Vol. ii. p. 270.

endured the mortification without a murmur. I was merely afflicted, but I was enabled to bow my neck to His yoke, or lie at His footstool. I believe I felt that He was doing all things well; that I was safe if in His hands, and therefore I could say, and did often repeat, that commendatory petition frequent among our pious forefathers—*In manus tuas, Domine, commendo spiritum meum,* Into Thy hands, O Lord, I commit my spirit.

"The cholera was before me, behind me, round about me, but I was preserved from all dread. I trusted in the sacrificial death of Jesus; no trust is higher; and none lower can answer the end: therefore I was not divided between two opinions or two creeds! If Christianity be not true, there is no religion upon earth, for no other religion is worth a rush to man's salvation: if we have not redemption in Jesus, there is no other Saviour! If not justified through His blood, and sanctified by His Spirit, there is no final happiness. Here is the *Reductio ad absurdum;* for God must have intended the salvation and happiness of man. But there is a Christ, there is redemption through His blood: I have this redemption, and I am waiting for the fulness of the blessing of the Gospel of Jesus.

"I feel a simple heart: the prayers of my childhood are yet precious to me, and the simple hymns which I sang when a child, I sing now with unction and delight; Εμοι γαρ το ζην, Χριστος· και το αποθανειν, κερδος, Phil. i. 21. Γηρασκω ασι, πολλα διδασκομενος.

"May I live to Thee, die in Thee, and be with Thee to all eternity. Amen.—*Adam Clarke.*" Vol. iii. pp. 404, 405.

Notwithstanding his exhaustion, and the alarming forebodings of his family, who witnessed with much affliction his altered appearance since his last journey, he thought it his duty to return to Liverpool to attend the Conference. He did so on the 19th of July, and was appointed to preach the opening sermon. Not content with the excitement and fatigues of the Liverpool Conference, we find him a few days after at Frome, to assist his son, the curate of the place, in forming a Visiting Society for that populous town*. He entered into the matter with even more than his wonted zeal, and greatly promoted the object. His speech at the public meeting for the promotion of the Society is stated to have been unusually powerful and affecting, as we can well believe from the following passage. Speaking of the various grades of society which were united in the institution, he said—

"In your Lordship, and your noble and right reverend supporters, the Earl of Cork and the Bishop of Bath and Wells, I behold the representatives of the highest ranks in the land, peers spiritual and temporal: I am told that there are present here Members of Parliament; clergy and gentry, and all grades have united and come forward as the poor man's friends and as officers of this Society:—it is a grateful sight. Thus also it is even with the economy of heaven; since concerning it, we hear of thrones, and dominions, and principalities, and powers; for orderly government seems to be well-pleasing to God; and what other degrees may be required to constitute the harmony of the celestial hierarchy I know not, but—I shall soon be there, and then I shall know the whole!" Vol. iii. p. 449.

From Frome he went to Bristol, and preached his last sermon at Westbury, near that city. One of his hearers reports, that,

"While exhorting his auditory to accept of the salvation offered to them in the text, and which was urged upon them by his messenger that morning; in charging

* We ought not to pass unnoticed such a father's testimony to his son's exertions, in a letter to his daughter:—"When you consider his amazing plan to visit the thirteen thousand persons that constitute the population of Frome, and relieving and instructing all those who should be found to need instruction and relief; you may call it Quixotish. When you consider his having penetrated into every lane and alley and court, &c., and accurately divided it into fifty-three districts; and when you consider his having gone into every house of all sects and parties, and prevailed upon a sufficient number to occupy those fifty-three districts as visiters; you may judge this to be a task Herculean. And when you farther consider that this young man, without patronage, but by his own moral weight, has projected and established such a work; and when you add to this, that he was capable of bringing forward to the assistance of an institution that was calculated for the bodily relief and salvation merely of the poor, all the constituted authorities of the place, the Marquis of Bath, the Earl of Cork, the Lord Bishop of the Diocese, the county representatives, the clergy, &c., you may well be astonished." Vol. iii. p. 420.

them to attend to the solemn truths he had delivered, he was exceedingly zealous in his manner, and then made an especial allusion to the cholera,—describing it 'as a mighty scourge in the hand of Jehovah, and a judgment which should awaken all men to flee to God through Christ, as their only safety and sure refuge." Vol. iii. p. 424.

We give without note or comment the following account of one of his last conversations:

"We all dined together on the day preceding his departure for Bristol. The conversation was of a general nature, till, the passing of some ladies before the window, who were believers in the 'Lights, Gifts, Manifestations,' &c., of Irving, Armstrong, Erskine, and others, led the discourse to that subject. My father stated that he had that morning given a serious warning to an acquaintance of his who was tainted with that evil leaven, and hoped it might be of advantage to her, for she had fallen into a 'gloomy croaking;' uncharitable feelings were indulged toward all who did not see as she saw; they were considered as being merely in the outskirts of Christianity, or as being blindly ignorant of its privileges: such people possess a kind of spiritual pedantry, which excites them to a vain confidence of themselves or undue undervaluing of others. He expressed himself very strongly and decidedly against the pretensions and speculations of the above-named individuals, as well as against their 'spurious sort of Christianity;' he considered it only as a temporary evil, which probably would not last out the lives of its inventors, and from which the church of God had nothing to apprehend;—its own pretensions would be its own confusion." Vol. iii. pp. 465, 466.

He returned home to Haydon Hall August 21. In the morning and evening family worship, it was remarked that he invariably prayed in reference to the cholera, by name, that "each and all might be saved from its influence, or prepared for sudden death;" and as regards the nation at large, "that it would please Almighty God to turn the hearts of the people unto Himself, and cut short His judgment in mercy." On Saturday, August 25, the day before he died, he commenced his prayer with these words: "We thank Thee, O Heavenly Father, that we have a blessed hope through Christ of entering into thy glory;" and on rising from his knees he remarked to Mrs. Clarke, "I think, my dear, it will not be my duty to kneel down much longer, as it is with pain and difficulty that I can rise up off my knees." Being engaged to preach at Bayswater, near London, the next morning, Sunday, he went over in a friend's carriage to sleep there, to be ready for the service. In the night he became very ill, and the medical gentlemen who were called in instantly pronounced his disease to be an attack of cholera. He was too much enfeebled to sustain the conflict long, and before eleven o'clock at night he was for ever at rest. He was able to speak only a few words from the commencement of the attack. Once, in reply to his kind host's exhortation to commit his soul into the hands of his God and Saviour, he said, "I do, I do." Once he asked, "Am I blue;" and once, when his son was moving from his bed-side, he said with anxiety, "Are you going?" But the friends of such a man needed not the testimony of a death-bed to confirm their blessed assurance of his eternal safety. Even amidst the paroxsyms of bodily agony we may truly say, "Mark the perfect man, and behold the upright; for the end of that man is peace."

MISCELLANEOUS INTELLIGENCE.

We are glad to see that excellent and well-conducted cheap publication, the Saturday Magazine, applying itself, among other subjects, to the instruction of its readers in the elements of political economy. A greater service, next to direct religious instruction, can scarcely be afforded to the labouring and manufacturing classes in this country, than to teach them the general principles which regulate the movements of the social machine. Poor laws, partial restrictions on trade, impediments to the use of machinery, and other relics of mistaken legislation, cannot long be permitted to exist; and it is well that even our handicrafts should understand the propriety and importance of those changes which wisdom, justice, and benevolence demand. The papers to which we have alluded, though short and familiar, are judicious, and worthy of the high character of the work in which they

appear; a work which we feel the greater pleasure in again recommending, on account of the valuable religious paragraphs which are interspersed with every number, and the excellent spirit and bearing of the papers, which are free from party-feeling, and well adapted to popular amusement and instruction.

The Christian Knowledge Committee of Literature has published a very cheap and excellent collection of Christmas Carols, which we hope will be widely circulated, and supersede the popular trash that is sold under that name. Dr. Mant is much to be honoured for employing his pen in this apparently humble but valuable service.

The Rev. Mr. Roberts, of Bristol, in visiting prisons, inquired in 167 instances of malefactors under sentence of death, whether they had ever witnessed an execution. It appeared that no fewer than 164 out of these 167 condemned offenders had been spectators in the crowd upon these melancholy occasions, which the legislature designed to operate as warnings to the profligate. Of so little efficacy are sanguinary examples in deterring from crime!

The following prayer, in the hand-writing of King Charles the First, was recently discovered in His Majesty's State-Paper Office: we modernise the spelling:—

"A Prayer, 1631.—Good Lord, I thank thee for keeping me this day [night]; I humbly beseech thee to keep me this night [day] from all dangers or mischances that may happen to my body, and all evil thoughts which may assault or hurt my soul, for Jesus Christ his sake: and look upon me, thy unworthy servant, who here prostrates himself at thy throne of grace; but look upon me, O Father, through the merits and mediation of Jesus Christ, thy beloved Son, in whom thou art only well-pleased; for, of myself, I am not worthy to stand in thy presence, or to speak with my unclean lips to Thee, most holy and eternal God; for thou knowest that in sin I was conceived and born, and that ever since I have lived in iniquity, so that I have broken all thy holy commandments, by sinful motions, evil words, and wicked works; omitting many duties I ought to do, committing many vices which thou hast forbidden under pain of heavy displeasure; as for sins, O Lord, they are innumerable: in the multitude, therefore, of thy mercies, and by the merits of Jesus Christ, I entreat thy Divine Majesty, that thou wouldest not enter into judgment with thy servant, nor be extreme to mark what is done amiss, but be thou merciful to me, and wash away all my sins with the merits of that precious blood that Jesus Christ shed for me; and not only wash away all my sins, but also to purge my heart, by [thy] Holy Spirit, from the dross of my natural corruption; and as thou dost add days to my life, so (good Lord) add repentance to my days, that when I have past this mortal life I may be a partaker of thy everlasting kingdom, through Jesus Christ our Lord. Amen."

Our readers will perceive, by an advertisement on the cover of our December Number, that a design has been adopted for commemorating Mr. Wilberforce in his native county of York, by the institution of a school for the instruction of the indigent blind. Such an institution well accords with the charitable feelings of that much loved and lamented man, and the large and wealthy county of York, which he so long represented in the legislature, ought not to allow the design to languish for want of funds. His Grace the Archbishop, in taking the chair upon the occasion, expressed in the strongest terms his feelings of respect and affection for the memory of so excellent a man, so distinguished a philanthropist and statesman, and so exemplary a Christian.

The specific gravity of proof spirits by the English excise regulations, is 0.933, to which point, if lighter, they may be lawfully brought by the addition of water. A Chinese, who had diluted a quantity of spirits which he sold to an English ship after furnishing a sample, was so much astonished at the exact quantity of water added being detected by the hydrometer, that he thought that an evil spirit must have revealed his fraud, and, upon the principle of the instrument being explained to him, he offered any price for so extraordinary a detector. It is thus that human science is often employed to guard against human depravity.

VIEW OF PUBLIC AFFAIRS.

We have not a single article of public intelligence to remark upon. The chief subject of external political interest, is the state of Spain and Portugal, in both of which countries the two opposing parties continue to wage a dubious warfare. At home, our public men are reposing after their toils, or preparing for the conflicts of the ensuing Parliamentary campaign. Here, then, as Christian Observers, gladly breathing for a while after the busy scenes of an eventful year, we close our pages, with an earnest prayer that, amidst all the jarrings of secular politics and theological warfare, the realm of Him who is the Prince of Peace may be exalted; that His glory may be extended, and His salvation made known, till the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever King of Kings and Lord of Lords. Hallelujah. Amen!

ANSWERS TO CORRESPONDENTS.

A. R. C.; G. C. S.; A. B.; I. O. Z.; ——; B.; A. R.; Ignotus; E. M. B.; G. N.; E. M. B.; A Vicar; Excubitor; an Anxious Inquirer; E. D.; "*On Oaths*;" R. F. D.; are under consideration.

Had we omitted the statement alluded to by H., that Mr. Wilberforce once communicated at a Dissenting chapel, we might have been open to the charge of unfair dealing, as it formed a portion of a connected narrative which we professed to transcribe. We made no remark upon it, because we knew nothing of the circumstances of the case, or of the authenticity of the anecdote; and we are equally ignorant at the present moment.

Our reply to the inquiry of A Bible Christian—and it may serve also as a reply to some of the statements of Dr. Malan—is, that the Bible says "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure." There is, therefore, *some* sense in which the Bible does not exclude either working or trembling. To hold the contrary, is to make the word of God bend to crude human systems.

It cannot be unknown to our readers, that an effort is in progress, chiefly among a few individuals connected with the University of Oxford, to make a party to oppose the progress of efficient Church Reform. We have felt unwilling to allude to the subject, and had laid aside the following letter, which touches upon it; but circumstances have occurred to make us think it our duty to call the attention of our rulers to it. The great body of the judicious friends of the Church of England have come to the conclusion, that, even if the extinction of abuses were not a Christian duty, it would be, in the present state of things, the first dictate of prudence and expediency. Among proofs innumerable, we need not go further than the Bishop of Exeter's important Charge, just published, to shew how strongly this opinion has taken root in quarters of the highest influence and respectability. As we purpose speedily reviewing this and some other Charges, Episcopal and Archidiaconal, we say no more at present than that his Lordship warmly espouses those three measures which we, in our humble capacity, have often and zealously urged, long before the present spirit of reform came into fashion—namely, the commutation of tithes; the establishment of schools of theology for the education of the clergy; and the abolition of pluralities, and, with it, of non-residence. Yet when this necessity—not to say duty—is forced upon every judicious friend of the Church; and when Dissent is projecting our downfall, and may prevail if timely reform do not prevent ruin; a party is most suicidally forming among us to impede efficient amendment—to range our Bishops and Clergy into two hostile factions—to render the Church obnoxious to the Government, the legislature, and the public—and to seal its doom, by its obstinacy in repelling the most useful and temperate correctives.

We shall probably be obliged to return to the subject; but in the mean time we insert the following monitory letter, only premising, that we do not consider it as in any way disrespectful to that highly esteemed and beloved Prelate whose name, without his knowledge or consent, has been invidiously obtruded upon the public as a watch-word for a party-spirited opposition to efficient ecclesiastical reform.

"*To the Editor of the Christian Observer.*

"A form of address to the Archbishop of Canterbury, headed 'Address from the Clergy to the Primate,' has, it seems, been prepared by one or two individuals at Oxford, and great pains are taking to obtain signatures to it. Whether it be advisable or unadvisable to get up petitions implying, as this appears to do, designs and intentions of the existence of which there is no evidence, may perhaps admit of question; but that, if got up, they should be directed to the proper quarter, and proceed through the right channel, and be explicit and tangible in expression, is, I presume, no question. I esteem the document referred to to be defective in all these respects. The wording is so vague and indistinct that it may bind the subscriber to any thing or nothing, and may convey to the Archbishop's mind just as much or just as little as he may be disposed to infer. And the only apparent proposition that it contains, by commencing with an hypothetical 'if,' clearly informs his Grace that his petitioners have no opinion themselves whether Church Reform be very desirable or very objectionable. It offers no suggestion: it presents no counsel. What good can result from such an address I am unable to conceive. If intended as a declaration of attachment to the Church, it is surely a work of supererogation: if intended to enlighten the Prelate's mind by the judgment of the clergy, it is singularly ill-suited in its phraseology, resolving the whole question, as it does, into his Grace's individual conviction.

"This, however, is not the main objection. An 'Address from the Clergy *to the Primate!*' What! are we not then a Diocesan Clergy? Have we no Diocesans?

Is 'the Primate' virtually the Bench of Bishops, as the Pope is virtually the Roman Episcopacy? Is the Archbishop any more than *Primate*, i. e. *primus inter pares*, as the Scotch Church expresses it? Is he any more than *Metropolitan*, bishop of the metropolitan city? Is he any more than the Elder among many brethren? Is his superiority of Divine right; or is it any more than an arrangement of ecclesiastical order, which was given by the Church, and may be taken away, as it has from other Primates? Was it intended to militate against the inherent rights of Bishops? The Clergy (those of his own diocese excepted) owe to the Primate only an indirect and indefined *subordination:* to their Diocesan they owe direct and immediate canonical *obedience:* from him alone they derive their orders, their mission, and their authority. To pass him over, therefore, and to address immediately, especially upon such a subject, another prelate, though that prelate be the Primate, is a violation of decorum and duty; and, being probably unintentional, betrays a great want of reflection as to the essentiality of an Episcopal Church, and gives the appearance of setting up 'the Primate' in opposition to the whole body of which he is but the chief member; an appearance which I am sure his Grace would be the first to deprecate.

"I also reprehend the tone in which the address is expressed. In the use of terms of personal veneration for Archbishop Howley, few would go further than myself. But I conceive that when a body of Clergymen think it expedient to communicate their opinion to a Prelate, they ought certainly to adopt terms of the utmost deference towards him, but still they ought to remember their own office. They ought to give that opinion, not as humble supplication, but as fraternal counsel and advice; such as behoves men who (whatever ecclesiastical arrangement may have made them) are, by Divine institution, a 'ruling' part of the Church of Christ (1 Tim. v. 17). But this document seems as if addressed to a Throne: it is in the humble strain of loyal subjects to their sovereign, rather than of Christian presbyters to a Christian bishop.

"From whom does this address emanate? Is it from a few ultra High-churchmen, who may be anxious to effect a rupture between our civil and ecclesiastical governors, and to set the Church at variance with the State? who seem eager to undergo some modern sort of martyrdom, unlike that of old? and who, talking largely of their own consciences, despise all sympathy with the consciences of their brethren, who, whether without or within, may love the Church, for her own sake, as ardently as they do; and who may think that that Church neither acts wisely nor charitably in retaining mere stumbling-blocks, and perpetuating restraints upon her own piety and usefulness.

"The address is presumed to refer to something *supposed* to be fabricating by the *Government* in relation to the spirituality of the Church. Is there any authority for this? Is it not our duty, as loyal and dutiful subjects, to remain in the calm discharge of our regular obligations, anticipating no evil from our rulers till it comes? Were it ascertained that they were about to intermeddle with the Articles or Liturgy by an act of mere civil power; or were they even to place a commission in latitudinarian hands, to desecrate the piety and wisdom of our martyred and holy Reformers, and to make havoc of the most blessed code of revealed truth that has ever been drawn from the inspired Fountain; then let the alarm be taken—then let the clergy rise as one man—then let them prepare for a separation;—But even then let them deliberate—let them act calmly and consistently—and let them speak through the proper channel and to the proper quarter. Should direct addresses be needed to any other than their Diocesan, let them go to the Throne itself—to the Sovereign, who *is*, what the Archbishop *is not*, and never can be, 'supreme governor of the Church of England;' and whom it is equally consistent for subjects, lay or ecclesiastical, to address, at all expedient times, with or without intervention, as may appear fit.

"I must not touch, in a postscript, upon the large question of Church Reform; but I have a strong opinion that rightly to educate the clergy for their solemn office is the primary desideratum. I could weep over the astonishing ignorance of some excellently disposed and truly pious brethren, as I mourn over the party spirit and opposition to the removal of abuses of others. "PRESBYTER."

Our correspondent might also have noticed the extraordinary theological doctrines of the Oxford papers, to which we shall have occasion to advert before long.

We have been requested to insert the following statement:—'The writer of the 'article p. 560, in the Christian Observer for Sept. 1833, does not seem to be aware 'that the price charged for tracts to the *members* of the Society for promot- 'ing Christian Knowledge is only *one half* of the *cost* to the Society: therefore 'the difference between the wholesale price to the Society, and the retail price 'to the public, is not so extravagant as he supposes.'

Now we fear that this explanation only makes the matter worse. For, first, it appears that the Society sells its tracts at a price so ruinously low, that if its

members in general thought them worth purchasing, even at that price, the Society would soon become bankrupt. Ten thousand pounds' sale of tracts, according to this apologetical statement, costs the Society twenty thousand; so that there is a waste of ten thousand pounds upon the transaction: and if each member only took a very moderate quantity, the Society would be ruined. Good and popular tracts require no such sacrifice; nor do other Societies make it: indeed, so far from it, their publications are often a source of considerable profit, which is judiciously expended in procuring new works, or adding to the value and embellishments of the old; as we see, for example, in the case of the Society's own Committee of Literature. But, secondly, if the price affixed by the Society is only one half of what it pays to Messrs. Rivingtons, then most injurious is its system of purchasing its books, instead of printing them for itself. If it actually gives its publisher twice the amount charged to its members, it throws away most unnecessarily a sum, which upon the aggregate of its large transactions is enormous, and which ought to have been employed in promoting Christian knowledge. If any person conversant with the subject will calculate what an edition of five or ten thousand, more especially a stereotype edition, of such a tract as the Bishop of Bristol's, ought to cost in paper and printing; and then calculate the cost actually paid by the Society, at the estimate of its *defender*; he will find that it pays far more than the worth of its tracts, while it sells them for only one half of their estimated value; thus losing both ways, and giving to the public, from the money received from its subscribers, much less of paper and print than is consistent with its character as a good steward.——We have thus shewn that the above explanation is wholly unsatisfactory; but even were it satisfactory so far as it extends, it would still leave untouched the other objections which we adverted to; and among others, the circuitous machinery by which a subscriber wanting a single tract, or a packet of tracts, must either give attendance two or three times between the Society's office and the publisher's shop, or else forfeit his privilege and pay the publisher's large retail charge. The Society will not use its subscribers' money in the best manner till it prints its own publications, and issues them from its own depôt; so that a member can at once procure what he wants, without trouble, intervention, or unnecessary expense. The Committee of Literature has done so, and succeeded; but would it have succeeded, if it had required a member who called at West Strand for a Saturday Magazine to go back to Lincoln's-Inn Fields for an order, and to return to West Strand with it, and then to repair once more to Lincoln's Inn to pay his penny; unless he preferred at once giving fourpence for it—not into the Society's pocket, but the bookseller's?

But lest we should be again accused, as we have been, of scattering vague generalities, we will give at once a calculation. We should not, however, have alluded to the matter in print, had it not often been mentioned, for years past, in private, to many gentlemen connected with the Society, but hitherto without effect. It is necessary, therefore, that the country members and district societies should be made aware how their commercial arrangements stand. Let us take the particular tract before alluded to (Bishop Gray's Dialogue with a Methodist), and suppose an edition of ten thousand, which, as the tract has gone through numerous editions, is not too large a venture. The expense of such an edition to the Society, with the present paper, print, cover, lining, stitching, &c. ought not to exceed fifty pounds. But such an edition, at the retail price of fourpence, charged by Messrs. Rivington to the public, or to a member who does not bring an order, amounts to (omitting shillings and pence) 166*l.* The same tract, at the price charged to members (namely, six shillings and sixpence per hundred), amounts, upon ten thousand, to 32*l.*; the double of which to the publisher would be 64*l.* Thus, for an edition worth not exceeding 50*l.*, the Society pays the publisher 64*l.*, and the publisher charges for retail copies after the rate of 166*l.*

We have calculated upon an edition of ten thousand, which is not too large for a popular tract of a Society that has ramifications in every corner of the land; but even upon five thousand the case is still glaring. The prime cost per copy of the tract in question, upon ten thousand, ought to be less than a penny; upon five thousand, about one penny farthing. But if we went far below the estimate even upon five thousand, and calculated that the Society sacrificed only ten per cent. by not transacting its own affairs, what an enormous loss would there be yearly, to an institution whose funds last year exceeded seventy thousand pounds, and which issued more than two millions of books and tracts.

Since the above was written we have received the new Report of the Society. It is a document of extraordinary interest and value, and we hope speedily to give an abridgment of its important contents to our readers. Every friend of the Church ought to be a member of this invaluable institution; and his first duty to it is to labour to correct whatever may be faulty in its proceedings. We regret to say that the Dialogue with a Methodist is not only retained in the new

list, notwithstanding its universally acknowledged unfitness, but is lowered fifty per cent. in price, so that it is likely to be forced into wider circulation. The Society's balance-sheet confirms all, and more than all, that we have said of its unbusiness-like system. The very first head is verbatim as follows:—

"Paid Messrs. Rivingtons for Books sent to Members since last audit, on the terms of the Society, viz.—					
"Charge to Members	£.35,898	12	9	£.55,279	18 5"
"Society's *loss* on the Books, and for packing-boxes, &c. for Members and District Committees	19,381	5	8		

Contrast this enormous loss, on one part only of the Society's transactions, with the statement in the very same Report, that the Society's own infant Committee of Literature, which transacts its own affairs, has made a profit upon its publications, though some of them are furnished to the public at a price, reckoning the superiority of execution, far lower than that of the Society. Compare, for instance, the cost of getting out a highly embellished Saturday Magazine, with a sheet of the Society's tracts. The Society may rely upon it, as a rule, that no tract is intrinsically worth publishing that will not pay its own expenses. Why sacrifice 19,381*l.* in a lump, to nurse "gentle dulness," or to inflame party-spirit?

We will only repeat, what we before said, that we have not the slightest intention of casting any blame upon the highly respectable and irreproachable commercial house which transacts the Society's business: it is only of the system that we speak.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

In closing another year's notices of this truly Christian institution, we bow our knee before the Father of our Lord Jesus Christ, with humble thanksgiving, both for the return and perpetuation of peace within its borders, and for the success with which it has pleased Him to bless its labours for promoting His glory and the salvation of mankind. Of the latter, ample testimony is to be found in its Annual Report, the accompanying Abstract of which we doubt not our readers will peruse with much satisfaction; of the former, we may refer to a pleasing illustration in the Christian and brotherly language of some valued friends who thought, and still think, that some things in the constitution and proceedings of the Society ought to be altered, but who have never uttered against it the language of virulence or party-spirit. Among these we may mention the Rev. Charles Bridges, who is well known to our readers from the valuable papers on the Christian Ministry which he communicated to our pages and afterwards expanded into a volume. Mr. Bridges has taken an active interest in the questions at issue respecting the Bible Society, and no man has been more anxious for some modification of the Society's laws; but the spirit in which he, and others of like mind, think and speak of the Society may be seen in the following notice of a speech delivered by him at a Bible Society Meeting at Bury St. Edmunds on the 31st of last October. "The man," said Mr. Bridges, "must be blind indeed, who can read a single Report of our Society without seeing that the blessing of God is there:—that he dares not lay his conscience under the tremendous responsibility of withholding the daily food of the Scriptures from his own soul, or of not giving it to others; and that if we waited till *perfect* instruments were found, we should die burying our talents in a napkin." From brethren who think and speak thus, it is doubly painful to differ; but this comfort at least we have, that the enemy of souls does not gain his great object of impeding the Gospel of Christ by sowing discord among its friends; to which we may add, that investigations conducted on both sides in such a spirit, with mutual forbearance and prayer, will doubtless in the end be directed by the Author of all truth to that result which shall most promote His own glory.

The Rev. George Browne of Clapham has been unanimously elected to the office of Secretary, vacant by the death of Mr. Hughes. We are not acquainted with Mr. Browne; but we have heard, with much pleasure, that he is a man of a sound mind and a catholic spirit, zealously attached to the Society, and likely to tread in the steps of his lamented predecessor.

HIBERNIAN SOCIETY.

We lament to find that this excellent institution is in want of pecuniary aid. It has been an invaluable blessing to Ireland, and is more than ever needed, on account of its giving to the people, what the Legislative Plan denies, a *Scriptural Education*.

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